Book of The





End

Great Trials & Tribulations

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In The Name Of Allah, The Most Beneficent,
The Most Merciful.

O Allah, send prayers and salutations on Muhammad, his family, and his Companions. This is the *Book of The End : Great Trials and Tribulations.* It deals with what the Prophet ﷺ informed us about regarding the signs of the Hour and the great events that are to take place before the Day of Judgment, all of which we must have faith in, because the Prophet ﷺ spoke not from desire, but from revelation.

Abu Moosa Al-Ash'aree related that the Messenger of Allah ﷺ said, "This nation of mine is one upon which there is mercy; there is no punishment upon it in the Hereafter; its punishment is in this world — with trials, earthquakes, and killings."

Hitherto in our discussion on the unseen past,[1] we covered in detail events that pertain to the beginning of the world, the stories of the prophets, and the history of peoples until our era. Then we discussed the biography of the Prophet ﷺ, mentioning his characteristics and the proofs of his prophethood. Then we covered some events that the Prophet ﷺ prophesized about and that have already taken place before our century. When we gave an account of events that took place after the Prophet's death, we pointed out those occurrences about which a *Hadeeth* gave information. Since we already mentioned those prophesies that have already become realized and since it would be too long to repeat them all here, we will suffice by mentioning only a few examples, after which we will return to the main theme of this work. And we seek help from Allah ﷻ.

[1] This book is a continuation of Ibn Katheer's history book, *Al-Bidaayah Wan-Nihaayah;* whereas the previous volumes are concerned with past events, this one is chiefly concerned with events that are yet to take place.

SOME OF THE EVENTS THAT THE PROPHET ﷺ SAID WOULD OCCUR AFTER HIS LIFETIME

The Prophet ﷺ intimated that after him Abu Bakr ؓ would take charge over the Muslim Nation

Once, after the Prophet ﷺ spoke to a female questioner, he told her to come back at a later time. She said, "And if I do not find you," as if she was alluding to his death. He ﷺ said, "If you do not find me, then go to Abu Bakr ؓ." (*Bukhaaree*) And in fact Abu Bakr ؓ did assume the duty of leadership after the Prophet ﷺ. The Prophet ﷺ wanted to write a declaration, making it clear that Abu Bakr ؓ was to be the next *Khaleefah*. However, he refrained from writing it because he knew that his Companions ؓ, being pleased with Abu Bakr's superiority and merit, would choose no one else. The Prophet ﷺ said, "Allah and the believers refuse to have anyone other than Abu Bakr ؓ." (*Muslim*)

In another narration, the Prophet ﷺ said, "And with those two who come after me, Abu Bakr and 'Umar." (Ahmad, Ibn Maajah, At-Tirmidhee, who ruled it to be authentic). These words were proven to be true, for Abu Bakr ؓ became *Khaleefah* after the Prophet ﷺ and he was then followed by 'Umar ؓ.

The Prophet ﷺ Intimated To Us That The Muslims Would Conquer Egypt

Ibn Ka'ab related from his father ؓ that the Messenger of Allah ﷺ said, "When you conquer Egypt, then treat its inhabitants in a good manner." (*Maalik*) And in another narration, "Treat its inhabitants in a good manner, for they have the right of security and they are kinsfolk (Hagar, the mother of Ismaa'eel, was from them)." 'Amr ibn Al-'Aas ؓ led the Muslim army that conquered Egypt in the year 20 H, during the caliphate of 'Umar ibn Al-Khattaab ؓ. And Abu Dhar ؓ related that the Prophet ﷺ said, "Indeed you will conquer a land in which *Al-Qeeraat* is mentioned (*Al-Qeeraat* is a portion of a dinar, dirham, and other currencies; the people of

Egypt, who used *Al-Qeeraat* in their transactions, would speak about it often). Treat its inhabitants well, for they have the right of security and they are kinsfolk." (*Muslim*)

The Prophet ﷺ Foretold The End Of The Persian And Roman Empires

The Messenger of Allah ﷺ said, "When Caesar is destroyed, there will be no Caesar after him, and when Kisra (a title designated to the emperor of Persia) is destroyed, there will be no Kisra after him. And by the One Who has my soul in His Hand, you will spend their treasures in the way of Allah." *(Bukhaaree and Muslim)*

This prophecy was fulfilled, for during the caliphates of Abu Bakr ﷺ, 'Umar ﷺ, and 'Uthmaan ﷺ, Caesar (the name of this particular Caesar was Haraql) lost control of countries in Sham (Syria and surrounding regions) and the Arabian Peninsula. His dominion was then limited to the countries of Rome. In Arabic, the application of the word Qaisar (Caesar) was for he who ruled over Rome, Sham, and the Arabian Peninsula. Therefore this *Hadeeth* contained glad tidings for the inhabitants of Sham; it promised them that, until the Day of Judgment, they would never again be under the rule of Rome. As for Kisra, he lost his entire control of most of his dominion during the caliphate of 'Umar ﷺ, and then he lost everything during the caliphate of 'Uthmaan ﷺ. According to one narration, this occurred in the year 32 H – all praise is for Allah ﷻ and all blessings are from Him. When the Prophet ﷺ sent a letter to Kisra, inviting him to Islam, the latter tore it up. The Prophet ﷺ supplicated against him, invoking Allah ﷻ to completely tear apart his empire, and that is in fact what happened.

The Messenger of Allah ﷺ Prophesized 'Umar's Murder

Shafeeq Ibn Salamah reported that Hudhaifah ﷺ said, "As we were seated in the company of 'Umar ﷺ, he said, 'Who among you has memorized the *Hadeeth* of the Messenger of Allah ﷺ regarding the *Fitnah* (tribulation)?' I said, 'I.' He said, 'Tell it, you are indeed bold.' I said, 'He ﷺ mentioned the *Fitnah* of a man in his family, his wealth, his self, his child, and his neighbor – which are all expiated for by prayer, charity, the ordering of good, and the forbidding of evil.' He said, 'That is not what I meant; I am referring to (the *Fitnah*)

which will become agitated like the agitation of the sea (i.e. when people will become submersed in discord).' I said, 'O leader of the believers, indeed between it and you is a closed door.' He said, 'Woe unto you! Will the door be opened or will it break?' I said, 'Rather, it will break.' He said, 'Then it will never be closed again.' I said, 'Indeed.' "

Shafeeq Ibn Salamah said, "We said to Hudhaifah, 'It is as if 'Umar ﷺ knows who that door is?' " Hudhaifah answered, "Yes, I related to him a *Hadeeth* that was not false (not false because it was spoken by the Prophet ﷺ, who spoke not from desire, but from revelation)." Shafeeq later said, "We were afraid to ask Hudhaifah who the door was, so we asked Masrooq to ask." Hudhaifah ﷺ answered, "'Umar." And this is exactly what occurred. After 'Umar ﷺ was killed in the year 23 H, people became engulfed in trials; 'Umar's death was what led to the spreading of those trials.

The Prophet ﷺ Foretold The Trials That 'Uthmaan ﷺ Was To Undergo

The Prophet ﷺ said that 'Uthmaan Ibn 'Affaan ﷺ was from the inhabitants of Paradise but that he would first be afflicted by a trial. This happened when he was besieged in his own home. Throughout that trial until its culmination – when he was murdered – he was patient and was hoping for his reward from Allah ﷻ, and he ﷺ became a martyr. When we previously discussed the events surrounding 'Uthmaan's murder, we mentioned those *Ahaadeeth* in which that murder was foretold by the Prophet ﷺ. Similarly, we mentioned those *Ahaadeeth* which foretold of the events that took place during the days of Jamal and Siffeen.[1] And we seek help from Allah ﷻ.

The Prophet ﷺ Foretold 'Ammaar Ibn Yaasir's Killing

There are narrations in which the Prophet ﷺ said that 'Ammar ﷺ would be killed. As for the Khawaarij, whom 'Alee Ibn Abee Taalib ﷺ fought, there are many ahaadeeth related about them, ahaadeeth

[1] From this point forward, when Imam Ibn Katheer – may Allah have mercy on him – says about a *Hadeeth* or topic that he discussed it earlier, it might be from an earlier section of this volume, but he may be referring to what he wrote in a previous volume of his book on history.

we have hitherto mentioned – all praise is for Allah and all blessings are from Him. We have also discussed the murder of 'Alee ﷺ and the ahaadeeth that foretold it.

The Prophet ﷺ Specified That The Period Of The Caliphate Was To Last For Thirty Years After His Death And Then The Era Of Kingdoms Would Begin

Safeenah ﷺ reported that the Messenger of Allah ﷺ said, "The *Khilaafah* (caliphate) after me will last for thirty years; then there will be kingdom(s)." (Ahmad, Abu Daawood, An-Nisaaee, and At-Tirmidhee, who ruled it to be Hasan)

Those thirty years consisted of the caliphates of Abu Bakr As-Siddeeq ﷺ, 'Umar Al-Faarooq ﷺ, 'Uthmaan Ash-Shaheed ﷺ, and 'Alee ibn Abee Taalib Ash-Shaheed ﷺ; the full thirty years came to an exact end with the end of Al-Hasan's caliphate, which lasted for six months. As soon as those thirty years ended, which was in the year 40 H, Al-Hasan ﷺ stepped down, allowing Mu'aawiyah ibn Abee Sufyaan ﷺ to take his place, and the people pledged allegiance to him. That year was called the Year of the Gathering (because the people came together after having been divided). In an earlier section, we have already discussed this matter in detail.

The Prophet ﷺ Gave Tidings Of Al-Hasan ﷺ Making Peace Between Two Huge Groups Of Muslims

Abu Bakrah ﷺ related that he heard the Messenger of Allah ﷺ say while Al-Hasan ibn 'Alee ﷺ was beside him on the pulpit, "This son of mine is a leader, and through him, Allah ﷻ will bring together two huge groups of Muslims." (*Bukhaaree)* And of course, that is what happened.

The Messenger Of Allah ﷺ Informed Umm Haraam Bint Milhaan ﷺ That She Would Die In A Naval War

Umm Haraam bint Milhaan ﷺ related that the Messenger of Allah ﷺ mentioned that his battles in the sea would be of two groups and that Umm Haraam would be from the first group. (*Bukhaaree and Muslim*) That occurred in the year 27 H, when Mu'aawiyah ﷺ asked 'Uthmaan ﷺ permission to attack Qubrus. He gave his permission

and so the Muslims traveled by ships until they conquered it by force. In that battle, Umm Haraam died at sea; she was accompanying the army with Mu'aawiyah's wife and her sister, Bint Qurzah. The second naval battle referred to in the *Hadeeth* took place in the year 52 H, during the rule of Mu'aawiyah ﷺ. Mu'aawiyah ﷺ sent his son, Yazeed, to lead the Muslim army in an attack on Constantinople. Many eminent Companions ﷺ accompanied Yazeed's army – among them were Abu Ayyoob Al-Ansaaree ﷺ and Khaalid ibn Yazeed ﷺ. Khaalid ﷺ died there and requested Yazeed ibn Mu'aawiyah to bury him as close as he could to the territory of the enemy. When the time came, Yazeed fulfilled that request.

Umm Haraam ﷺ related that she heard the Messenger of Allah ﷺ say, "As for the first army from my nation that will attack by sea, it has become binding (i.e., binding that they enter Paradise)." Umm Haraam asked, "O Messenger of Allah ﷺ, am I one of them?" He ﷺ said, "Indeed you are one of them." The Messenger of Allah ﷺ continued, "The (members of) the first army from my nation to attack the city of Caesar are forgiven." Umm Haraam asked, "Am I one of them, O Messenger of Allah ﷺ?" He ﷺ said, "No." (*Bukhaaree)*

The Prophet ﷺ Indicated That The Muslim Army Would Reach India And Sindh

Al-Hasan related that Abu Hurairah ﷺ said, "My *Khaleel* and the truthful one, The Messenger of Allah ﷺ, said, 'From this Nation there will be an expedition to Sindh and India.' If I reach that time and if I become martyred, then that is fine; and if I return, then I am Abu Hurairah the saved: He ﷻ will have freed me from the Fire." (*Ahmad*) And in another narration Abu Hurairah ﷺ said, "The Messenger of Allah ﷺ promised the invasion of India. If I become martyred, I will be from the best of the martyred; and if I return, I am Abu Hurairah, the saved." (*Ahmad*) An-Nasaaee related it as well from Sayaar ibn Jaabir, who heard it being imputed to Abu Hurairah ﷺ.

The Muslims attacked India in the year 44 H, during the rule of Mu'aawiyah ibn Abee Sufyaan ﷺ. And King As-Sa'eed Al-Mahmood ibn Shinkinkeer of Ghuznah attacked it and surrounding territories in the year 400 H. He performed many

valiant acts while he was there; for example, he destroyed the greatest idol in that land, an idol called Soomanaat; As-Sa'eed took the bracelets and swords hanging on the idol and returned safely and profitably to his homeland. At an earlier time, armies under Banee Umayyah fought the Turks (when Turks are mentioned in this book, the Tatars and their descendants are being referred to) at the extreme borders of Sindh and China. There, they subjugated King Al-Qaal Al-'Aazam after having destroyed his army and appropriated his wealth. In some *Ahaadeeth*, a description of those Turks is given, which we will now briefly discuss.

The Prophet ﷺ Said That The Muslims Would Fight The Turks

Abu Hurairah ﷻ related that the Prophet ﷺ said, "The Hour will not arrive until you will fight a people whose shoes are made of (braided) hair and until you fight the Turks, who have small eyes, red faces, small and turned up noses, and who have faces that are like the shield (of a combatant)... People are minerals (this means that their roots, backgrounds, and lineages differ). The best of them in (the days of) ignorance is the best of them in Islam. And there will come upon you a time wherein for one of you to see me is more beloved to him than to be given more family and wealth – (than to be given) double what he already has." (*Bukhaaree)*

Abu Hurairah ﷻ also related that the Prophet ﷺ said, "The Hour will not arrive until you fight *Khoor* and *Kirmaan,* (two) foreign peoples, whose faces are red, whose noses are wide and flat, whose faces are like shields, and whose shoes are (braided) hair." (*Bukhaaree*)

'Amr ibn Tha'lab ﷻ related that he heard the Messenger of Allah ﷺ say, "From the signs of the Hour is for you to fight a people whose faces are wide, as if their faces are shields (of combatants)." (*Ahmad*) Bukhaaree related it as well from Jareer Ibn Haazim. The Companions fought and defeated the Turks; they gained spoils of war and they took women and children as captives.

Here, it is literally indicated that this *Hadeeth* is a sign of the coming of the Hour (i.e. The Day of Judgment). If the "Signs of the Hour" refers to events that take place shortly before the Hour, then the event referred to in the *Hadeeth* – i.e. a major battle between the

Muslims and the Turks – can take place again. But if "Signs of the Hour" refers to a more general meaning, then an event at any time, and not just events that take place shortly before the Hour, can be from the Signs of the Hour, even if a given event occurs much before the Hour. But still, the event must take place after the time of the Prophet ﷺ for it to be considered one of the Signs of the Hour. After having reflected on all of the *Ahaadeeth* that are related about this topic, we feel that the latter of the two possibilities appears to be correct – and you will see this presently *In-sha-Allah*.

The Prophet ﷺ Intimated That Some Children Would Take Positions Of Authority Over The Muslims, And He Pointed Out That That will Lead To Evil And Corruption

Abu Hurairah ؓ related that he heard the Messenger of Allah ﷺ say, "The ruin of my nation will be at the hands of children (or young men)." (*Ahmad*) Marwaan ؓ said, "I used to go with my father to Banee Marwaan after they were made to rule; they would pledge allegiance to young boys and some who were pledged allegiance to were still in their safety rope (something specific to children to keep them from straying). I said, 'Perhaps these companions of yours are those about whom Abu Hurairah ؓ said: Indeed, these kings resemble one another.'"

Other prophesies are in the *Hadeeth* we mentioned about the "Liar" and the "Destroyer" from Thaqeef; the "Liar" was Mukhtaar ibn Abee 'Ubaid, who appeared in Koofah during the days of 'Abdullah ibn Az-Zubair ؓ. And the "Destroyer" was Al-Hajjaaj ibn Yousuf Ath-Thaqafee, the one who killed 'Abdullah ibn Az-Zubair ؓ. In another *Hadeeth* the Prophet ﷺ prophesized the black flags, which Banu Al-'Abbaas came with when they wrenched control of the Muslim Nation from the hands of Banu Umayyah. This occurred in the year 302 H. The last ruler of Banu Umayyah was Mirwaan ibn Muhammad ibn Mirwaan ibn Al-Hakam ibn Abul-'Aas, known as Mirwaan Al-Himaar (literally, meaning donkey; he was called this because he would sweat profusely as he tirelessly fought those who opposed his rule) and Mirwaan Al-Ja'dee (his teacher was Ja'ad ibn Dirham Al-Mo'tazilee). Abu Al-'Abbaas 'Abdullah ibn Muhammad ibn 'Alee ibn 'Abdullah ibn Al-'Abbaas ibn 'Abdul-Muttallib was the first ruler of Banu Al-'Abbaas.

Abu 'Ubaidah ibn Al-Jarraah ؓ and Mu'aadh ibn Jabal ؓ related

that the Prophet ﷺ said, "Indeed Allah ﷻ has commenced this matter upon Prophethood and mercy; it will become *Khilaafah* and mercy; it will become honor and sanctity; it will become kingdoms, great oppression, and corruption in the nation – people will deem (unlawful) private parts, alcohol, and silk to be lawful. They will be supported upon that and they will be given provision continuously until they meet Allah *'Azza Wa Jall* (to Him belongs Might and Majesty)." (*Abu Daawood*)

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "The Prophets will be followed by the *Khaleefahs*, who will apply Allah's Book and who will be just with Allah's slaves. The *Khaleefahs* will be followed by kings, who will take their revenge, kill men, and choose wealth (for themselves). (At that time) one can change (evil) with his hand, with his tongue, and with his heart; and there is no *Eemaan* beyond that." (*Al-Baihaqee*)

Abu Hurairah ؓ also reported that the Prophet ﷺ said, "The Children of Israel were led by Prophets; each time a Prophet died, he was replaced by a Prophet. And there is no Prophet after me, though there will be many *Khaleefahs*." The Companions asked, "And what do you command us to do, O Messenger of Allah?" He ﷺ said, "Honor the earliest pledges of allegiance and give them (i.e. the rulers) their rights. For indeed, Allah will ask them about what He made them rule over." (*Bukhaaree)*

'Abdullah ibn Mas'ood ؓ related that the Messenger of Allah ﷺ said, "There was no Prophet who did not have companions who were his supporters – who were guided by his guidance and who followed his way (*Sunnah*). After them come ensuing generations, who say that which they do not do and who do that which they forbid." (*Muslim*)

The Prophet ﷺ Informed Us Of Twelve *Khaleefahs* From The Quraish Who Rule Over The Muslim Nation

Jaabir ibn Samarah ؓ related that the Prophet ﷺ said, "There will be twelve *Khaleefahs* who will all be from the Quraish." (*Bukhaaree* and *Muslim*) In another narration, Jaabir ibn Samarah ؓ reported that he heard the Messenger of Allah ﷺ say, "The affair of this nation will continue to remain upright and it will continue to be victorious over its enemy until it goes through twelve *Khaleefahs*, all of whom are

from the Quraish." The Companions asked, "Then what will happen?" He ﷺ said, "Then there will be *Faraj* (holes and gaps through which seep factors that lead to division and weakness in the ranks and in souls)." (*Abu Daawood*)

The twelve referred to in the *Hadeeth* are not the same twelve that the *Raafidah* falsely consider to be infallible *Imams*. Most of the twelve they mention never even had any position of authority over the Muslims, not even over a region or territory of Muslim land. Among the twelve *Imams* that the *Raafidhah* mention, only 'Alee ﷺ and his son Al-Hasan ibn 'Alee ﷺ ruled over the Muslims.

The *Khaleefahs* Of The Quraish Referred To In The Hadeeth Are Not The Twelve Leaders Who Followed In Sequence After The Prophet's Death

The twelve leaders of the Muslims who followed one another after the death of the Prophet ﷺ – among whom were the leaders of Banu Umayyah – are not the twelve *Khaleefahs* that are referred to in the above-mentioned *Hadeeth*. In the *Hadeeth* of Safeenah, the Prophet ﷺ said, "The caliphate after me will be for thirty years." He ﷺ also said that kingdoms would follow that period, which means that the rulers of Banu Umayyah cannot be considered to be from the twelve *Khaleefahs* of the Quraish. Nonetheless, among those twelve *Imams* are Abu Bakr ﷺ, 'Umar ﷺ, 'Uthmaan ﷺ, 'Alee ﷺ, and his son, Al-Hasan ibn 'Alee ﷺ. The majority of scholars maintain that 'Umar Ibn 'Abdul-'Azeez is also one of the aforesaid twelve *Khaleefahs* – and all praise is for Allah. Among them were also some from Banu Al-'Abbaas. The rest of them will come in the future, one of them being the Mahdee that is spoken of in some *Ahaadeeth*. We seek help from Allah ﷻ and we wholly depend upon Him.

Narrations Mentioning Signs Related To The Year 200 And Narrations Indicating That The Best Of Muslims After The Year 200 Are Those Who Have Neither Wealth Nor Children

Ibn Qataadah related that the Messenger of Allah ﷺ said, "The Signs are after (the year) 200 (H)." (*Ibn Maajah*) Ibn Maajah then related it through two other chains from Anas ﷺ, but none of them are authentic. If we suppose that it is an authentic *Hadeeth*, it is referring to the Trial that resulted from some people saying that the

Qur'an is created and to the Trial that Imam Ahmad ibn Hanbal and his companions from the *Imams* of *Hadeeth* endured. Rawaad ibn Al-Jaraah, whose narrations are *Munkar*, relates the following narration: "The best of you after the year 200 is he who will have a light load on his back." The companions asked what that meant, and he answered, "He who has neither family nor children." This is *Munkar* (one of the categories of the Da'eef Hadeeth).

The Best Generation Is the Generation of the Messenger ﷺ, Then Those Who Came Next, Then Those Who Came Next, and Thereafter Corruption Will Spread

'Imraan ibn Husain ؓ reported that the Messenger of Allah ﷺ said, "The best of my nation are those of this generation, then those that followed them." 'Imraan ؓ said, "I do not know whether he mentioned two generations after his generation or three." The *Hadeeth* continues, "Then there will come after you a people who will give their testimony without being asked (scholars have said that this is referring to a person who gives testimony without being asked to give it on behalf of another who has knowledge of the fact that he is a witness; other scholars say that this is referring to one who puts himself forward as a witness but is not worthy of giving testimony), who will be treacherous and cannot be trusted, and who will make a binding oath (*Nadhr*) to do something but then will not honor that oath; and fatness will become prevalent among them." (*Bukhaaree* and *Muslim*, and this wording is that of *Bukhaaree*)

The Messenger ﷺ Did Not Specify When This World Will Come To An End And It Is Not Authentically Related From Him That Prior To The Day Of Judgment He Will Remain In His Grave For 1000 Years

What is related from many commoners regarding the Prophet ﷺ not remaining under the Earth for 1000 years has no basis; this notion is not related in any trusted book of *Hadeeth*, and we have not heard it in lengthy compilations or summarized ones. Also, it is not established in any *Hadeeth* from the Prophet ﷺ that he specified when the Hour will arrive; all that he mentioned is the signs which indicate that the Hour is near at hand, and we will mention them, *Insha Allah*.

The Narration That Speaks About A Fire In The Land Of Hijaaz Which Will Illuminate Camels in Busrah, in the Land of Sham

Abu Hurairah ﵁ related that the Messenger of Allah ﷺ said, "The Hour will not arrive until there appears a fire from the land of Hijaaz that will illuminate the necks of camels in Busra (Busra is in the land of Sham: Syria and surrounding regions)." (*Bukhaaree*) And Muslim related it through ibn Shihaab.

The Appearance Of A Fire In Madeenah That Continued To Rage For An Entire Month In The Year 654 H

Shaikh Shihaabud-Deen Abu Shaamah, *Shaikh* of the *Hadeeth* scholars and historians during his era, mentioned that on Friday, the 5th of Jumaadah Al-Aakhirah, 654 H, there appeared a fire in lands near Madeenah An-Nabawiyyah, in some of its surrounding valleys. It extended for four leagues lengthwise and four miles widthwise. Rocks would pour out until they remained like lead or molten tin, and then they became like black coals. By dint of the fire's light, people were able to travel to Teemaa. The fire remained ablaze for an entire month. The inhabitants of Madeenah related this incident and some among them composed verses of poetry about it. Qaadee Al-Qudaat, Sadrud-Deen 'Alee ibn Al-Qaasim Al-Hanafee, said that a Bedouin once told his father that on that night (i.e. the night of the fire), he was in Busrah and that the people there saw the necks of camels from the light of that fire, which was ablaze in the land of Hijaaz.

Narrations From The Prophet ﷺ That Speak About The Unseen Future

In a narration related by 'Ilyaan ibn Ahmad Al-Bakree, Abu Zaid Al-Ansaaree ﵁ said, "The Prophet ﷺ led us in the morning prayer, after which he climbed the pulpit and addressed us until *Zhuhr*. He ﷺ descended, prayed *'Asr*, and then climbed the pulpit again, speaking to us until the setting of the sun. He spoke to us about what was and what will be; he informed us (thereof) and made us memorize (that information)." (*Ahmad*)

The Prophet ﷺ Gave News About Events From The Past And The Future, Covering The Span Of Time Until The Coming Of The Hour (i.e. The End Of This World)

'Umar ibn Al-Khattaab ﷺ said, "Once, the Prophet ﷺ stood before us and informed us about the beginning of the creation (and he spoke of what will occur) until the inhabitants of Paradise enter their final abodes and the people of the Hellfire enter their final abodes. Some memorized (that information) while others have forgotten it." (*Bukhaaree*) Bukhaaree narrated this *Hadeeth* as an attachment and not as a part of his compilation, using phrases indicating that he was not sure about the chain.

Hudhaifah ﷺ said, "The Messenger of Allah ﷺ once rose, standing before us. He mentioned everything that was to occur from the time he stood there until the time of the Hour. Some memorized it while others forgot it...and something will happen (from what the Prophet ﷺ mentioned) and I will recall it as a man recalls the face of another man who was absent for while; then when he sees that face again, he recognizes it."

Hudhaifah ﷺ Witnessed Some Of The Events That The Messenger Of Allah ﷺ Prophesized About

Abu Nusrah related that Abu Sa'eed ﷺ said, "One day, after the Messenger of Allah ﷺ led us in the '*Asr* prayer, he stood and addressed us until the sun set. He spoke of everything that was to occur until the Day of Resurrection; some memorized his words while others forgot them. Among the things he said was, 'O people, indeed this world is green (i.e., it has in it beauty, greenery, etc.) and sweet, and indeed Allah ﷻ has made you to dwell herein for succeeding generations, and He ﷻ is seeing how you act. So take your precaution from this world and take your precaution from women.' He later on said, 'The time is indeed near when the sun will set. What remains of this world when compared to what is past is like what remains of this day of yours compared to the part of it that is gone.'" (*Ahmad*)

'Alee ibn Zaid ibn Hadjaan, one of the narrators of this *Hadeeth*, has strange and *Munkar* narrations; nonetheless, this *Hadeeth* is supported by similar narrations. At any rate, no one knows

exactly when this world will come to an end except for Allah ﷻ.

There Is No Basis For Israelite Narrations That Specify How Long The World Will Remain

Similarly, none knows how many years have gone by for human beings in the past except for Allah ﷻ. Scholars have repudiated narrations found in the writings of the People of the Book which specify that period – with a number that is in the hundreds of thousands. (Christian and Jewish religious) scholars are worthy of such mistakes.

In another narration it is related that, "The world is one week from the weeks of the Hereafter (scholars have differed in their understanding of this narration; because a day in the Hereafter is 1000 years of this world, week is understood to mean 7000 years)." However, the chain of this narration is weak; similarly all narrations that specify the exact time of the Day of Resurrection are weak, with chains that are not acceptable. Allah ﷻ said:

﴿يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۝ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ۝ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ۝ إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ۝ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا﴾

"They ask you (O Muhammmad ﷺ about the Hour – when will be its appointed time? You have no knowledge to say anything about it, to your Lord belongs (the knowledge of) the term thereof? You (O Muhammad ﷺ) are only a warner for those who fear it. The day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning."[1]

And Allah ﷻ said:

﴿يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

"They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my

[1] Qur'an 79: 42-46

Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone) but most of mankind know not."[1]

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ﴾

"The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon)."[2]

The Nearness Of The Hour

It is related in a narration, "(So near is it at hand) that it has almost preceded me." This indicates its proximity in relation to the time that has gone by in this world. Allah ﷻ says:

﴿ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ﴾

"Draws near for mankind their reckoning, while they turn away in heedlessness."[3]

﴿أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ﴾

"The Event (the Hour or the punishment of disbelievers and polytheists or the Islamic laws or commandments), ordained by Allah will come to pass, so seek not to hasten it. Glorified and Exalted is He above all that they associate as partners with Him."[4]

﴿يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ ۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَٰلٍۭ بَعِيدٍ﴾

[1] Qur'an 7:187.
[2] Qur'an 54:1.
[3] Qur'an 21:1.
[4] Qur'an 16:1.

"Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away."[1]

On The Day Of Resurrection, The Muslim Will Be Resurrected With Those Whom He Loves

A Bedouin once asked the Messenger of Allah ﷺ about the Hour, and he ﷺ said, "Indeed it is happening (i.e. it will certainly come to pass), and what preparation have you made for it?" The man said, "By Allah, O Messenger of Allah, I have not prepared much in terms of prayer or action, but I do indeed love Allah and His Messenger." The Prophet ﷺ said, "You are with those whom you loved." (*Muslim*) The Muslims never became as happy about something as they became with this *Hadeeth*.

Whoever Dies, Then His Hour Has Arrived

In some narrations it is related that when the Prophet ﷺ was asked about the hour, he turned to a young boy and said, "He will not reach old-age until the Hour of all of you comes to you." (*Muslim*)

This means that their generation will become extinct and they will all have entered into the world of the Hereafter: whoever dies has in effect entered into the Hereafter. Some people say, "Whoever dies, then for him his Day of Resurrection has arrived." This statement, based on the understanding we have just indicated, is correct. However, some disbelievers might use this statement, intending falsehood by it. As for the greater Hour, when the first and last will be gathered on one plane, the timing thereof is something that Allah ﷻ alone knows.

The Keys To The Unseen Are Five: None Knows Them Save Allah ﷻ

In an authentic *Hadeeth* the Prophet ﷺ said that there are five matters regarding which none has knowledge save Allah ﷻ. The Prophet ﷺ then recited:

[1] Qur'an 42:18

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ﴾

"Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)."[1]

The Messenger Of Allah ﷺ Did Not Know The Time Of The Hour

When Jibreel ﷺ came in the form of a Bedouin and asked the Prophet ﷺ about Islam, then *Eemaan,* and then *Ihsaan,* the Prophet ﷺ answered him. But when Jibreel ﷺ asked about the Hour, the Prophet ﷺ said, "The one who is questioned does not have more knowledge about it than the questioner."

[1] Qur'an 31:34.

THE TRIALS IN GENERAL

The Prophet ﷺ Informed Us About The Rotation Of Good And Evil

Abu Idrees Al-Khoolaanee related that he heard Hudhaifah ibn Al-Yamaan say, "The people would ask the Messenger of Allah ﷺ about good and I used to ask him about evil, fearing that it would reach me." So I said, 'O Messenger of Allah, indeed we used to be in ignorance and evil, and then Allah ﷻ gave us this good. And after this good will there be evil?' He ﷺ said, 'Yes.' 'And after that evil will there be good?' I asked. 'Yes, but that (good) will have shortcomings and defects.' I asked, 'And what are its shortcomings and defects?' He ﷺ said, 'A people who will be guided by other than my way; some of their deeds you will find laudable and others you will repudiate.' I asked, 'And after that good will there be evil?' He ﷺ said, 'Yes, callers upon the doors of the Hellfire; whoever answers them their call, will be thrown by them in it.' I said, 'O Messenger of Allah, describe them for us.' He ﷺ said, 'They are from our people and they speak our tongue.' I asked, 'And what do you order me to do if that reaches me?' He ﷺ said, 'Adhere to the *Jamaa'ah* of the Muslims and to their Imam.' I said, 'And if they have neither *Imam* nor *Jamaa'ah*?' He ﷺ said, 'Withdraw yourself from all of those groups, even if that means for you to bite on to the root of a tree until death overcomes you while you are upon that state.'" (*Bukhaaree*)

Islam Will Return Strange And New As It Had Begun

'Abdullah Ibn Mas'ood reported that the Messenger of Allah ﷺ said, "Indeed Islam began new and strange and it shall return as it began - new and strange. So glad tidings to the strangers." (Muslim) It was asked, "And who are the strangers?" He ﷺ said, "Those who are far away from the tribes." (*Ibn Maajah*)

Division Within The Nations

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The Jews divided into 71 sects and my Nation will divide into 73 sects." (*Ibn Maajah*)

The Prophet ﷺ Informed Us That Trials Will Divide The Nation And Safety Will Be In Adhering To The *Jamaa'ah* (Those Who Are Upon The Way Of The Prophet ﷺ And His Companions)

'Aouf ibn Maalik ؓ related that the Messenger of Allah ﷺ said, "The Jews divided into 71 sects: one is in Paradise and 70 are in the Hellfire. The Christians divided into 72 sects: one is in Paradise and 71 are in the Hellfire. And by the One Who has my soul in His Hand, this nation of mine will be divided into 73 sects: one is in Paradise and 72 are in the Hellfire." It was asked, "O Messenger of Allah, who do you see they (i.e., the members of the saved group) are?" He ﷺ said, "*Al-Jamaa'ah* (those who are upon the way of the Prophet ﷺ and his Companions)." (*Ibn Maajah*)

Anas ibn Maalik related that the Messenger of Allah ﷺ said, "Indeed the children of Israel divided into 71 sects, and my nation will be divided into 72 sects. All of them are in the Hellfire save for one: they are the *Jamaa'ah*." (*Ibn Maajah*)

Ahmad ibn Abee 'Aamir Al-Hoozanee related that Mu'aawiyah ibn Abee Sufyaan stood and said, "Indeed the Messenger of Allah ﷺ stood among us and said, 'Lo! Indeed those before you from the People of the Book divided into 72 sects, and indeed this religious community (i.e., this nation) will be divided into 73 (sects) - 72 in the Hellfire and one in Paradise, and they are the *Jamaa'ah*." (*Abu Daawood*) Abu Daawood alone related it and its chain is *Hasan*. In another narration, when they asked the Prophet ﷺ about the saved group, he ﷺ said, "That which I and my Companions are upon today." (*Mustadrak Al-Haakim*) And we have already seen from the *Hadeeth* of Hudhaifah ؓ that the one who is saved from trials when they come is he who follows the *Jamaa'ah* and adheres to obedience (to Allah, his Messenger ﷺ, and those in authority).

This Nation Will Not Gather Upon Misguidance

Anas ibn Maalik ؓ related that the Messenger of Allah ﷺ said, "Indeed my nation will not gather upon misguidance; so if you see differences, then adhere to the vast majority." (*Abu Daawood*) However, this *Hadeeth* is *Da'eef* (weak) because more than one *Imam* ruled that one of its narrators, Mu'aadh ibn Rifaa'ah As-Sulaamee, is weak. And this is mentioned in some narrations: "Upon you is to

adhere to the vast majority - the truth and its people." So the people of the truth constitute the majority of this nation, especially in the first generations: you would hardly find anyone that was upon an innovation. As for later generations, there will continue to remain a group that is upon the truth.

Permission To Withdraw From People When Trials Become Severe And When Desires Become Deeply Ingrained

In the *Hadeeth* of Huthaifah ﷺ, when he asked what to do when there is neither *Imam* nor *Jamaa'ah*, the Prophet ﷺ said, "Withdraw yourself from all of those groups, even if that means for you to bite on to the root of a tree until death overcomes you while you are upon that state." We have also previously mentioned this authentic *Hadeeth*: "Islam began strange and new, and it will return strange and new." And it is related in another authentic *Hadeeth*, "The Hour will not arrive upon anyone who says, 'Allah, Allah.'"

What some of these narrations indicate is that it is permissible to withdraw from people when trials begin to appear. And the following is established in a *Hadeeth*: "Then if you see miserliness with avarice being obeyed, desires being followed, the opinion of each person being admired by its holder, then upon you is to adhere to your own self, leaving the affairs of the general public."

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "The time is near when the best wealth of a Muslim will be sheep, which he will follow through the peaks of mountains and places of rainfall, in order to save his religion from the trials." (*Bukhaaree*) At that time, when the said trials arrive, it becomes permissible to ask for death, even though doing so is otherwise forbidden, a ruling that is related in an authentic *Hadeeth*.

It Is Forbidden To Hope For Death

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Let none among you wish for death or supplicate for it to occur before it actually arrives; when one dies, his deeds come to an end. And age does not add to a believer except in goodness." (*Ahmad*) That it is allowed to ask for death when the trials come to pass is proven by a long *Hadeeth* related by Mu'aadh ﷺ: "O Allah, I ask You (to guide me to) the doing of good deeds; (I ask You to) forgive me and have

mercy on me. And if You wish a trial for a people, then take me to You with death, without me being put to trial. O Allah, I ask You (to grant me) Your love, the love of those who love You, and the love of every deed that brings me closer to Your love." (*Ahmad*)

These narrations indicate that there will come a very severe and difficult time upon the people, when the Muslims will not have *Jamaa'ah* established upon the truth — this is either for the entire earth or some parts of it.

Knowledge Will Be Raised With The Death Of The Scholars

'Abdullah ibn 'Amr ؓ related that the Messenger of Allah ﷺ said, "Verily, Allah ﷻ does not seize knowledge by force, taking it forcefully from the people; instead, He ﷻ takes away knowledge by the death of the scholars, until their remains no scholar. The people will take ignorant leaders, who will be asked, and who will rule without knowledge. They are misguided and they will misguide others." (*Bukhaaree*)

The Prophet ﷺ Intimated To Us That A Group From This Nation Will Remain Upon The Truth Until The Day Of Judgment

In another *Hadeeth*, the Prophet ﷺ said, "From my Nation there shall continue to remain a group that is victorious upon the truth; they will not be harmed by those who forsake them or by those who oppose them. (This will continue) until Allah's Matter arrives (this is referring to when the Hour is near at hand, when Allah ﷻ will take the life of every male and female believer), when they will still be upon that state."

A Narration Which Indicates That Every 100 Years, Allah ﷻ Will Send For This Nation He (Or Those) Who Will Revive The Affairs Of The Religion

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Indeed, at the beginning of every 100 years, Allah ﷻ will send for this nation he (or those) who will revive for it the matter of its religion." (*Abu Daawood*)

Abu Daawood was the only one to relate this narration. Every group says that their *Imam* is being referred to in this *Hadeeth*. Yet it appears, and Allah ﷻ knows best, that it is comprehensive of a group of scholars from every group and from every branch of knowledge — such as *Tafseer*, *Hadeeth*, *Fiqh*, Arabic Grammar, the Arabic language in general, and other branches as well. And Allah ﷻ knows best. As for the *Hadeeth* of 'Abdullah ibn 'Amr ﷺ, "Verily, Allah ﷻ does not seize knowledge by force, taking it forcefully from the people; rather, He ﷻ takes away knowledge by the death of the scholars," its manifest meaning is that knowledge is not taken from the breasts of men after Allah ﷻ has endowed them with it.

Some Of The Signs Of The Hour That The Prophet ﷺ Mentioned

Qataadah reported that Anas ibn Maalik ﷺ said, "Shall I not relate to you a *Hadeeth* I heard from the Messenger of Allah ﷺ, which none will relate to you after me? I heard him say that, 'from the signs of the Hour is the raising (or taking) of knowledge; ignorance will spread, fornication will become rampant, alcohol will be imbibed, men will perish, and women will remain, until there remains one male guardian for every 50 women.'" (*Ibn Maajah*)

Knowledge Will Be Raised (Or Taken Away) From Peop .e At The End Of Time

'Abdullah ﷺ related that the Messenger of Allah ﷺ said, "Just before the Hour there will be days when knowledge will be raised, when ignorance will descend, and when there will be much killing." (*Ibn Maajah*)

Hudhaifah ibn Al-Yamaan ﷺ related that the Messenger of Allah ﷺ said, "Islam will perish (i.e., knowledge will perish and its traces will be effaced) like the embroideries of a garment perish, until (the time) when fasting, prayer, worship, and charity will not be known; when in one night forgetfulness will pass over the Book (the Qur'an) and not a single Verse from it will remain on the earth. A group of people will remain — the aged man and woman — who will say, 'We were around when our father was upon this word: *Laailaha illallaah* (none has the right to be worshipped but Allah), but they will not know what is prayer, fasting, worship, or charity." Silah

asked Hudhaifah ﷺ, "What will *'Laailaha illallaah'* benefit them when they do not know what is prayer, worship, and charity?" Hudhaifah ﷺ turned away from him, but he repeated the question three times, and all the while Hudhaifah ﷺ turned away from him. When Silah asked for the third time, Hudhaifah ﷺ approached him and said, "O Silah, it will save them from the Hellfire." And he repeated that statement three times. (*Ibn Maajah*)

This proves that knowledge will be taken from the people near the end of this world, a time when the forgetfulness of the Qur'an will pervade the earth — in the *Masaahif* and in the breasts of men. And people will remain without knowledge. The aged man and woman will say that they were around when people would say: *'Laailaha illallaah,'* and they will say it seeking closeness to Allah ﷻ by it. It will benefit them even though they do not otherwise have good deeds or beneficial knowledge. Perhaps the meaning of "it will save them from the Hellfire" is that their saying the phrase of *Tawheed* will save them from entering the Hellfire altogether; in that case, the only obligation upon them is to say it, since they are not required to do deeds. And Allah ﷻ knows best. But perhaps Hudhaifah's statement means that they are saved from the Fire after first having to enter it; so the implications of this *Hadeeth* may be the intended meaning of the following *Qudsee Hadeeth*: "By My Greatness and Exaltedness, I will remove from the Hellfire whoever says on any day from time: *Laailaha illallaah* (none has the right to be worshipped but Allah).' But still, this last *Hadeeth* might be referring to another group of people. We will study this in more detail when discussing the levels of intercession. What is important to note here is that knowledge will be raised at the end of time and ignorance will become rampant. In the aforesaid *Hadeeth* we are told that ignorance will descend, which means that people will be inspired by it, and that is from forsakenness, which we seek refuge from Allah ﷻ. The said state of affairs will continue as people increase in ignorance and misguidance, until life on this world ends. This we are informed of in the *Hadeeth* of the Prophet ﷺ, "The Hour will not arrive upon anyone who says, 'Allah, Allah,' and it will not arrive except upon the most evil of people."

EVILS THAT WILL OCCUR AT THE END OF TIMES, OF WHICH SOME ARE TAKING PLACE IN OUR AGE

The Prophet ﷺ Spoke Of Evils That Were To Occur After His Time

'Ataa ibn Abee Rabaah related that 'Abdullah ibn 'Umar ﷺ said, "The Messenger of Allah ﷺ came to us and said,

"O group of *Muhaajireen*, five practices — if you are afflicted with them...and I seek refuge in Allah from you reaching them: (1) evil does not spread throughout a people to the extent that they proclaim it openly except that plague and hunger will spread among them, to such a degree that was previously unknown by their predecessors; (2) people will not reduce in measurement (i.e., by cheating with scales when buying and selling) except that they will be overtaken by drought in the lands, by burdensome obligations, and by the oppression of the ruler upon them; (3) they will not refuse to pay *Zakaat* on their wealth except that they will be prevented rain from the sky, and were it not for livestock, they would not receive rain (altogether); (4) they will not break Allah's covenant and the covenant of His Messenger ﷺ except that their external enemies will be given reign to subjugate them, enemies that will take something from what is in their hands; (5) and as long as their *Imams* do not rule by Allah's Book and they mock what Allah revealed, Allah ﷻ will make their strength to be used among themselves — against one another." (*Ibn Maajah*)

Ibn Maajah was alone in relating the narration and it does have some *Gharaabah* (strangeness) in it. 'Alee ibn Abee Taalib ﷺ related that the Messenger of Allah ﷺ said, "When my nation does fifteen practices, calamity befalls it." It was asked, "And what are they, O Messenger of Allah ﷺ?" He said,

1) When the spoils of war are hoarded by some members of society only; 2) when people take for themselves things that are left with them as a trust, considering those things to be booty; 3) when *Zakaat* is taken unwillingly from the people (as if they feel it is a burden or tax); 4 and 5) when a man obeys his wife but disobeys his mother; 6

and 7) when a man treats his friend well but is harsh and distant with his father; 8) when voices are raised in mosques; 9) when the leader of a people is the most base individual among them; 10) when a man is honored because his evil is feared; 11) when alcohol will be imbibed; 12) when silk will be worn (by men); 13) when female singers will be used; 14) when musical instruments will be used; 15) when the last of this nation curses the first of it...at that point wait for a red wind, or the sinking of the earth, or for people to be transformed (into animals). (*At-Tirmidhee*)

At-Tirmidhee then said, "This *Hadeeh* is *Ghareeb*; we do not know it from 'Alee ﷺ except through this chain...some scholars have made remark upon the memory of one of its narrators, Abu Al-Farj ibn Fudaalah. And in another narration, 'Alee ibn Abee Taalib ﷺ said,

"The Messenger of Allah ﷺ led us in the morning prayer, and when he completed his prayer, a man called out to him, saying, 'When is the Hour?' The Messenger of Allah ﷺ reproached and scolded the man, and he ﷺ said, 'Be quiet.' When the light of the morning appeared, the Prophet ﷺ turned his gaze to the sky and said, 'Exalted is He Who raised it and planned it.' He then turned his gaze to the ground and said, 'Exalted is He Who spread it out, and created it.' He then said, 'Where is the questioner about the Hour?' The man rested on his knees and said, 'I...asked you.' The Prophet ﷺ said, 'That is when the *Imams* (rulers) will oppress, when people will believe in the stars (astrology) and disbelieve in *Qadr* (Divine Preordainment); (a time when) people will take for themselves things that were left as trusts with them, considering those things to be spoils; charity will be considered as a burden or tax and wicked deeds will increase — at that time, your people will be destroyed.' " (*Al-Bazzaar*)

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "When spoils and trusts are taken as booty; when *Zakaat* is considered to be a burden (or tax); when knowledge is learned, but not for the religion; when a man obeys his wife but disobeys his mother, brings close his friend while keeping his father at a distance; when voices are raised in the mosques; when the tribe is led by the most wicked one among them; when the leader of a people is the most base individual among them; when a man is honored because his evil is feared; when female singers and musical instruments spread; when alcohol is imbibed; and when the last of this nation curses the first of

it — at that point, wait for a red wind, for the sinking of the earth, for *Qadhr* (two opinions: flying of stones with severe winds or the earth expelling the corpse of the deceased after its burial), and for signs that will follow in sequence like the beads of an old necklace after its string is cut — and they fall in sequence." (*At-Tirmidhee*)

'Imraan ibn Husain ﷺ related that the Messenger of Allah ﷺ said, "In this Nation there (will be) the sinking of the earth (and the swallowing of what is on it), transformation (into animals), and *Qadhf* (flying of stones with severe winds or the earth expelling the corpse of the deceased after its burial)." A man asked, "And when is that, O Messenger of Allah?" He ﷺ said, "When female singers and musical instruments appear (or become widespread) and when alcohol is imbibed." (*At-Tirmidhee*) At-Tirmidhee said, "This *Hadeeth* is *Ghareeb*." And it was related in another narration that is *Mursal*.

Ibn 'Umar ﷺ related that the Messenger of Allah ﷺ said, "...When my nation walks in an arrogant and haughty manner...Allah will give reign to its evil ones over its good ones." (*At-Tirmidhee*) This *Hadeeth* is *Ghareeb*.

Abu Hurairah ﷺ related that the Prophet ﷺ said, "We are the last (of nations) and the first on the Day of Resurrection, and we are the first to enter Paradise." (*Bukhaaree*, *Muslim*, and *An-Nasaaee*, and the wording of the above narration is taken from *Sunan An-Nasaaee*)

'Umar ibn Al-Khattaab ﷺ related that the Messenger of Allah ﷺ said, "Indeed Paradise is forbidden for all of the Prophets until I enter it (first); and it is forbidden upon all nations until my nation enters it (first)." Al-Haafidh Ad-Diyaa related this narration.

Abu Hurairah ﷺ related that the prophet ﷺ said, "Jibreel came to me and showed me the door of Paradise through which my nation will enter." Abu Bakr ﷺ said, "O Messenger of Allah, I wish I was with you so that I could have seen it." The Messenger of Allah ﷺ said, "Indeed, O Abu Bakr, you are the first to enter Paradise from my nation." (*Abu Daawood*)

The following is established in *Bukhaaree* and *Muslim*: "Allah will say: Admit (into Paradise) whoever from your nation has no reckoning upon him through the *Baab Al-Ayman* (a door of Paradise); and they will be participating with the people in all of the other doors as well." In another narration, Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Whoever spends a pair

from his wealth (a pair is referring to any two things from the same type of wealth) in the way of Allah, he will be called from the gates of Paradise, and Paradise has gates. So whoever is from the people of prayer, then he is called from the gate of prayer; whoever is from the people of charity (*Sadaqah*), he is called from the gate of charity; whoever is from the people of *Jihaad* is called from the gate of *Jihaad*; whoever is from the people of fasting is called from the gate of *Ar-Rayyaan*." Abu Bakr ﷺ said, "By Allah...will there be one who is called from all of them, O Messenger of Allah ﷺ." He ﷺ said, "Yes, and I hope that you will be one of them." (*Bukhaaree* and *Muslim*)

Sahl ibn Sa'ad ﷺ related that the Messenger of Allah ﷺ said, "In Paradise there are eight gates, one of which is called *Ar-Rayyaan*; none enter it save the people of fasting. When they will have entered through it, it will be closed and none other than them shall enter through it." (*Bukhaaree* and *Muslim*)

The Poor Will Enter Paradise Before The Rich

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Poor Muslims will enter Paradise before rich (Muslims) by a period of half a day (of the Hereafter), and that is 500 years (from this world)." (*Ahmad*) At-Tirmidhee related it in another narration and ruled it to be *Hasan Saheeh*. Through another chain narrated by Ath-Thauree, Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Indeed, the poor believers will enter Paradise half a day before the rich (believers), and that is 500 years (from this world)."

'Abdullah ibn 'Umar ﷺ related that he heard the Messenger of Allah ﷺ say, "On the Day of Resurrection, the Poor *Muhaajiroon* will precede the rich ones - i.e., to Paradise - by forty autumns (i.e., 40 years)." (*Ahmad*) Ibn 'Abbaas ﷺ related that the Messenger of Allah ﷺ said, "Two believers met at the door of Paradise, a rich believer and a poor believer – (such were) they in the world. The poor believer was made to enter Paradise while the rich believer was held back for a period that Allah willed him to be restrained. He was then made to enter Paradise; the poor man met him and said, 'O my brother, what has held you back? By Allah, you were restrained until I began to fear for you.' He said, 'My brother, after you (entered Paradise), my detainment was severe and unpleasant. I have only reached you after so much sweat poured from me that,

were 1000 camels to come (to that sweat as a place of drinking) after each one of them ate something sour (to make them thirsty), they would have been quenched by it.'" (*Ahmad*)

Usaamah ibn Zaid ﷺ related that the Messenger of Allah ﷺ said, "I stood at the gate of Paradise, and (I saw that) most of those who entered it were *Masaakeen* (the poor). And I stood at the gate of Hell, and (I saw that) most of those who entered it were women." (*Bukhaaree* and *Muslim*) And 'Umraan ibn Husain ﷺ related that he heard the Messenger of Allah ﷺ say, "I looked into Paradise and I saw that most of its inhabitants are the poor. And I looked into the Hellfire and saw that most of its inhabitants are women." (*Bukhaaree*) Ibn 'Abbaas ﷺ related that the Messenger of Allah ﷺ looked into the Hellfire and saw that most of its dwellers are women, and he looked into Paradise and saw that most of its dwellers are the poor. (*Muslim*)

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "If your leaders are the best among you, if your chiefs and people of status are the most generous among you, and if your affairs are conducted through mutual consultation among you, then the face of the earth is better for you. But if your rulers are the most evil among you, if the rich among you are also the most miserly of you, and if your affairs are trusted to your women, then beneath the earth (i.e. in your graves) is better for you than being on the face of it." (*Maalik* in a *Mursal Hadeeth*) Maalik said that it is a *Ghareeb* narration, known only through the narration of Saaleh Al-Mizzee...and he is a righteous man.

Anas ibn Maalik ﷺ related that the Prophet ﷺ said, "The Hour will not come until people vie with one another regarding mosques (perhaps meaning that they will vie with another in building beautiful mosques of extravagant designs — and Allah knows best)." (*Ahmad*)

We will mention other signs in the *Hadeeth* of Ibn Mas'ood ﷺ, a portion of which contains this statement: "*Mihraabs* will be embellished and hearts will decay." In another narration 'Aleem said, "We were seated on a roof and with us was a man from the Prophet's Companions." Yazeed said,

"I do not know him except as 'Ans Al-Ghaffaaree. People were deep in a discussion on the plague, and 'Ans said, 'O plague, take me.' He said it three times. 'Aleem said, 'Why do you say that? Did not the

Messenger of Allah ﷺ say, 'None of you should hope for death, for with death one's deeds come to an end, and even if one asks for it to be delayed (when its time comes) it will not be prevented.' Aleem said, 'Verily, I heard the Messenger of Allah ﷺ say, 'Hasten to death before the following: the coming of foolish rulers; an increase in the number of special guards (for the ruler); the selling of judgments (i.e. judgments are purchased through bribery); blood being deemed insignificant (i.e. much killing, without people considering there to be value to life); the breaking off of family ties; and the presence of a group that takes the Qur'an as a flute (i.e. saying it in a melodious but affected and extravagant manner), gives it to the people, and diverts them with it (from the true purpose of the Qur'an), though they have the least understanding among them.' "



THE MAHDEE

Who Will Come At The End Of Times; He Is One Of The Rightly-Guided *Khaleefahs* And *Imams*. But He Is Not The One Who Is Awaited By The *Raafidah*, Who Is Supposedly Now In A Vault In Saamiraa. There Is No Reality Or Basis To That Claim

What we will mention here is related in *Ahaadeeth* from the Messenger of Allah ﷺ, *Ahaadeeth* which indicate that the Mahdee will come at the end of times, and I think that he will appear before 'Eesa Ibn Maryam ﷺ descends, for that is implied in certain *Ahaadeeth*.

Some Of What Is Related Concerning The Mahdee

'Alee ؓ related that the Messenger of Allah ﷺ said, "Even if there remains from this world a single day, Allah ﷻ will send a man from us who will fill it with justice, just as it was filled with oppression." (*Ahmad*) And in another narration, 'Alee ؓ related that the Messenger of Allah ﷺ said, "The Mahdee is from us — the family of the Prophet ﷺ; Allah ﷻ will rectify him in a single night." (*Ahmad*) And in yet another narration, as 'Alee ؓ was looking at his son, Al-Hasan ؓ, he ؓ said, "Indeed this son of mine is a *Sayyid* (leader), which is what the Messenger of Allah ﷺ called him. There will emerge from his progeny a man who has the same name as your Prophet ﷺ; he will resemble him in character but not in appearance." (*Abu Daawood*) Abu Daawood As-Sijistaanee dedicated a book of his *Sunan* to Al-Mahdee. In it he began by mentioning the narration of Jaabir ibn Samarah, in which the Messenger of Allah ﷺ said, "This religion will continue to remain standing until you will have had 12 *Khaleefahs* over you, all of whom the Nation gathered upon." And this is another narration: "The religion will continue to remain honored until 12 *Khaleefahs* (have gone by)." Jaabir ibn Samarah ؓ said, "Upon hearing this, the people made *Takbeer* (i.e., they said, '*Allahuakbar*,' Allah is the Greatest) and were in an uproar. The Prophet ﷺ then said only a few words, after which I asked my father, 'What did he say?' He told me that the Prophet ﷺ said, 'All of them are from the

Quraish.'" According to another narration, when the Prophet ﷺ returned to his house, the Quraish went to him and asked, "And then what will happen?" The Prophet ﷺ said, "Then there will be *Faraj* (gaps through which evil is allowed to enter, when there will be gaps within the ranks of Muslims)."

'Abdullah ibn 'Abdullah ibn Mas'ood ﷺ related that the Prophet ﷺ said, "Even if there remains from this world only a single day...Allah ﷻ would prolong that day until a man from me or from my descendents is sent; his name is the same as my name, and his father's name is the same as my father's name." (*Abu Daawood*) And this is an addition from the *Hadeeth* of Qatr: "He will fill the earth with fairness and justice just as it was filled with wrongdoing and oppression." And he ﷺ said in the *Hadeeth* of Sufyaan, "The world will not come to an end until a man from my family rules the Arabs; his name is the same as my name." This is how Imam Ahmad narrated it. At-Tirmidhee related it through another chain and said that it is *Hasan Saheeh*.

'Abdullah ﷺ related that the Prophet ﷺ said, "A man from the people of my household will lead, and his name will be the same as my name." (*At-Tirmidhee*) In a similar narration Abu Hurairah ﷺ related that the Prophet ﷺ said, "Were there to be a single day left in this world, Allah ﷻ would prolong that day until a man from the people of my household would rule; his name is the same as my name." This *Hadeeth* is *Hasan Saheeh*. And Abu Sa'eed ﷺ reported that the Messenger of Allah ﷺ said, "The Mahdee is from me; he has a large forehead, a large and thin nose that has an upward slope in its middle area, and he will fill the earth with fairness and justice, just as it was filled with wrongdoing and oppression. He will rule for seven years."

Umm Salamah ﷺ reported that she heard the Messenger of Allah ﷺ say, "The Mahdee is from the people of my household, from the descendents of Faatimah ﷺ." (*Abu Daawood*)

Umm Salamah ﷺ, the wife of the Prophet ﷺ, also related that the Prophet ﷺ said, "There will be discord when a *Khaleefah* (ruler) dies. A man from the inhabitants of Madeenah will flee to Makkah, and people will come to him from the dwellers of Makkah. They will bring him out (from his home), yet he will be averse to what they want of him (either because of the trials associated with being leader or because he is fearing trials). Then they will pledge allegiance to

him between the *Rukn* (i.e. the Black Stone) and the *Maqaam* (the Station of Ibraaheem). An army will be sent to (attack) him from Sham (Syria and surrounding areas) and they will be swallowed up in Al-Baidaa — a place between Makkah and Al-Madeenah. When people will see that (i.e. the honor accorded to Al-Mahdee), the Abdaal from Sham will come to him and the best people from Iraq will come and pledge allegiance to him. Then a man from the Quraish will appear; his uncles are from the children of Kalb. He will send an army to them but they (i.e. those who pledged allegiance) will be victorious over them... Wealth will be distributed and people will apply the *Sunnah* of their Prophet ﷺ. Islam will achieve stability and firmness in the earth. That will last for seven years, after which the Mahdee will die and the Muslims will pray over him." (*Abu Daawood*)

'Alee ﷺ related that the Prophet ﷺ said, "A (righteous) man will come out from behind the river (i.e. from countries that lie behind it), who is called Al-Haarith ibn Harraath. At the forefront of his army will be a man called Mansoor, who will strengthen and make firm the family (i.e. descendents) of Muhammad, just as the Quraish strengthened the Messenger of Allah ﷺ. It will be obligatory upon every Muslim to support him or (maybe he said) to answer him." (*Abu Daawood*)

'Abdullah ibn Al-Haarith ibn Juz Az-Zubaidee said, "The Messenger of Allah ﷺ said, 'A people from the East will come and they will strengthen and enable the Mahdee — i.e. they will strengthen his rule." (*Ibn Maajah*)

What The Prophet ﷺ Said Concerning Some Of The Hardships That The People Of His Household Were To Undergo

'Alqamah related that 'Abdullah ﷺ said, "As we were with the Messenger of Allah ﷺ, his eyes became bathed in tears and his color changed. I said, 'We still see something on your face (in terms of the Prophet's sadness) that we dislike.' The Prophet ﷺ said, 'Allah has chosen for us, the people of this household, the Hereafter over this world. And indeed, after me (the people of) my house will face affliction, expulsion, and exile, until a people from the direction of the East will come with black flags. They will ask for bread but they will not be given it. They will fight and they will be made victorious. Then they will be given what they asked, but they will not accept it

until they pass it (the matter of ruling) on to a man from the people of my household. He will fill it (i.e. the earth) with justice, just as it had been filled with oppression. Whoever from you reaches that, then go to them, even if you have to crawl on ice." (*Ibn Maajah*)

The *Hadeeth* indicates that the Mahdee should come after the rule of Banu 'Abbaas and that he is from the people of the Prophet's household, from the descendents of Faatimah, the daughter of the Messenger of Allah ﷺ, and then from the descendents of Al-Hasan and Al-Husain. We pointed this out when we mentioned a *Hadeeth* related by 'Alee ibn Abee Taalib. And Allah ﷻ knows best.

In a *Hadeeth* related by Thaubaan, the Messenger of Allah ﷺ said, "At your treasure three will be killed, each of whom is the son of a *Khaleefah* (ruler). The matter will not be passed on to any one of them, and then the black flags from the East will appear, and they will fight you with such fierce fighting that no people have (ever) fought with." Thaubaan said, "And then he mentioned something that I do not remember, after which he ﷺ said, 'When you see him (i.e. the Mahdee), then pledge allegiance to him, even (if you have to come to him) by crawling on ice. For indeed he is the *Khaleefah* of Allah, the Mahdee." (*Ibn Maajah*) Ibn Maajah alone related it, and its chain is strong and authentic. The apparent meaning is that the treasure referred to in this context is the treasure of the Ka'bah. Three children of the *Khaleefahs* will be killed as they try to take it, and then near the end of times, Al-Mahdee will arrive. And he will come from the countries of the East and not from the vault of Saamiraa, as is claimed by some ignorant elements of the *Raafidah*, who say that he is in it now. They are waiting for him to come out at the end of times. This belief is irrational talk and strongly indicates that those who hold it have been forsaken; hence they speak madness that is inspired to them by the *Shaitaan*, for it is a belief that is not supported by any proof — not from the Qur'an, not from the *Sunnah*, not from sound logic, and not from *Istihsaan*.

Abu Hurairah related that the Messenger of Allah ﷺ said, "Black flags will emerge from Khuraasaan, and nothing will hold them back until they plant (their flags) in Eeliyaa (Jerusalem)." (*At-Tirmidhee*) This *Hadeeth* is *Ghareeb*. And the black flags mentioned are not those that Abu Muslim Al-Khurasaanee came with when he overcame the Banu Umayyah government in the year 132 H. Rather,

there are other black flags that will come with Al-Mahdee, whose name is Muhammad ibn 'Abdullah Al-'Ulwee (from the descendents of 'Alee), Al-Faatimee (from the descendents of Faatimah), and Al-Husanee (from the descendents of Al-Hasan or Al-Husain). Allah will rectify him in a single night — meaning that He will forgive him, guide him, make him understand, and make him wise, after not having been of that description. Allah will provide him with help from the people of the East, who will support him and establish his rule. Their flags will be black, a color which carries with it dignity. The flag of the Messenger of Allah was black, and it was called *Al-'Iqaab*. Khaalid ibn Waleed planted it in the ground in Ath-Thunayyah, which is eastern Damascus. This is when he came from Iraq...Similarly, when the Prophet entered Makkah during its conquest, he wore a black helmet on his head; and according to another narration he was wearing a black turban over his helmet. So the promised Mahdee who is to come at the end of times first comes from the East, and then people will pledge allegiance to him beside the Ka'bah.

Abu Sa'eed Al-Khudree reported that the Prophet said, "In my nation there will be the Mahdee. If his period is shortened, then (his rule is) for seven (years); otherwise, it is for nine (years). My nation will enjoy blessings the likes of which it had never previously heard of; the earth will give forth its fruits and none of it will be stored away. Wealth in those days will be abundant. A man will stand and say, 'O Mahdee, give me.' He will answer, 'Take.'" (*Ibn Maajah*)

Abu As-Sadeeq An-Naajee related that Abu Sa'eed Al-Khudree said, "We feared that there would be a *Hadath* (something new but objectionable) and so we asked the Prophet ." He said, "Indeed in my nation there is the Mahdee, and he will come out and live for 5 or 7 or 9. A man will go to him and say, 'O Mahdee, give me.' He will throw handfuls into the man's garment, filling it with whatever the man is able to carry." (*At-Tirmidhee*) This *Hadeeth* is *Hasan*, and it has been related through other chains from the Prophet . This indicates that after he appears, the Mahdee will at most live for another 9 years, and at the very least for 5 or 7 years. And perhaps he is the *Khaleefah* who throws handfuls of wealth to the people — and Allah knows best. During his rule, crops will be plentiful, wealth will be abundant, his rule will be strong and victorious, his enemy will be subdued, and goodness during his days will be

constant.

In another narration, Abu Sa'eed reported that a man said, "By Allah, no ruler comes to us except that he is more evil than the one before him." Abu Sa'eed replied, "Had it not been for something I heard from the Messenger of Allah ﷺ, I would have said the same as you say. I heard the Messenger of Allah ﷺ say, 'Indeed, from your rulers will be a ruler who will throw handfuls of wealth without counting it. A man will come to him and ask (for charity). The man will spread out his garment while the ruler throws handfuls into it.' The Messenger of Allah ﷺ was wearing a coarse over-garment and was displaying what that man would do. He then gathered it at its shoulders and said, 'He will take it and leave.'" (*Ahmad*) Ahmad alone related it through this chain.

Anas ibn Maalik ﷺ said that he heard the Messenger of Allah ﷺ say, "We, the children of 'Abdul-Muttalib, are the chiefs of the dwellers of Paradise — I, Hamzah, 'Alee, Ja'far, Al-Hasan, Al-Husain, and Al-Mahdee." (*Ibn Maajah*) However, one of the narrators of this *Hadeeth* is unknown, and this *Hadeeth* is *Munkar*.

In another narration, Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "The matter will not increase except in harshness, nor the world except in turning away, nor men except in miserliness and avarice. And the Hour will not arrive except upon the most evil of people. And Al-Mahdee is none other than 'Eesa ibn Maryam." (*Ibn* Maajah) This *Hadeeth* is known to be related by Muhammad Ibn Khaalid Al-Jundee As-Sin'aanee, the *Mu'dhdhin* and *Shaikh* of Ash-Shaafi'ee. More than one narration has been related from him, and he is not unknown, as is claimed by Al-Haakim. In fact, it is related from Ibn Mu'een that he ruled him to be trustworthy. Some narrators relate it in the form of a *Mursal* narration.

At first glance, this last *Hadeeth* is in conflict with those *Ahaadeeth* we related, which establish that the Mahdee is not 'Eesa ibn Maryam ﷺ and that the Mahdee will come before 'Eesa ibn Maryam ﷺ descends — it seems that this is though, and Allah ﷻ knows best. However, upon reflection, one should see that there is no contradiction. What is meant in the previous narration is that the true Mahdee, in the complete sense, is 'Eesa ibn Maryam ﷺ; this does not negate the possibility of there being another Mahdee as well — and Allah ﷻ knows best.

DIFFERENT TRIALS THAT HAVE OCCURRED AND THAT WILL INCREASE IN INTENSITY AT THE END OF TIMES

If there are many wrongdoers, all will be destroyed, even if there are righteous people among them

Umm Habeebah ﷺ reported that Zainab bint Jahsh ﷺ said, "The Prophet ﷺ once woke up from his sleep with a crimson complexion as he was saying, 'None has the right to be worshipped but Allah. Woe for the Arabs from an evil that has drawn near. An opening has been made today from the barrier of Yajooj and Majooj, the size of this.' And he made a circle with his thumb and index finger (to show the size of the gap that was opened). It was said, 'Will we be destroyed while the righteous are among us?' He ﷺ said, 'Yes, if *Al-Khabath* (wickedness, sins, and hypocrisy) increase." (*Bukhaaree*)

In another narration, Umm Salamah ﷺ, the wife of the Prophet ﷺ said, "The Prophet ﷺ woke up alarmed and said, 'How perfect Allah is! What has been sent down tonight from treasures? And what has Allah sent down in terms of trials (treasures very often lead to trials)? Who will wake up the dwellers of the apartments (i.e. his wives) so that they will pray? Many are they who are dressed in this world but will be naked in the Hereafter." (*Bukhaaree*)

Trials That Will Occur Among Muslims

'Urwah related that Usaamah ibn Zaid ﷺ said, "The Prophet ﷺ overlooked a high structure from the structures of Madeenah, and he ﷺ said, 'Do you see what I see?' They said, 'No.' He ﷺ said, "For indeed I see the trial falling in your homes like the falling of the rain." (*Bukhaaree* and *Muslim*)

It has been related that Abu Hurairah ﷺ reported this *Hadeeth* from the Prophet ﷺ: "Time will converge (scholars have different opinions about this saying. Some understand it literally, others say it points to the nearness of the Day of Resurrection, and yet others say it means that people will not be blessed in their time, and so day and night will go by quickly for them); knowledge will decrease; miserliness and avarice will remain; trials will appear; and

Al-Haraj will increase." The Companions asked, "O Messenger of Allah, and what is it?" He ﷺ said, "Killing, killing."

Every Era That Comes Is Better Than The One That Follows It

Az-Zubair related that 'Adee said, "We went to Anas ibn Maalik and complained to him about the ill-treatment we receive from Al-Hajjaaj. He said, 'Be patient, for no era comes upon a people except that the one that follows it is even worse, (and this will continue) until you meet your Lord. I heard this from your Prophet ﷺ.'" (*Bukhaaree*) At-Tirmidhee related this *Hadeeth* through Ath-Thauree and he said, "*Hasan Saheeh.*" This meaning is captured by the phrase of the commoners, "You consider the end of every year to be base."

Trials That Muslims Should Try To Stay Far Away From

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "There will be trials — the one who sits during them is better than the one who stands; the one who stands during them is better than the one who walks; the one who walks during them is better than the one who goes forth, facing them and taking them on. During those trials, whoever finds a refuge or a sanctuary to protect him, then let him return to it." (*Bukhaaree* and *Muslim*)

The Raising Of Trustworthiness From The Hearts

Zaid ibn Wahb related that Hudhaifah ؓ said, "The Messenger of Allah ﷺ mentioned two *Ahaadeeth* to us; I witnessed one of them and I am waiting for the other. First, he ﷺ said, 'Indeed, trustworthiness descended to the roots of men's hearts; then the Qur'an was revealed, and they knew from the Qur'an; and then they knew from the *Sunnah*.' And he spoke to us about the raising of trustworthiness when he ﷺ said, 'While a man is sleeping, trustworthiness will be taken from his heart, yet a trace of it, the size of a small spot will remain. Then he will sleep again, and it will be taken, but its trace remains as a scar...People will begin to buy and sell with one another, and hardly anyone will fulfill the trust. It will be said that among the children of so and so is a trustworthy man. And it will be said to a man, 'How wise he is, how charming he is, and how hardy he is,' but he will not have a mustard-seed

amount of *Eemaan* in his heart. There was a time when I didn't mind whom it was from you that I traded with: if he was Muslim, then his Islam (his religion and trustworthiness) would prevent him from treachery; and if we was a Christian or a Jew, then the one in authority over him would prevent him (from wronging me). As for today, I would not trade except with so-and-so and with so-and-so." (*Bukhaaree*)

The Prophet ﷺ Informed Us That The Trial Will Appear From The East

Ibn 'Umar ؓ related that the Messenger of Allah stood beside the pulpit, facing the East, and he ﷺ said, "Lo! Indeed the trial is here, from where the horn of the Devil rises," or he said, "the horn of the sun (i.e., from the East, the horn being the first part of the sun visible as it rises)." (*Muslim*)

Trials Will Increase Until The Living Will Envy The Dead

Abu Hurairah ؓ reported that he heard the Messenger of Allah ﷺ say, "The Hour will not arrive until a man passes by the grave of another man and says, ' Would that I were in his place.'" (*Bukhaaree*)

The Prophet ﷺ Informed Us That, Before The Coming Of The Hour, Idol-Worship Will Return To Some Areas Among The Arabs

Abu Hurairah ؓ reported that he heard the Messenger of Allah ﷺ say, "The Hour will not arrive until the buttocks of women from Daous (the name of a tribe) will be on *Dhil-Khalasah*, and *Dhul-Khalasah* was a false idol that they used to worship in the days of ignorance (i.e., they will return to worshipping and glorifying idols)." (*Bukhaaree*)

Huge Quantity Of Wealth That Will Be Revealed In Arab Lands, And The Discord And Death That Will Result

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "The time draws near when the Furaat will reveal a treasure of gold;

whoever is present should not take anything from it." (*Bukhaaree*) In 'Uqbah's narration from Abu Hurairah ﷺ, the Prophet ﷺ said, "It will reveal a mountain of gold."

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The Hour will not come until the Furaat lays bare a mountain of gold; people will fight over it, and from every 100 (people), 99 will be killed. Every man among them will say, ' perhaps I will be the one who will be saved."' (*Muslim*)

In another narration, 'Abdullah ibn Al-Haarith said, "I was standing with Ubai ibn Ka'ab in the shade of Hassaan's high house, and he said, 'People will continue with their differing necks to seek out the world.' I said, 'Yes.' He said, 'Indeed I heard the Messenger of Allah ﷺ say, 'The time draws near when the Furaat will lay bare a mountain of gold. When people will hear about it they will proceed to it, and the one beside it will say, ' If we leave the people to take from it, all of it will depart.' And so they will fight over it, with 99 (people) dying from every 100.' (*Muslim*)

The Many Dajjals That Appear Before The Hour, And The Hour Will Arrive At A Time When People Will Be Heedless Of It

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The Hour will not come to pass until two huge groups, each having the same claim, fight, and between them there will be a great amount of killing; until lying Dajjaals are sent, almost 30 of them, and each one of them will claim that he is the Messenger of Allah; until knowledge is taken, earthquakes increase in frequency, time converges[1] , trials appear (or become widespread), and killing increases in frequency; until there will be much wealth among you, to the degree that the owner of wealth will be distressed to find one who accepts his charity or one to whom he can offer his wealth, and the one to whom he offers his wealth says, ' I have no need.'; until

[1] Some scholars understand the literal meaning of this phrase; others say that it is referring to the nearness of the Hour; and yet others hold that it is referring to the apparent quick passage of day and night, whereby people will not be blessed in their time.

people vie with one another in constructing tall buildings; until a man passes by the grave of another man and says, ' Would that I were in his place'; until the sun rises from the West, and when it does rise (from the West) and people see it, they will all believe, except that that is when 'no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith.' And just as the Hour arrives, two men spread a garment between them, yet they will neither trade nor fold it. And the Hour will indeed arrive as a man leaves with the milk of his camel, yet he will not taste it. And the Hour will indeed arrive as one is plastering his basin, but he will not drink from it. And the hour will indeed arrive as one raises his food to his mouth, but he will not eat it." (*Bukhaaree*)

Abu Idrees Al-Joolaanee related that Hudhaifah ibn Al-Yamaan said, "By Allah, indeed I am the most knowledgeable of people regarding every trial that is to occur between me and the Hour... The Messenger of Allah ﷺ was speaking about the trials in a gathering wherein I was present, and he was enumerating the trials, among which are three that will hardly leave anything. Among them are trials that are like the winds of the summer, among them are small trials, and among them are big ones. All from that group (who were present in that gathering) are gone except for me." (*Muslim*)

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Iraq will be prevented from its dirham (a currency) and its measurement; Sham will be prevented from its dinar (a currency) and its measurement; and Egypt will be prevented from its dinar and its measurement[1] . You will have returned from whence you began; you will return from whence you began; you will return from whence you began." Abu Hurairah ؓ said, "The flesh and blood of Abu Hurairah bore witness to that." (*Muslim*)

Abu Nusrah said, "We were with Jaabir ؓ, and he said, 'It is almost time when neither dinar nor *Madyee* (the measurement in Iraq) will come to the people of the Iraq.' We said, 'From where will that happen?' He said, 'From Rome, who will prevent that (from them).'

[1] Imam An-Nawawee said that this is referring to when the Romans will conquer these countries at the end of times and prevent Muslims from their wealth.

He was quiet for a short while and then said, 'The Messenger of Allah ﷺ said: In the last of my nation there will be a *Khaleefah* who will throw handfuls of money (for charity) without counting or keeping account.''' (*Ahmad*) Al-Hurairee said, "When I was speaking to Abu Nusrah and Abu Al-'Alaa, I said that it was perhaps referring to 'Umar ibn 'Abdul-'Azeez. And they both said, 'No.'''

Abu Hurairah ﷺ related that he heard the Messenger of Allah ﷺ say, "If your period is prolonged, the time is near when a people will advance, going forth in the morning with Allah's anger (upon them) and going forth (in the early day) in the Trial. In their hands will be that which is similar to the tails of cows." (*Ahmad*)

Two Categories Of People That Will Inhabit The Hellfire, And We Seek Refuge In Allah, The Lord Of All That Exists

It is reported that Abu Hurairah ﷺ related the following narration from the Prophet ﷺ: "There are two kinds of people of the Hellfire that I have not yet seen: a people who will have with them whips that are like the tails of cows, and they will strike people with them; and women who are dressed yet naked (at the same time), who will walk with a strut, swinging their heads (as they are walking), (which are) like the humps of leaning camels (the word *Bukht* is used here: camels that have long necks) — they will not enter Paradise, nor will they smell it, and the smell of it can be perceived from such and such distance."

Excuses For Not Ordering Others To Good And Forbidding Them From Evil

Anas ibn Maalik ﷺ reported that the Prophet ﷺ was asked, "O Messenger of Allah, when do we abstain from ordering the good and forbidding the evil?" He ﷺ said, "When the likes of what appeared among the children of Israel appears among you — when wicked deeds will be among your elders, when knowledge will be with the lowest from you, and when authority is given to your young ones." (*Ahmad*) Ibn Maajah related the same from Anas ﷺ, but with another chain.

People Will Leave The Religion In Throngs

The neighbor of Jaabir ibn 'Abdullah ﷺ said, "When I returned from a journey, Jaabir came to give me greetings of peace. I began to tell him about division among the people and some of the new (and blameworthy) matters that they were doing. Jaabir began to cry, and then he said, 'I heard the Messenger of Allah ﷺ say: Indeed people entered into Allah's religion in throngs and they will leave it in throngs.'" (*Ahmad*)



DESTRUCTIVE TRIALS

News From The Messenger ﷺ Of Destructive Trials That Will Make The One Who Adheres To His Religion Like One Who Is Grasping Embers

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Woe to the Arabs from an evil that is indeed near – trials like pieces of the dark, black night. In the morning, a man will be a believer, but in the night, he will be a disbeliever. People will sell their religion for a paltry, worldly sum. At that time, one who is adhering to his religion will be like one who is grasping on embers," or he said, "on thorns." (*Ahmad*)

News From The Prophet ﷺ Of The Nations Gathering Against The Muslims, Seeking To Weaken Them, Even Though The Muslims Will Be Large In Numbers

Abu Hurairah ﷺ said that he heard the Messenger of Allah ﷺ say to Thaubaan ﷺ, "How will you be when the nations will call each other upon you as those who are dining call each other to their dish?" Thaubaan asked, "...O Messenger of Allah, will that be because we will be few (in number)?" He ﷺ said, "No, rather at that time you will be many, yet *Al-Wahn* will be cast into your hearts." "And what is *Al-Wahn*, O Messenger of Allah?" The Prophet ﷺ said, "Your love for the world and your hate for fighting." (*Ahmad*)

The Messenger ﷺ Intimated That A Destructive Fitnah Will Occur And Safety From It Achieved By Staying Far Away From It And From Ways That Lead To It

'Amr ibn Waabisah Al-Asdee related that his father said, "As I was within my home in Kufa, I heard *'Assalaamu 'Alaikum'* at the door. And I said, *'Alaikum As-Salaam.'* The visitor entered and when he came in, (I saw that) it was 'Abdullah ibn Mas'ood ﷺ. I said, 'O Abu 'Abdur-Rahmaan, what time is this to visit?' The time was high noon. He said, 'The day is long for me and I remembered one to whom I can speak.' He began to relate to me from the Messenger of Allah ﷺ, saying, "There will be a trial wherein the one who is

sleeping during it is better than the one who is lying down; and the one who is lying down during it is better than the one who is seated; the one who is seated during it is better than the one who is standing; the one who is standing during it is better than the one is walking; the one who is walking is better than the one who is riding; the one who is riding is better than the one who is going forth quickly (seeking it out). All of those killed during it are in the Hellfire." 'Abdullah ibn Mas'ood ﷺ asked, "O Messenger of Allah, and when is that?" He ﷺ said, "The days of much killing, when a man will not be safe from the companion he sits with." He ﷺ said, "And what do you order me to do if I reach that (time)?" The Prophet ﷺ said, "Restrain yourself and your hand and enter your home." "O Messenger of Allah, and suppose a man enters upon me in my home?" The Prophet ﷺ said, "Then lock your house." 'Abdullah Ibn Mas'ood ﷺ asked, "Suppose he enters (forcefully) upon my house?" The Prophet ﷺ said, "Then enter your *Masjid* and do like this," and he then closed his right (hand) on his wrist, "and say, ' My Lord is Allah' until you die upon that." (*Ahmad*)

Tribulations Have A Harmful Effect On One's Character, Whereby A Man Will Not Even Be Safe From The Companion He Sits With

'Amr ibn Waabisah related from his father from Ibn Mas'ood ﷺ, who said, "I heard the Messenger of Allah ﷺ say (and he mentioned part of Abu Bakrah's *Hadeeth*), "All of those killed in it (i.e. during the tribulations) are in the Hellfire." Waabisah asked, "And when is that, O Ibn Mas'ood?" He ﷺ said, "Those are the days of much killing, when a man will not be safe from the companion he sits with." Waabisah said, "And what do you order me to do if I reach that time?" He ﷺ said, "Restrain your tongue and your hand, and be a fixture from the fixtures of your house." Waabisah said, "And when 'Uthmaan was killed, my heart flared up in agitation. And so I rode until I reached Damascus, where I met Hadhyam ibn Faatik Al-Asdee. And he swore by Allah — none has the right to be worshipped but He ﷻ — that he heard it from the Messenger of Allah ﷺ." (*Abu Daawood*)

Different Kinds Of Trials Mentioned By The Prophet ﷺ; The Way To Escape From Them Is To Withdraw From Society

Abu Bakrah related from his father, who related that the Messenger of Allah ﷺ said, "Indeed there will be a tribulation — the one who is lying down during it is better than the one who is seated; the one who is seated is better than the one who is standing; the one who is standing is better than the one who is walking; and the one who is walking is better than the one who is seeking it out." Bakrah ؓ said, "O Messenger of Allah, what do you order me to do [then]?" He ﷺ said, "Whoever has camels, then let him go to his camels; whoever has sheep, then let him catch up with his sheep; and whoever has land, then let him go to his land. And whoever does not have any of that, then let him betake himself to his sword, crush its blade with a rock, and then save himself as much as he is able to do so." (*Abu Daawood*) Muslim related it from the *Hadeeth* of 'Uthmaan As-Sihaam.

Husain Ibn 'Abdur-Rahmaan Al-Ashja'ee related that he heard Sa'ad Ibn Abee Waqqaas ؓ say, "I said, 'O Messenger of Allah, suppose one enters my home and extends his hand to kill me?' The Messenger of Allah ﷺ said, ' Be like the son of Adam, and he ﷺ recited:

﴿لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِى مَآ أَنَا۠ بِبَاسِطٍ يَدِىَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَـٰلَمِينَ﴾

> *"If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allāh, the Lord of the 'Ālamīn (mankind, jinn, and all that exists)."* (Qur'an 5:28).'" (*Abu Daawood*)

And during the trial of 'Uthmaan ibn 'Affaan ؓ, Sa'ad ibn Abee Waqqaas ؓ said, "The Messenger of Allah ﷺ said, ' Indeed there will be a trial – the one who is sitting during it is better than the one who is standing; the one who is standing is better than the one who is walking; and the one who is walking is better than the one who is seeking it out.' (I) said, ' Suppose one enters my house and extends his hand – i.e. to kill me?' He ﷺ said, ' Be like the son of Adam.'"

(*Ahmad*) At-Tirmidhee, who related it as well, said, "This *Hadeeth* is *Hasan*."

The Messenger Of Allah ﷺ Advised That One Should Bear Hardships During Tribulations And That One Should Keep Away From Participating In Evil

Abu Moosa Al-Asharee ؓ related that the Messenger of Allah ﷺ said, "Indeed just before the Hour are trials, like parts of the dark, black night. In the morning, one is a believer, and in the night, a disbeliever. And in the night, one is a believer, and in the morning, a disbeliever. The one who is sitting is better than the one who is standing; the one who is walking is better than the one who is seeking them out. Then break your bows, cut your bowstrings, and strike your swords with rocks. And if one is entered upon – i.e. upon one of you – then let him be like the better of Adam's two sons." (*Abu Daawood*)

'Abdullah ibn As-Saamit related from Abu Dharr ؓ, who said, "The Messenger of Allah ﷺ climbed (his mount) and made me sit behind him. He ﷺ said, 'O Aba Dharr, suppose the people are afflicted with extreme hunger, to the degree that you are not able to get up from your bed to go to your *Masjid* – what will you do?' I said, 'Allah and His Messenger know best.' He ﷺ said, ' Be patient. O Aba Dharr, suppose that the people are afflicted with extreme death – what will you do?' I said, 'Allah and His Messenger know best.' He ﷺ said, ' Be patient. O Aba Dharr, suppose that people fight among themselves until the stones of a house are drowned in blood – what will you do?' I said, 'Allah and His Messenger know best.' He ﷺ said, ' Sit in your house and lock yourself inside your door.' I said, 'And what if I am not left alone, should I take my weapons?' He ﷺ said, 'Then participate with them in that which they are in, but if you fear that you will be excited or drawn by the beam of your sword, then throw the edge of your robe over your face so that he (i.e. your attacker) will draw on himself his sin and your sin.'" (*Ahmad*) Abu Daawood related it through another chain.

Abu Moosa ؓ related that the Messenger of Allah ﷺ said, "Indeed near to you are trials that are like parts of the (dark) night. In the morning, a man will be a believer, but in the night, he will be a

disbeliever; and in the night he will be a believer, but in the morning, a disbeliever. The one who is sitting down during them is better than the one who is standing; the one who is standing is better than the one who is walking; and the one who is walking is better than the one who is seeking them out." Abu Moosa ﷺ asked, "And what do you order us to do?" He ﷺ said, "Be as fixtures in your homes." (*Abu Daawood*)

The Messenger Of Allah ﷺ Informed Us That Some Muslims Will Return To Idol-Worship

Thaubaan related that the Messenger of Allah ﷺ said, "Indeed Allah gathered and folded the earth for me, and I saw the East of it and the West of it. And the Dominion of my nation will reach that which was folded from it[1] . And I have been given the two treasures — the red (gold) and the white (silver). And I asked my Lord to not have my nation destroyed by a pervasive drought and to not give an enemy, from other than their own selves, reign over them by (allowing them) to uproot their *Baidah* (their society and their core place of rule)[2] . And indeed my Lord *'Azza wa Jall* (to Him belongs Might and Majesty) said, 'O Muhammad, indeed if I decree a matter, then it is not returned (or prevented). And I have granted you for your nation that I will not destroy them by a pervasive drought and I will not give reign to an enemy, from other than their own selves, over them, (and they will not) uproot their *Baidah;* (and this) even if those from all areas gather over them (i.e. over the Muslims), so that some of them will destroy one another and imprison one another (i.e. though the two said requests are granted, Muslims will be afflicted by internecine struggles).' Indeed all that I fear over my nation are misguiding *Imams*. If the sword is placed in my nation, it will not be raised from them until the Day of Resurrection. And the Hour will not arrive until tribes from my nation betake themselves to the Mushrikeen and until tribes from

[1] Imam An-Nawawee said that this indicates how far the Muslim nation will rule from the East and West, which perhaps also indicates that its rule will not extend that much in the North and South.

[2] Though some areas may be afflicted with a drought, the nation as a whole will not be afflicted with it. Similarly, though enemies may subjugate some Muslim regions, they will not be able to conquer the entire nation.

my nation worship idols. And there will be in my nation 30 liars, each one of them claiming that he is a Prophet, but I am the seal of the Prophets; there is no Prophet after me. And a group from my nation will remain victorious upon the truth; those who oppose them will not harm them until the matter of Allah *'Azza wa Jal* (To Him belongs Might and Majesty) arrives (near the Hour the souls of all believers will be taken)." (*Ahmad*) Through other chains, Muslim, Abu Daawood, Ibn Maajah, and At-Tirmidhee related it as well. And At-Tirmidhee said about it, "Hasan Saheeh."

The *Fitnah* Of The Saddlebag

'Abdullah ibn 'Umar ﵁ said, "While we were seated with the Messenger of Allah ﷺ, he mentioned the tribulations, and he mentioned much about them until he discussed the trial of the saddlebags[1] ." Someone said, "O Messenger of Allah, what is the trial of the saddlebags?" He ﷺ said, "It is the usurping of wealth and the fleeing. Then there is the trial of As-Saraa (much wealth and safety) — its *Dakhal* (cheating and corruption) or smoke. Underneath my feet is a man from the people of my household who claims that he is my son (or direct descendent) but he is not from me; indeed my *Auoliyaa* are only those who are the *Muttaqoon* (those who fear Allah). Then people will gather and agree upon a man, (but it will be an agreement that is) like a hip on a rib.[2] Then there will be the Duhaimaa (black, dark, catastrophic) trial. It will afflict every single person from this Nation. When it will be said that it is over, it will return; during it, a man will be a believer in the morning and a disbeliever in the night. (This will continue) until people will go to two *Fustaats* (*Fustaat* here means a group or a city) — the *Fustaat* of *Eemaan* (faith), in which there is no hypocrisy, and the *Fustaat* of hypocrisy, in which there is no *Eemaan* (faith). And when that will come to you, wait for the Dajjaal on that day or on the morrow." (*Abu Daawood*) Ahmad related it as well in his

[1] As the saddlebag adheres to a mount, so too will this trial adhere to the people. This is one possibility why it is called the trial of the saddlebag; another is because a saddlebag is usually black, and the trial being discussed is black, dark, and gloomy.

[2] A hip does not belong on a rib and so if placed on it, it will not remain upright; so too regarding the said agreement: it is weak and not firm or upright.

Musnad.

'Abdullah ibn 'Amr ibn Al-'Aas ﷺ reported that the Messenger of Allah ﷺ said, "How will you (act) and the time draws near when people will be sifted (this means that the best of people will perish while the base ones remain); the covenants of people will be corrupted and the people will differ; then they will be like this," and he intertwined his fingers. They said, "How should we (act), O Messenger of Allah?" He ﷺ said, " Take what you know to be good and leave what you repudiate; betake yourselves to your own private affairs and leave off the affairs of the general public." (*Abu Daawood*) Ibn Maajah and Ahmad related the same *Hadeeth* through different chains.

'Abdullah ibn 'Amr ibn Al-'Aas ﷺ said, " While we were around the Messenger of Allah ﷺ, he mentioned the trial or it was mentioned in his company. He ﷺ said, 'And you will see the covenants of people become corrupted and their trusts decline (i.e. people are no longer trustworthy), and they will be like this,' and he intertwined his fingers. I stood up, went to him, and said, ' What should I do at that time, may Allah make me your sacrifice?' He ﷺ said, ' Adhere to your house, control (or take hold of) your tongue, take what you know to be good, and leave what you repudiate. Upon you is the affair of your own self, and leave off the affairs of the general public." (*Ahmad*) An-Nasaaee related it as well, but through a different chain.

A Trial In Which The Impact Of The Tongue Is More Harsh Than The Impact Of The Sword

'Abdullah ibn 'Amr ﷺ related that the Messenger of Allah ﷺ said, " Indeed there will be a trial and it will afflict the Arabs. Those killed in it are in the Hellfire. The effect of the tongue during it is more severe than the effect of the sword." (*Abu Daawood*) Ahmad, At-Tirmidhee, and Ibn Maajah related it as well, but through different chains.

'Abdur-Rahmaan ibn 'Abd Rabbul-Ka'bah said, "I was sitting with 'Abdullah ibn 'Umar ﷺ under the shade of the Ka'bah, and he was relating *Hadeeth* to the people." He ﷺ said, "When we were with the Messenger of Allah ﷺ on a journey, we encamped somewhere. Then the caller of the Messenger of Allah ﷺ made the call announcing that the prayer was gathered. I went to him (the Prophet ﷺ) and he

addressed the people, saying, 'O people, there was no matter before me except that it was a right upon Allah to point His slaves from Him (and through a prophet) to that which he (the prophet) knew to be good for them and to warn them regarding that which he (the prophet) knew to be bad for them. Lo! Indeed safety of this nation is in its beginning, and trials and misfortunes will afflict the end of this Nation. Some of them will come joined together. A trial will come and the believer will say: this, this is my destruction — but then the trial will disappear. Then it will come and he will say: this, this (is my destruction), then it will come (again) and he will say: this, this, and then it will disappear. So whoever loves to be removed from the Hellfire and to be made to enter Paradise, then let his death come while he believes in Allah and the Last Day; and let him give the people what he loves to be given. And whoever pledges allegiance to any *Imam*, giving him the transaction of his hand and the fruit of his heart, then he must obey him if he is able,' and one time he said, ' as much as he is able.''' 'Abdur-Rahmaan said, "When I heard this, I thrust my head between my two legs and I said (to 'Abullah ibn 'Umar ﷺ), " Indeed your cousin, Mu'aawiyah ﷺ, orders us to eat the wealth of people unjustly and to kill each other. And Allah ﷻ says,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَـٰطِلِ إِلَّآ أَن تَكُونَ تِجَـٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

"O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you."[1]

'Abdur-Rahmaan then said, "He (i.e. 'Abdullah ibn 'Umar ﷺ) joined his hands together and placed them on his forehead. He lowered his head for a short while and then he raised it and said, 'Obey him in the obedience of Allah and disobey him in the disobedience of Allah.' I said, ' You heard this from the Messenger of Allah?' He ﷺ said, ' Yes, I heard it from him with my ears and I grasped it with my heart.''' (*Ahmad*) Muslim, Abu Daawood, An-Nasaaee, and Al-

[1] Qur'an 4:29

'Amash related it as well.

'Abdullah ibn 'Amr ﷺ related that he heard the Messenger of Allah ﷺ say, "When you see that my nation dreads saying to the oppressor, 'Indeed you are an oppressor,' then they have taken their leave (i.e. their existence and non-existence amounts to the same thing)." (*Ahmad*) And the Messenger of Allah ﷺ said, "There will be *Qadfh* (heavy winds with stones flying), *Khasf* (swallowing of the earth with those on it), and *Maskh* (transformation of people into animals)."

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "There will be a trial that is *Sammaa* (The people of the trial will not listen to the truth or to advice), *Bakmaa* (during it, no one will speak the truth), *'Amyaa* (people will become blinded, not seeing matters clearly). Whoever seeks it out, the trial seeks him out and attracts him. The effect of the tongue during it is more severe than the effect of the sword." (*Abu Daawood*)

The Prophet ﷺ Intimated That The Muslims Would Conquer Constantinople Before Rome

Abu Qateel said, "We were with 'Abdullah ibn 'Umar ﷺ, and he was asked, 'Which city will be conquered – Constantinople or Rome?' 'Abdullah called for a box to be brought...and he removed from it a book. 'Abdullah ﷺ said, 'While we were (gathered) around the Messenger of Allah ﷺ and we were writing, the Messenger of Allah ﷺ was asked: Which city will be conquered first – Constantinople or Rome? The Messenger of Allah ﷺ said: The city of Hiraql will be conquered first – i.e. Constantinople.'" (*Ahmad*)

Some News, The Source Of Which Is Imputed To The Messenger Of Allah ﷺ, About Destruction In Certain Countries; However, The *Hadeeth* Is Clearly A Fabrication

It is related in a *Hadeeth* of Hudhaifah ibn Al-Yamaan that the Prophet ﷺ said, "Destruction will begin from the extremes of the earth, until Egypt is destroyed. Egypt is safe until Basrah is destroyed, and the ruin of Basrah will be drowning, whereas the ruin of Egypt will be the dryness of the Nile. The ruin of Makkah and Madeenah is from hunger. The ruin of Yemen is from locusts;

the ruin of Al-Ubullah (a place in Basrah) is from besiegement. The ruin of *Paaris* is from the poor. The ruin of the Turks (again, whenever Turks are mentioned here, the Tatars and their descendents are being referred to) is from Ad-Dailam; the ruin of Dailam is from Al-Arman; the ruin of Al-Arman is from Al-Khazar; the ruin of Al-Khazar is from the Turks; and the ruin of the Turks is from thunderbolts. The ruin of As-Sind is from India; the ruin of India is from China; and the ruin of China is from Ar-Rumul. The ruin of Al-Habasha is from quakes, and the ruin of Az-Zuwaraa (a place in Madeenah near the Mosque) is from As-Sufyaanee. The ruin of Ar-Raohaa is from the earth swallowing (it or parts of it), and the destruction of Iraq is killing." (Related by Al-Qurtubee in *At-Tadhkirah*) Abul-Farj ibn Al-Jawzee related it as well; he said, "I heard that the destruction of Al-Andulus is a barren wind."

Many Signs And Aayaat

'Abdullah ibn 'Amr said, "I entered upon the Prophet ﷺ as he was making ablution in a deliberate manner. Then he raised his head, looked at me, and said, 'O my nation, six among you: the death of your Prophet ﷺ.' It was as if he pulled out my heart from its place. He ﷺ said, '(That is) one. Wealth will flow abundantly among you until a man is given 10000, but he still complains about it (being too little); that is the second. A trial will enter the house of every man from you, (and that is) three. Death like *Qu'aas* of sheep (a disease that kills livestock on a sudden), (and that is) four. A truce will take place between you and the children of the yellow (skinned people); they will gather for you for nine months, like the period of a woman's pregnancy. Then they will be more worthy of treachery than you, (and that is) five. And the conquering of a city, (and that makes) six.' I asked, 'O Messenger of Allah, which city?' He ﷺ said, 'Constantinople.'" (*Ahmad*) Based on the narrators of this *Hadeeth*, the chain is dubious; however, it is supported through another narration with an authentic chain.

'Aouf ibn Maalik ؓ said, "I went to the Messenger of Allah ﷺ while he was engaged in the battle of Tabook; he was in a dome made of Udam (skin or leather). He ﷺ said, 'Enumerate six signs which will occur in close proximity to the Hour – 1) my death; 2) the conquering of Constantinople; 3) death that will take you like the barber of sheep (takes hair from them); 4) an abundant flow of

wealth until a man receives 100 dinar yet still remains dissatisfied; 5) a trial that will not leave a single house from the Arabs except that it enters it; 6) then there will be a truce between you and the children of the yellow ones. They will advance and come to you under 80 flags; under each flag there will be 12,000." (*Bukhaaree*) Abu Daawood, Ibn Maajah, and At-Tabaraanee related it from the *Hadeeth* of Al-Waleed.

Signs Indicating The Proximity Of The Hour

'Aouf Ibn Maalik Al-Ashja'ee ﷺ said, "I went to the Prophet ﷺ and gave him greetings of peace. He ﷺ said, 'Aouf?' I said, 'Yes.' He said, 'Enter.' I asked, 'All of me or a part of me?' He ﷺ said, 'All of you. O 'Aouf, enumerate six that will occur in close proximity to the Hour. The first of them is my death.' I cried until the Messenger of Allah ﷺ silenced me. He ﷺ said, 'Say: one.' I said, 'One.' He ﷺ said, 'The second is the conquering of Jerusalem. Say: two.' I said, 'Two.' He ﷺ said, 'The third is death that will occur in my nation, it will take them like the shearing of (wool on) sheep. Say: three. The fourth is a trial that will take place in my nation – it is the greatest of them. The fifth is the abundant flowing of wealth among you, until a man is given 100 dinars but is still dissatisfied with it. Say: five. The sixth is a truce between you and the children of the yellow ones (referring to Rome); they will advance toward you with 80 *Ghaayah*.' I said, 'And what is *Al-Ghaayah*?' He ﷺ said, 'A flag, and under each flag there are 12 000. And the *Fustaat* (could mean city here) of the Muslims at that time will be in a land called *Ghootah*, in a city called Damascus.'" (*Ahmad*)

Abu Dardaa ﷺ related that the Messenger of Allah ﷺ said, "Indeed the *Fustaat* (could mean city here) of the Muslims on the day of the massacre is in *Ghootah*, beside a city that is called Damascus, from the best of the cities of Sham." (*Abu Daawood*)

Mu'aadh ibn Jabal ﷺ related that the Messenger of Allah ﷺ said, "Six are from the signs of the Hour: 1) my death; 2) the conquering of Jerusalem; 3) death that will take people like the shearing (of wool from) sheep; 4) a trial and that which surrounds it will enter the house of every Muslim; 5) a man will be given 1000 dinars (in charity) but will remain dissatisfied; 6) Rome will betray, advancing with 80 banners – underneath each banner, 12000." (*Ahmad*)

The Prophet ﷺ Ordered Muslims To Hasten To Do Good Deeds Before The Occurrence Of Six Matters

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Hasten with (good) deeds before six (matters): the sun rising from the West; the Dajjaal; the smoke; the beast of the earth; the death of one of you; the affair of the 'Aaamah (literally, this means 'of all people,' but here this is referring to the Day of Resurrection, which encompasses all people)." Qataadah used to say, "If he said, 'the affair of the 'Aamah', he was referring to the affair of the Hour." (*Ahmad*) Muslim related this *Hadeeth* through another chain.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Hasten to (perform good) deeds before six (matters occur): the sun rising from the West; the Dajjaal; the smoke; the beast; the death of one of you; and the affair of the *'Aamah* (i.e., the Day of Resurrection)." (*Ahmad*) And Muslim related it from the *Hadeeth* of Ismaa'eel ibn Ja'far Al-Madanee.

Ten Signs Before The Coming Of The Hour

Huthafah ibn Asad said, "The Prophet ﷺ came over us as we were studying among ourselves (knowledge pertaining to) the Hour. He ﷺ said, 'What are you discussing?' We said, 'We are mentioning (affairs pertaining to) the Hour.' He ﷺ said, 'Indeed it will not come until you see ten signs: The smoke[1] , the Dajjaal, the beast, the rising of the sun from the West, the descending of 'Eesa ibn Maryam, Yajooj and Majooj, three *Khusoof* (plural of *Khasf,* the swallowing of the earth and all that is on it) — the *Khasf* of the East, the *Khasf* of the West, and the *Khasf* of the Arabian Peninsula — and the last of them is a fire that will emerge from the East and that will steer people to their place of gathering." (*Ahmad*)

[1] It is related in a *Hadeeth* from Hudhaifah that from the signs of the Hour is a smoke that will fill all that is between the East and the West. It will remain on earth for forty days. The believer will be afflicted with something similar to a cold; the disbeliever will be in a state of drunkenness; smoke will come out from his nose, his eyes, his ears, and his anus (this is mentioned in *'Aun Al-Ma'bood.*)

The Fire That Will Come Out From The Floor (Or Depth) Of 'Adan

The following is related from Ibn Shuraihah Al-Ghaffaaree: "And a fire that will come out from the floor of 'Adan (a famous city in Yemen); it will steer or gather the people; it will spend the night with them wherever they spend the night, and it will be with them in the day wherever they take their day-nap." Sho'bah said, "A man from Abu At-Tufail related this *Hadeeth* to me from Abu Shuraihah, who did not impute it to the Prophet ﷺ."

The Fierce battle That Will Take Place With The Romans, Which Will End With The Conquering Of Constantinople

At that point the Maseeh Ad-Dajjaal will come out and 'Eesa ibn Maryam will descend from the sky of this world to the earth, to a white minaret in Eastern Damascus, at the time of *Fajr*. We will further explain this with authentic narrations.

Dhee Mukhammar related this *Hadeeth* from the Prophet ﷺ: "You will make a truce of peace with Rome; you and they will conquer an enemy from behind them. You will be safe and you will achieve spoils. Then you will descend in a fertile soil that has many mounds in it. A man from the Romans will stand, raise the cross, and say, 'victory is for the cross.' A man from the Muslims will rise and kill him. At that point, the Romans will betray their agreement and there will be massacres. They will gather for you, advancing toward you with 80 banners, and with each banner there will be 10,000." (*Ahmad*) Ahmad related the following from Rooh Al-Aouzaa'ee, "At that point, Rome will betray (the pact) and they will gather (for) the massacre." Abu Daawood and Ibn Maajah also related it from Al-Aouzaaee. And we have already mentioned in the *Hadeeth* of Bukhaaree from 'Aouf ibn Maalik ﷺ that "they will come to you under eighty banners, and under each banner there will be 12,000." This is the same that is related in the *Hadeeth* of Shaddaad ibn 'Ammaar from Mu'aadh ﷺ: "They will advance toward you with 80 banners, and under each banner there are 12,000."

Aseer ibn Jaabir said, "A red wind was blowing in Kufah, and a man came, repeating the same words over and over: 'O 'Abdullah

ibn Mas'ood, the Hour has come.' At the time, 'Abdullah was leaning (on something); he then sat down and said, 'The Hour will not come until the inheritance is not distributed and until there is no joy over spoils of war.' 'Abdullah ﷺ then pointed with his hand toward Ash-Sham (Syria and surrounding areas). He continued, 'An enemy gathering (their forces) for the people of Islam, and the people of Islam gathering (their forces) for them.' I asked, 'Are you referring to Rome?' He ﷺ said, 'Yes. And at that point there will be fighting and a great retreat. The Muslims will send forth a portion of their army to die – they should not return except as victors. The battle will continue until the night acts as a barrier between them; each party will remain non-victorious, and the advance party perishes. Then the Muslims will send forth (another) portion of their army to die – they should not return except as victors. The fighting will go on, with both armies remaining non-victorious, and with the advance group perishing. Then the Muslims will send forth (yet another) portion of their army to die – they should not return except as victors. The fighting will go on until the night acts as a barrier between them. Both armies will return non-victorious, and this (last) advance group perishes. On the fourth day, the rest of Islam's adherents will go to face them, and Allah ﷻ will make them become stricken by misfortunes. The killing will be such as,' he either said, 'we know not the likes of,' or he said, 'nothing similar to it will have been seen, to the extent that a bird will pass by their sides and will not pass by them until it falls down dead. The children of a father (i.e. relatives or members of the same tribe) who were 100 will find that only a single man from them remains. Over which spoils of war should one rejoice (in such a situation)? And which estate should be divided? As they are in that situation, they will hear of something that is even greater than that. A frightened caller will come to them, announcing that the Dajjaal stayed behind among their women and children. They (the army) will refuse what is in their hands and they will go forth. They will send 10 riders in advance. The Messenger of Allah ﷺ said: I indeed know their names, the names of their fathers, and the colors of their horses; at that time, they will be the best riders on the face of the earth.''' (*Ahmad*)

In a narration we already related from 'Aouf ibn Maalik, as the Prophet ﷺ was enumerating the signs, he ﷺ said, "The sixth is a truce that will take place between you and the children of the yellow (ones). They will advance toward you with 80 flags, and underneath

each flag are 10,000. The *Fustaat* (perhaps meaning city here) of the Muslims at that time will be in a land called Al-Ghootah, in a city called Damascus." (*Ahmad*) Abu Ad-Dardaa ﷺ related that the Messenger of Allah ﷺ said, "Indeed the *Fustaat* (perhaps meaning city here) of the Muslims on the day of the carnage will be at Al-Ghootah, beside a city called Damascus, one of the best cities of Ash-Sham (Syria and surrounding areas)." (*Abu Daawood*) We have already related 'Abdullah ibn 'Umar's *Hadeeth* regarding the conquering of Constantinople and Abu Qubail's *Hadeeth* from him regarding the conquering of Rome.

The Hour Will Not Arrive Until The Maseeh ('Eesa Ibn Maryam) ﷺ Kills The Dajjaal – The Curse Of Allah Upon Him – Nor Until Good And Its Light Overcomes Falsehood And Its Darkness

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The Hour will not come until the Romans descend in Al-'Aamaaq or Badaabiq (Two areas in the lands of Syria, near Haleb). An army from Madeenah, comprising of the best from the people of the earth at that time, will come out to meet them. When they make their lines, the Romans will say, 'Make way, allowing us to fight those who took our women and children as prisoners (during war).' The Muslims will say, 'By Allah, we will not make way for you to go to our brothers.' They will fight them. One-third (of the Muslims) will *Inhazim* (this literally means, 'become vanquished,' but perhaps here it means that they will flee), and Allah will never forgive them. One-third will be killed, and they are the best of martyrs with Allah ﷻ. One-third will conquer and they will never be put to trial; and they will conquer Constantinople. While they are distributing the spoils of war and while their swords are hanging on olive trees, the Devil will call to them, saying, 'the Maseeh (Dajjaal) is behind among your families.' They will leave, but that (statement) is false. When they go to Ash-Sham (Syria and surrounding areas), he (the Dajjaal) will come out. As the Muslims are preparing to fight, they straighten their lines, and then the call for the prayer is made. Next, 'Eesa Ibn Maryam ﷺ will descend and lead them in their prayer. When the enemy of Allah (i.e. the Dajjaal) sees him, he will melt, like salt dissolves in water. Were 'Eesa ﷺ to leave him, he would continue to melt until he became destroyed. But Allah ﷻ kills him at the

hands of 'Eesa ﷺ, who shows them the Dajjaal's blood on his spear." (*Muslim*)

Laailaha Illallah Wallahuakbar (None Has The Right To Be Worshipped But Allah And Allah Is The Greatest) With Strong Determination And Truthful *Eemaan* Crushes Fortresses And Conquers Cities

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "You have heard of a city, one side of which is on land and one side of which is on the sea?" The Companions said, "Yes, O Messenger of Allah ﷺ." He ﷺ said, "The Hour will not come until 70,000 from the children of Ishaaq attack it. When they come to it, they will descend, but they will not fight with weapons and they will not launch arrows. All they will say is, '*Laailaha illallah wallaahuakbar* (None has the right to be worshipped but Allah, and Allah is the Greatest)', and one of its two sides will fall." Ath-Thaur said, "The only way I know it is that he said, 'the one that is on the sea.' "Then they will say a second time, '*Laailaha illallaah wallaahuakbar* (none has the right to be worshipped but Allah, and Allah is the Greatest).' And its second side will fall. Then they will say for a third time, 'Laailaha Illallah Wallahuakbar (None has the right to be worshipped but Allah, and Allah is the Greatest),' and a way will be made for them; then they will enter it and take its spoils of war. As they are distributing the spoils, a caller will come to them and say, 'Indeed the Dajjaal has come out; they will leave everything and return.'" (*Muslim*)

Indication Of The Prophets ﷺ Towords The Victory Of Muslims Over Rome

'Abdullah ibn 'Amr ibn 'Aoun related from his father from his grandfather that the Messenger of Allah ﷺ said, "The Hour will not arrive until the least of Muslim *Shuyookh* becomes leader. O 'Alee, O 'Alee, O 'Alee." 'Alee ﷺ said, "Be my mother and father sacrificed for you, O Messenger of Allah." He ﷺ said, "Indeed you will fight the children of the yellow (ones) (i.e. the Romans). And those who will come after you will fight them, until the best of Islam's adherents, the people of Hijaaz, will go out to them; they are those who do not fear the blame of the blamer when they do something for Allah. They will conquer Constantinople with At-Tasbeeh (i.e.,

'*Subhaanallah,*' how perfect Allah is!) and with *At-Takbeer* (i.e., '*Allaahuakbar,*' Allah is the Greatest!). They will gain spoils that they had never previously gained, to the degree that they will divide it with shields. One will come and say, 'Indeed, the Maseeh (Dajjaal) has come out in your lands,' but Lo! It is a lie. The one who takes is regretful and the one who leaves (it) is regretful." (*Ibn Maajah*)

The Conquering Of Some Islands And Of The Lands Of Rome And Persia; And The Victory Of Their Truth Over The Falsehood Of Ad-Dajjaal

Naafai' ibn 'Uyainah ﷺ related that the Messenger of Allah ﷺ said, "You will attack an Island of the sea and Allah will grant (you) victory over it; next Persia, and Allah will grant (you) victory over it; then you will attack Rome, and Allah will grant (you) victory over it; then you will attack the Dajjaal, and Allah will grant (you) victory over him." (*Muslim*)

Some Good Qualities of Romans

The Qurashee importer said in the company of 'Amr ibn Al-'Aas ﷺ, "I heard the Messenger of Allah ﷺ say, 'The Hour will arrive when the Romans will be most among the people.'" 'Amr ﷺ said to him, "Watch what you say." He said, "I am saying what I heard from the Messenger of Allah ﷺ." 'Amr ﷺ said, "If you say that, then there are indeed four qualities in them: they are the most judicious of people during a tribulation; the quickest to recover after a calamity; the quickest to attack after having retreated; the best of them to the poor, the orphan, and the weak; and the fifth is nice and beautiful: among people, they are the best in preventing oppression from the kings (or rulers)." (*Muslim*)

When The Hour Arrives, The Romans Will Be Greatest In Numbers

The Qurashee Mustaurid (importer) said, "I heard the Messenger of Allah ﷺ say, 'The Hour will not come until the Romans will be greatest in numbers.'" News of this reached 'Amr ibn Al-'Aas ﷺ, who said (to the Qurashee Mustaurid), "What are these *Ahaadeeth,* about which it is mentioned that you say them from the Messenger of Allah ﷺ?" He said, "I said what I heard from the Messenger of

Allah ﷺ." 'Amr ؓ said, "If you said that, then indeed they are the most judicious of people during a trial, the quickest to recover during a calamity, and the best of people to their poor ones and weak ones." (*Muslim*)

This indicates that the Romans will accept Islam at the end of times, and perhaps a group of them will be the ones who will conquer Constantinople, for in the previous *Hadeeth* it is mentioned that 70,000 from the children of Ishaaq will attack it. And the Romans are from the descendents of Al-'Ais ibn Ishaaq ibn Ibraaheem Al-Khaleel; some of them are descendents from the uncle of the Children of Israel – Ya'qoob ibn Ishaaq ؑ. So at the end of times, the Romans will be better than the Children of Israel (from the past). The Dajjaal will be followed by 70,000 Jews from Asbahaan, so they are the helpers of the Dajjaal. The Romans, on the other hand, are praised in this *Hadeeth*. Perhaps, therefore, they will accept Islam at the hands of Al-Maseeh ibn Maryam ؑ; and Allah ﷻ knows best.

'Amr ibn 'Aouf related from his father from his grandfather that the Messenger of Allah ﷺ said, "You will fight the children of the yellow (ones) and after you, those believers from the people of Hijaaz will fight them; then Allah will grant them victory over Constantinople and Rome with *At-Tasbeeh* (*'Subhaanallah,'* How perfect Allah is!) and *At-Takbeer* (*'Allahuakbar,'* Allah is the Greatest), and so its fortress will collapse. They (i.e. the Muslims at that time) will gain (from spoils) that which they had never previously gained, to the extent that they will divide it with shields. Then a caller will call out, 'O people of Islam, Al-Maseeh Ad-Dajjaal is in your lands and among your women and children.' The people will disperse from the wealth; some of them will take and some of them will abstain from taking — the one who takes regrets and the one who doesn't take regrets. They will say, 'Who is this caller?' And they will not know who he is. They will say, 'Send an advance party to *Eeliyaa* (Jerusalem), and if Al-Maseeh has indeed come out, they will come to you with knowledge of him.' They go and see nothing, seeing only that the people are tranquil. And they (the people who are behind) will say, 'The caller did not call out except for some significant news... so be determined that we should all go to Eeliyaa. If the Dajjaal has come out, we will fight him until Allah rules between us and him. But if it is otherwise and if you return, it is to your country and kinsfolk that you are returning to.'" (Related by

Ismaa'eel ibn Abee Uwais)

An Indication That Al-Madeenah Al-Munawwarah Will Be Faced With Weakness When Jerusalem Will Be Inhabited (Or Developed)

Mu'aadh ibn Jabal ﷺ related that the Messenger of Allah ﷺ said, "The inhabitation (or development) of Jerusalem[1] is the ruin of Yathrib (Madeenah); the great massacre (leads to) the conquering of Constantinople; and the conquering of Constantinople (leads to) the coming out of the Dajjaal." He ﷺ then struck his hand on his thigh...or his shoulder, after which he ﷺ said, "Indeed, this is surely the truth, just as you are here or just as you are sitting down." (*Ahmad*) Abu Daawood related it from 'Abbaas Al-'Anbaree from Abu An-Nadr Haashim ibn Al-Qaasim. Abu Daawood then said, "This chain is good and the *Hadeeth* is Hasan; upon it is the light of truthfulness and the dignity of Prophethood." This narration does not signify that Al-Madeenah will be completely ruined when the Dajjaal comes out; it is referring to the end of times, which we will clarify later on through authentic *Ahaadeeth*. It is the inhabitation and development of Jerusalem that will be the reason for the ruin of Al-Madeenah Al-Munawwarah. In authentic *Ahaadeeth* it is established that the Dajjaal will not be able to enter Al-Madeenah because of Angels that are standing at its gates with swords unsheathed.

Al-Madeenah Al-Munawwarah Is Protected From Plague And From The Dajjaal Entering It

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Neither plague nor the Dajjaal will enter Al-Madeenah." (*Bukhaaree*) It is mentioned in Jaamai' At-Tirmidhee that when Al-Maseeh 'Eesa ibn Maryam ﷺ dies, he will be buried in the Prophet's chamber.

[1] Among the scholarly opinions regarding this statement are the following: 1) that Jerusalem will be destroyed, after which it will be rebuilt and developed, and this will occur at the end of times; 2) when it will be completely developed and inhabited

The Prophet ﷺ Pointed Out That Al-Madeenah Al-Munawwarrah Will Become Developed

Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "Homes will extend out to Ihaab or Yihaab (some narrators call it the former while others call it the latter; it is the name of a place near Al-Madeenah)." Zuhair asked Suhail, "How far is that from Al-Madeenah?" He said, "Such and such distance." This development will occur before the development of Jerusalem or it might occur after that by a while. Then it will be completely destroyed, as is indicated by authentic *Ahaadeeth* that we will mention.

When on the pulpit, 'Umar ibn Al-Khattaab ؓ said, "I heard the Messenger of Allah ﷺ say, 'The people of Madeenah will leave it; then they will return to it and develop it, until it becomes full; then they will leave it, after which they will never return to it." (Related by Al-Qurtubee) And in another narration it is related, "And who will eat it (i.e., its fruits and crops)?" He ؓ said, "The birds and predatory animals."

Abu Hurairah ؓ related that the Prophet ﷺ said, "They will leave Al-Madeenah upon the best condition it was upon; (then) none will enter it except for birds and predatory animals (seeking food in it). Then two shepherds will go out from Muzainah, betaking themselves to Al-Madeenah, driving their sheep onward with their calls. And they will find it to be empty, with no one in it. When they reach Thunayyatul-Widaa', they will collapse onto their faces." (*Muslim*) In his *Hadeeth*, Hudhaifah ؓ said, "I asked the Messenger of Allah ﷺ about things, but I did not ask him what will make the people of Madeenah leave it." And this is mentioned in another *Hadeeth* that is related by Abu Hurairah ؓ: "They will leave it while half its fruits will be ripe dates." Someone asked, "O Abu Hurairah, and what will make them come out?" He ؓ said, "An evil man."

Mu'aadh ibn Jabal ؓ reported that the Messenger of Allah ﷺ said, "The greatest carnage, the conquering of Constantinople, and the coming out of the Dajjaal – all in a period of seven months." (*Abu Daawood*) At-Tirmidhee related it through another chain and said, "*Hasan*; we know it only through this chain."

'Abdullah ibn Busr ؓ related that the Prophet ﷺ said, "Between the carnage and the conquering of Al-Madeenah (i.e. Constantinople)

are six years; and then Ad-Dajjaal will come out in the seventh (year)." (*Ahmad*) Ibn Maajah related the same. There is an apparent conflict between this narration and the one before it, except if the carnage lasts for six years. And between the end of it and the conquering of Al-Madeenah — which is Constantinople — is a short period, with enough time left over in the aforesaid seven months for the Dajjaal to come out. And Allah ﷻ knows best.

Anas ibn Maalik ﷺ said, "The conquering of Constantinople is with the arrival of the Hour." (*At-Tirmidhee*) Mahmood said, "This *Hadeeth* is *Ghareeb*." Constantinople is a city of the Romans, which will be conquered when the Dajjaal comes out. It is said that it was conquered during the era of the Companions ﷺ, but that is questionable. Mu'aawiyah ﷺ sent his son, Yazeed, to lead an army; in it was Abu Ayyoob Al-Ansaaree ﷺ. However, it is not a point of agreement that they had conquered it. During his era, Musallamah ibn 'Abdul-Malik besieged it, but still it remained unconquered. He made a treaty with its inhabitants, whereby they allowed for a Mosque to be built in it. This we have mentioned earlier in detail.[1]

Before The Hour There Will Be Liars Claiming Prophethood For Themselves

Jaabir ibn Samarah ﷺ related that he heard the Messenger of Allah ﷺ say, "Indeed before the Hour there are liars." Jaabir ﷺ said, "So beware of them." (*Muslim*)

Jaabir ﷺ also related that he heard the Messenger of Allah ﷺ say, "Indeed before the Hour there are liars; among them is the one of Al-Yamaamah, the one of San'aa Al-'Absee, and the one of Himyar. Also among them is Ad-Dajjaal, he creates the most *Fitnah* (trials and tribulations)." Jaabir ﷺ said, "Some of my companions say that they are almost thirty men." (*Ahmad*)

Abu Hurairah ﷺ related that the Prophet ﷺ said, "The Hour will not arrive until almost thirty Dajjaal Liars are sent; each one of them will claim that he is the Messenger of Allah." (*Muslim*) In the narration of Muhammad ibn Zaamai', the word 'emerge' is in the place of 'are sent'.

[1] Again, this is referring to the previous volumes of Ibn Katheer's history book, *Al-Bidaayaa Wan-Nihaayaa*.

Abu Hurairah ﷺ related that the Prophet ﷺ said, "The Hour will not arrive until — thirty Dajjaals appear, each one of them claiming that he is the Messenger of Allah; wealth will increase and flow in abundance; the tribulations will occur; and there will occur tumult and much *Haraj*." It was asked, "Which *Haraj*." He ﷺ said, "Killing, killing, killing," three times. (*Ahmad*) Only Ahmad related it through this chain, and it fulfills the conditions of Muslim.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The Hour will not come to pass until thirty Dajjaal Liars come out; each one of them lies upon Allah and upon His Messenger ﷺ." (*Abu Daawood*) And in another narration, Abu Hurairah ﷺ related that the Prophet ﷺ said, "Before the Hour there are almost thirty Dajjaals, each one of them saying, 'I am a prophet.'" (*Ahmad*) This chain is Hasan, and Ahmad alone related it.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "There will be Dajjaal Liars in my nation; they will come to you with novel speech, which neither you nor your fathers had previously heard. Beware, and let your fathers beware - do not allow them to deceive you." (*Ahmad*)

Thaubaan reported that the Messenger of Allah ﷺ said, "Indeed there will be thirty liars in my Nation, each one of them claiming that he is a prophet. But I am the seal of the Prophets — there is no Prophet after me." (*Muslim*)

Abu Al-Waleed said, "A man asked Ibn 'Umar ﷺ about Al-Mut'ah (fixed-term marriages) and (said) that he had women through Mut'ah. Ibn 'Umar ﷺ said, 'By Allah, during the period of the Messenger of Allah ﷺ, we were neither doubters nor fornicators.' He then said, 'By Allah, I heard the Messenger of Allah ﷺ say: Al-Maseeh Ad-Dajjaal and thirty liars or more will indeed come before the Day of Judgment.'" (*Ahmad*)

About Callers To The Hellfire

Ibn 'Umar ﷺ related that he heard the Messenger of Allah ﷺ say, "In my nation, there are indeed Nayifan (a number anywhere between 3 and 9) and 70 callers (so, slightly more than 70); each one of them is a caller to the Hellfire. If I wish, I can inform you of their names and tribes." (Related by Al-Haafiz Abu Ya'laa)

Abu Al-Halaas said that he heard 'Alee ﷺ say the following to

'Abdullah ibn Saba', "Woe unto you...and I have indeed heard the Messenger of Allah ﷺ say, 'Indeed before the Hour there are thirty liars.' And indeed you are one of them." (Related by Al-Haafiz Abu Ya'laa) And Anas ؓ related that the Messenger of Allah ﷺ said, "Before Ad-Dajjaal (the Dajjaal) there will be Nayifan (a number anywhere between 3 and 9) and 70 (smaller) Dajjaals." This narration has some strangeness to it, and what is related in the authentic compilations is firmer — and Allah ﷻ knows best.

Abu Bakr ؓ said, "Musailamah died before the Messenger of Allah ﷺ said something about him. Yet the Messenger of Allah ﷺ stood and addressed the people, saying, 'As for what follows: in clarifying the matter of this man that you have spoken much about — he is indeed a liar from thirty liars that come out before the Hour. And verily, there is no country (or region or city) except that the terror of the Maseeh (Ad-Dajjaal) reaches it." (*Ahmad*)

The following narration is of Abu Bakrah ؓ: "And indeed he is a liar from thirty liars that emerge before Ad-Dajjaal. And verily, there is no country (or region or city) except that the terror of Al-Maseeh (Ad-Dajjaal) enters it." (*Ahmad*)

Anas ibn Maalik ؓ related that the Messenger of Allah ﷺ said, "Indeed, before Ad-Dajjaal there are deceptive years – the truthful one will not be believed, the liar will be believed, the trustworthy one will be accused of betrayal, the treacherous one will be trusted, and the *Ruwaibidah* will speak." It was said, "And what is the *Ruwaibidah*?" He ﷺ said, "The base wicked-doer, he will speak in the affairs of the general public (he will be trusted to rule and he will speak by the name of the people)." (*Ahmad*) And this chain is good.



MORE AHAADEETH ABOUT THE DAJJAAL

Some Narrations Concerning Ibn Sayyaad

Once, 'Abdullah Ibn 'Umar Ibn Al-Khattaab ﷺ and a small group went with the Messenger of Allah ﷺ to Ibn Sayyaad; he ﷺ found him to be playing with children beside the high structure of Banee Mughaalah. At the time, Ibn Sayyaad was at the age of puberty. He didn't sense (their approach) until the Messenger of Allah ﷺ struck his back with his hand. Then the Messenger of Allah ﷺ said to Ibn Sayyaad, "Do you bear witness that I am indeed the Messenger of Allah?" Ibn Sayyaad stared and then said, "I bear witness that you are indeed the Messenger of the illiterate ones. Do you bear witness that I am indeed the Messenger of Allah?" The Messenger of Allah ﷺ said, "I believe in Allah and His Messengers." The Messenger of Allah ﷺ then said to him, "What do you see?" Ibn Sayyaad said, "A truthful one and a liar come to me." The Messenger of Allah ﷺ said, "The matter has become mixed up to you." The Messenger of Allah ﷺ then said to him, "Indeed, I have hidden a concealed matter for you." Ibn Sayyaad said, "It is *Rukkh*.[1] " The Messenger of Allah ﷺ said, "Sit you down in ignominy, for you will not go beyond your position (i.e., you will not go beyond the level of being a mere soothsayer)." 'Umar Ibn Al-Khattaab ﷺ said, "Order me, O Messenger of Allah, I will strike his neck." The Messenger of Allah ﷺ said, "If it is he (i.e. the Dajjaal), you will not be allowed to overcome him. And if it is not he, then there is no good in killing him." Saalim ibn 'Abdullah said that he heard 'Abdullah ibn 'Umar ﷺ say, "Later on, the Messenger of Allah ﷺ and Ubai Ibn Ka'ab ﷺ went toward the date-trees among which Ibn Sayyaad was situated. The Messenger of Allah ﷺ entered the (cluster of) trees and he ﷺ

[1] And in the narration of Muslim, he said, "*Dukkh*." The Prophet ﷺ concealed from him the verse about one of the signs of the Hour, *Dukkhaan*, or smoke. Because Ibn Sayyaad was no different from a soothsayer in that he received his words from devils, all that the devils were able to tell him from the Verse was a piece of a word, "*Dukkh*." Since soothsayers are known to speak in broken syllables (because that is what they receive from the devils), the Prophet ﷺ knew his situation.

began to conceal himself at the root of a tree, trying to catch Ibn Sayyaad off guard so that he could hear something from him before Ibn Sayyaad would see him. The Messenger of Allah ﷺ saw him to be lying down on a bed, wearing a coarse garment, from which a mumbling, incoherent speech could be heard. The mother of Ibn Sayyaad saw the Messenger of Allah ﷺ as he was concealing himself behind the roots of trees. She said to Ibn Sayyaad, 'O Saafee — it was the name of Ibn Sayyaad — this is Muhammad.' And Ibn Sayyaad sprung up. The Messenger of Allah ﷺ said, 'had she left him as he was, he would have made matters clear (about himself and his situation).'" Saalim then related that 'Abdullah Ibn 'Umar ﷺ said, "The Messenger of Allah ﷺ then stood before the people; he ﷺ praised Allah ﷻ with (praises) that are suitable to His (Greatness and Majesty). He ﷺ then mentioned the Dajjaal, saying, 'Indeed I am warning you. There was no Prophet except that he warned his people (about Ad-Dajjaal). Verily, Noah ﷺ warned his people about him, but I will say to you something about him that no Prophet said to his people — know that he is one-eyed, and that indeed, Allah ﷻ is not one-eyed." (*Muslim*)

Ibn Shihaab related from 'Umar ibn Ath-Thaabit Al-Ansaaree that some of the Prophet's Companions informed him that, "One day, the Messenger of Allah ﷺ warned the people about the Dajjaal, saying, 'Indeed, *Kaafir* is written between his eyes. Everyone who hates his deeds will read it or every believer will read it.' And he ﷺ said, 'Learn that not a single one from you will see his Lord until he dies.'"

The Messenger of Allah's Warning About The Dajjaal, And Some Of The Dajjaal's Attributes

Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ mentioned the Dajjaal before the people. He ﷺ said, "Indeed Allah ﷻ is not one-eyed, but the Maseeh Ad-Dajjaal is indeed one-eyed, from the right eye, which is like a floating grape." (*Bukhaaree*) And Anas ﷺ related that the Messenger of Allah ﷺ said, "There is no Prophet that did not warn his nation about the one-eyed Liar. Lo! He is indeed one-eyed, and indeed, your Lord is not one-eyed. Written between the eyes (of the Liar (i.e. the Dajjaal)) is *Kaafir*." (*Muslim*) Bukhaaree related the same from the *Hadeeth* of Sho'bah.

Anas ﷺ related that the Messenger of Allah ﷺ said, "The Dajjaal has

an eye that is effaced, and written between his eyes is *Kaafir*," and the Prophet ﷺ then spelled it — *Kaaf*, Faa, Raa, and "every Muslim will read it." (*Muslim*)

Hudhaifah ؓ related that the Messenger of Allah ﷺ said, "I know more about what the Dajjaal has with him than he himself knows. With him are two flowing rivers; in the vision of the eye, the first one is white water; in the vision of the eye, the second one is burning fire. If he (i.e. the Dajjaal) reaches one of you, then let him go to the one he sees as being fire and let him close his eyes. Then let him bend his head and drink, for it is indeed cold water. And the Dajjaal has an eye that is obliterated; over it is coarse skin (that covers the eye). Written between his eyes is '*Kaafir*,' which every believer will read, regardless of whether he is literate or illiterate." (*Muslim*) Ibn Mas'ood ؓ said, "And I heard it from the Messenger of Allah ﷺ." Bukhaaree related the same from Sho'bah.

The Fire Of The Dajjaal Is Paradise And His Paradise Is Fire

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Shall I not inform you of a *Hadeeth* about the Dajjaal that no other Prophet related to his people. Indeed he is one-eyed. And verily, with him will come that which is similar to Paradise and the Hellfire. The one that he says is Paradise is in fact the Fire. I warn you about him as Noah warned his people (about him)." (*Bukhaaree* and *Muslim*)

The Messenger ﷺ Warned His Nation Not To Be Deceived By What The Dajjaal Has With Him In Terms Of Apparent Strength And Means Of Making Trials

Muslim ibn Al-Munkadir said, "I witnessed Jaabir ibn 'Abdullah ؓ make an oath by Allah ﷻ that Ibn Sayyaad is the Dajjaal. I said, 'You swear by Allah?' He said, 'I indeed heard 'Umar ؓ make an oath to that effect in the presence of the Prophet ﷺ, and the Prophet ﷺ did not reproach him."

And in a narration related by Naafai', Ibn 'Umar ؓ met Ibn Sayyaad in one of the roads of Al-Madeenah. Ibn 'Umar ؓ said words that brought about his anger, and he became inflated until he filled the road. And in another narration, Ibn Sayyaad snorted the strongest snort of a donkey; Ibn 'Umar ؓ struck him until his stick broke.

When Ibn 'Umar ﷺ entered upon his sister Hafsah, the Mother of the Believers, she said, "What did you want from Ibn Sayyaad. Didn't you know that the Messenger of Allah ﷺ said, "Indeed he (i.e. the Dajjaal) will come out because of something he will be angry about?" (*Muslim*)

Ibn Sayyaad Is Not The Greater Dajjaal

Some scholars say that some of the Companions would think that Ibn Sayyaad was the Dajjaal, but he is not the Dajjaal; rather, he was just an insignificant man.

On one occasion, Ibn Sayyaad accompanied Abu Sa'eed ﷺ in a journey between Makkah and Al-Madeenaaah. He became weary with what the people were saying concerning him being the Dajjaal. He said to Abu Sa'eed ﷺ, "Did not the Messenger of Allah ﷺ say, 'Verily, he will not enter Al-Madeenah.' And it was there where I was born. (And did not the Messenger of Allah ﷺ say) that a child will not be born to him, and a child was born to me. And verily, he (i.e. the Dajjaal) is a disbeliever, whereas I have indeed accepted Islam." (*Muslim*) Despite this, Ibn Sayyaad said, "I am the most knowledgeable of people concerning him (the Dajjaal) and the most knowledge concerning his place. Were it to be offered to me to be him, I would not dislike that." In another narration, Abu Sa'eed ﷺ said, "Ibn Sayyaad was mentioned in the presence of the Prophet ﷺ , and 'Umar ﷺ said, 'He claims that he passes by nothing without it speaking to him.'" (*Ahmad*) The point, however, is that Ibn Sayyaad is, without a doubt, not the Dajjaal that comes out at the end of times. This is proven by the *Hadeeth* of Faatimah bint Qais Al-Faihriyyah ﷺ, for her *Hadeeth* is the clear judge in this matter. And Allah ﷻ knows best.

Faatimah Bint Qais's *Hadeeth* About The Dajjaal; And What Tameem Ad-Daaree ﷺ Related In Regards To Him Seeing Al-Jassaasah And Ad-Dajjaal

Hamdaan asked Faatimah bint Qais, sister of Ad-Dahhaak ibn Qais, and one of the earlier ones who migrated, "Relate to me a *Hadeeth* that you heard from the Messenger of Allah ﷺ; do not narrate it from anyone other than him." She ﷺ said, "I married Al-Mugheerah, who was in those days from the best of youth among

the Quraish. In the beginning of *Jihaad* with the Messenger of Allah ﷺ, he was wounded. Then, when he ؓ died, 'Abdur-Rahmaan ibn 'Aouf ؓ, as well as a small number of Companions of Muhammad ﷺ, proposed to me. And the Messenger of Allah ﷺ proposed to me on behalf of his freed slave, Usaamah ؓ. It had been related to me that the Messenger of Allah ﷺ said, 'Whoever loves me, then let him love Usaamah.' So when the Messenger of Allah ﷺ spoke to me, I said, 'My matter is in your hand; marry me to whomsoever you please.' He ﷺ said, 'Move to (the house of) Umm Shareek,' and Umm Shareek was a rich woman from the *Ansaar* who spent a great deal in the way of Allah; many guests would stay with her. Then I said, 'I will do so.' He ﷺ said, 'Rather, no, do not do so. Verily, Umm Shareek is a woman who keeps many guests, and I dislike for your face cover to fall from you or for your garment to reveal your calves, so that the people will see some matters that you dislike (for them to see). Instead, go to your cousin, 'Abdullah ibn 'Amr ibn Umm Maktoom (who was blind) (he was a man from Banee Faihr, the Faihr of Quraish, from the same subdivision of the tribe that she was from).' So I went to him, and when my period of waiting ended, I heard the caller of the Messenger of Allah ﷺ call out, 'The prayer is gathered.' I went to the *Masjid* and prayed with the Messenger of Allah ﷺ. I was in the row of women that came after the backs of the people. When the Messenger of Allah ﷺ finished his prayer, he stood on the pulpit, and he was laughing. He ﷺ said, 'Let each person remain in his place of prayer.' He ﷺ then said, 'Do you know why I gathered you?' They said, 'Allah and His Messenger know best.' He ﷺ said, 'Indeed, by Allah, I have not gathered you for *Ar-Raghbah* (i.e., encouraging you to do good) or for *Ar-Rahbah* (i.e., warning you about evil and its consequences); instead, (I gathered you) because Tameem Ad-Daaree was a Christian man, but then he came, pledged allegiance, and accepted Islam; and he related to me a *Hadeeth* that is in harmony with what I related to you in regard to Al-Maseeh Ad-Dajjaal. He said that he rode in the sea on a sea vessel with thirty men from Lakhm and Judhaam. The waves played with them for a month, and they anchored at an island in the sea – where the sun sets. They sat at the lowest part of the vessel, which was situated by the shore, and they entered the island. They were met by something that was very hirsute – with thick and plentiful hair, with so much hair that they did not know its front from its back. They said, 'Woe unto you; what are you?' It

said, 'I am *Al-Jasssaasah* (a beast that spies out news for the Dajjaal).' They said, 'And what is *Al-Jassaasah*?' It said, 'O people, go this man in the castle, for he is most eager to learn of your news.' Tameem said, 'When she named to us a man, we became afraid from her, fearing that she was a female devil. We hurried until we entered the castle, and inside of it we saw the largest man — in terms of physique — that we had ever seen. He was tied in chains with his hands gathered at his neck; between his knees and his heels (he was tied) in chains. We said: Woe to you! What are you? He said: You have been able (to know) of my news, so inform me — what you are? We said: We are a people from the Arabs. We rode on a sea vessel and we were at sea when it became tempestuous. The waves played with us for a month, and then we took shelter on this island of yours. We sat on the lower part of our vessel, which was on the side of the shore, and we entered the island. We met a beast with thick hair, and it was very much hirsute; so much hair did it have that we did not know its front from its back. We said to it: Woe unto you! What are you? It said: I am *Al-Jassaasah*. Then it said: Betake yourselves to this man in the castle, for he is most eager to learn of your news. We came to you in a hurry. And we became free of her, for we did not feel safe as to her not being a female devil. The man asked: Inform me about the date-trees in Baisaan (a village in Sham, near to Jordon).' We said: what is it concerning it that you are asking about? He said: I am asking you about its date-trees — are they giving fruit? We said: Yes. He said: The time draws near when they will not give fruit. He said: Inform me about Buhairah At-Tabariyyah. We said: what concerning it are you asking about? He said: Is there water in it? They answered: It has much water. He said: Its water will soon go away. Then he said: Inform me about the spring of Zughar (an area in Sham). They said: what concerning it are you asking about? He said: Is there water in the spring? And are its people farming, using the water of the spring? We said: Yes, it contains much water, and its people are farming, using its water. He said: Inform me about the Prophet of the illiterate ones — what has he done? They said: He has left Makkah and has inhabited Yathrib (Madeenah). He said: Have the Arabs fought him? We said: Yes. He said: And what did he do with them? We then informed him that he was victorious over those Arabs that were near him and that they obeyed him. He asked: That indeed happened? We said: Yes. He said: It is indeed better for them to obey him; and I will inform you

about myself: I am Al-Maseeh (Ad-Dajjaal). And the time is near when permission will be given to me to come out. I will come out and I will travel in the earth. Then, in a period of forty nights, I will not leave a village without descending in it — except for Makkah and *Taibah* (Madeenah), for they are both forbidden upon me. Whenever I want to enter one of them, I am met by an angel, in whose hand is a sword unsheathed, and he will block me from entering it. And verily, upon every mountain pass from it are angels that guard it (i.e. Makkah and Madeenah).' As he struck his rod on the pulpit, the Messenger of Allah ﷺ said, 'Teebah means Al-Madeenah. Indeed, did I used to relate the same to you?' The people said, 'Yes.' He ﷺ said, 'The *Hadeeth* of Tameem indeed amazed me, in that (what) he (said) was in keeping with what I related to you about him (the Dajjaal) and about Madeenah and Makkah. Lo! He is indeed in Ash-Sham or in the right sea; rather, no, he is in the direction of the East.' And he ﷺ pointed with his hand toward the East.''' She ﷺ said, "I memorized this from the Messenger of Allah ﷺ." (*Muslim*)

The *Hadeeth* Of Faatimah Bint Qais ﷺ

Imam Muslim related the same *Hadeeth* through different chains and with various wordings. At the end of one narration, the Prophet ﷺ clarified it, saying, "This (i.e. Al-Madeenah Al-Munawarrah) is *Taibah* and that (the man spoken about in Tameem Ad-Daaree's narration) is Ad-Dajjaal." Abu Daawood, Ibn Maajah, An-Nasaaee, Imam Ahmad, and At-Tirmidhee — these compilers all related the same *Hadeeth* through different chains, and about one of those chains, At-Tirmidhee said, *"Hasan Saheeh."*

In one narration, 'Aamir said, "I approached Madeenah and then went to Faatimah Bint Qais, who told me that her husband divorced her during the lifetime of the Messenger of Allah ﷺ. Then the Messenger of Allah ﷺ sent him on a mission; (and during that time) his brother said, 'leave the house.''' Faatimah ﷺ said, "I said to him, 'I have the right of expenditure and housing until the fixed-period ends.' He said, 'No.' I went to the Messenger of Allah ﷺ and said, 'Indeed, so-and-so divorced me, and his brother is forcing me to leave, preventing me from housing and expenses.' He ﷺ sent a message to him, 'What is between you and Bint Aal-Qais?' He said, 'O Messenger of Allah, my brother indeed divorced (her) all three

times.' The Messenger of Allah ﷺ said, 'Look, O daughter of Qais, expenses and housing are only for the woman whose husband can still take her back (i.e. before the third and final divorce). If he cannot take her back, then (she has the right to) neither expenses nor housing. Leave and live with such and such woman...(rather) live with Ibn Umm Maktoom, for he is indeed blind and will not see you. Then do not marry until I marry you off.'" Faatimah ﵂ said, "Then a man from the Quraish proposed to me, and I went to the Messenger of Allah ﷺ, seeking his command. He ﷺ said, 'Shall you not marry he who is more beloved to me than him?' I said, 'Yes, O Messenger of Allah; then marry me to whomsoever you love.'" Faatimah ﵂ said, "He then married me to Usaamah ibn Zaid ﵁." 'Aamir said, "When I wanted to leave, she said, 'Sit, so that I will relate to you a *Hadeeth* from the Messenger of Allah ﷺ.'" She ﵂ said, "One day, the Messenger of Allah ﷺ went out and prayed the noon prayer. He then sat until the people finished (their prayer). He ﷺ then said, 'O people, sit, for indeed, I am not standing here because of some alarm; rather, because Tameem Ad-Daaree came to me and informed me of some news that made me so happy and pleased that I was not able to take the day nap. And I wished to spread to you the happiness of your Prophet ﷺ. He informed me that a group of his cousins (and him) were traveling by sea; they were then overcome by tempestuous weather, and the wind forced them to an island that they did not know. They sat at the bottom of their ship, on the side that was near the shore, and they landed on the island. (When they arrived there) they came upon something that was very hirsute with coarse hair, and they did not know whether it was a man or a woman. They gave greetings of peace and he returned greetings of peace upon them. They said to him, 'Shall you not inform us?' He said, 'I will not inform you (of anything) nor will I ask you to inform me. However, in this castle that you have seen is one who eagerly wants to learn of your news – for him to inform you and ask of you to inform him.' Tameem said, 'We said: What are you?' He said, 'Al-Jassaasah.' They went until they reached the castle. Before them was a man who was severely shackled; he evinced sadness and suffering (or complaining). They gave him greetings of peace and he returned them upon them. He said, 'Who are you?' They said, 'We are people from the Arabs.' He said, 'What have the Arabs done – has their Prophet come out?' They said, 'Yes.' He said, 'And what have they done?' They said,

'(They have done) well; they have faith in him, and they have believed him.' He said, 'That is better for them.' They said, 'They were his enemies, but Allah made him victorious over them.' He inquired, 'The Arabs today – their God is One, their Prophet is one, and their word is one (i.e. they are united)?' They said, 'Yes.' He said, 'And what has the spring of Zughar done?' They said, 'It is good; its people drink from it; it gives them drink and they give drink from it to their crops.' He said, 'And what have the date-trees done that are between 'Ammaan and Baisaan?' They said, 'Healthy and they give their fruit every year.' He said, 'And what has the Tabariyyah lake done?' They said, 'It is full.' He took a long breath and then swore, 'When I leave this place, I will not leave any of Allah's lands except that I will step on it, except for Teebah (Madeenah) and Makkah, for I have no power over them.''' The Messenger of Allah ﷺ said, "The Dajjaal will not enter Teebah: this was the reason for my happiness. Indeed, Teebah is Al-Madeenah. Verily, Allah has made it forbidden for the Dajjaal to enter it." Then the Messenger of Allah ﷺ made an oath, "By Allah — none has the right to be worshipped but He – it has neither narrow nor wide road and neither level land nor mountain except upon it is an Angel whose sword is unsheathed, (and will remain so) until the Day of Resurrection. The Dajjaal will not be able to enter it upon its inhabitants." 'Aamir said, "I met Al-Mihraz ibn Abee Hurairah and I narrated to him the *Hadeeth* of Faatimah bint Qais. He said, 'I bear witness upon my father that he related to me the same as Faatimah related to you, except that he related that the Prophet ﷺ said: he is in the Eastern sea.''' 'Aamir said, "Then I met Al-Qaasim ibn Muhammad and I mentioned to him the *Hadeeth* of Faatimah. He said, 'I bear witness upon 'Aaisha that she related to me the same as what Faatimah related to you except that she said: the two inviolable places are forbidden upon him — Makkah and Madeenah.''' (*Ahmad*)

And in yet another narration, Faatimah bint Qais ﷺ related that, on one day, the Messenger of Allah ﷺ delayed the last *'Eesha;* he then came out and said, "I was detained by a *Hadeeth* that Tameem Ad-Daaree was relating to me concerning a man on an island from the islands of the sea. (He said), 'Then I came upon a woman who was dragging her hair. I said: what are you? It said: I am *Al-Jassaasah;* go to that castle. I went to it and came upon a man who was dragging his hair and who was shackled in chains; he was springing in them

between the sky and the earth. I said: Who are you? He said: I am the Dajjaal. He (then) said: What have the Arabs done? Has their Prophet come out? I said: Yes. He asked: Did they obey him or disobey him? I said: Rather, they obeyed him. He said: That is better for them.'"

In the narration of Abu Daawood, Jaabir ﷺ related that the Messenger of Allah ﷺ said one day when he was on the pulpit, "As some people were traveling at sea, their food supply became depleted; then they came across an island, and they went to it, seeking bread. And the *Jassaasah* met them." One of the narrators asked Abu Salamah, "And what is *Al-Jassaasah*?" He said, "A woman who drags her hair — the hair of her skin and of her head." (*Abu Daawood*) In one narration, which is very *Ghareeb*, and which is related by Abu Daawood only, Jaabir ﷺ insisted that the man on the island was Ibn Sayyaad.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ stood level on the pulpit and said, "Tameem gave me an account," and then he ﷺ saw Tameem on one side of the *Masjid* and said, "O Tameem, relate to the people that which you related to me." He ﷺ said, "We were on an island, when we came across a beast, not knowing its front from its back. It said, 'You are amazed at my shape, and in the castle is one who desires to speak to you.' We entered the castle and we came upon a man who was shackled in steel, from his heels to his ears. One of his nostrils was blocked and one of his eyes was effaced. He said, 'Who are you?' We informed him, and he said, 'What has lake Tabariyyah done?' We said, 'As it normally does.' He said, 'And what has the date-tree of Baisaan done?' We said, 'As it normally does.' He said, 'I shall set my foot on (every part of) earth except for the city of Ibraaheem (i.e. Makkah) and Teebah." The Messenger of Allah ﷺ said, "Teebah is Al-Madeenah." (Related by Al-Haafiz Abu Ya'laa) This *Hadeeth* is very *Ghareeb*. Abu Haatim said, "It is not solid."

Ibn Sayyaad Is From The Jews Of Al-Madeenah

Jaabir ibn 'Abdullah ﷺ said, "Verily, a woman from the Jews of Al-Madeenah gave birth to a boy whose eye was effaced and whose canine tooth was (slanted) upwards. The Messenger of Allah ﷺ feared that he was the Dajjaal, and he then found him underneath a coarse garment mumbling. His mother went toward him and said,

'O 'Abdullah, this is Abu Al-Qaasim who has come; emerge to him from your garment. The Messenger of Allah ﷺ said, 'What is with her? May Allah fight her; had she left him, he would have clarified (his situation).' He ﷺ then said, 'O Ibn Sayyaad, what do you see?' He said, 'I see truth and I see falsehood and I see a throne on water.' The Messenger of Allah ﷺ said, 'And this is not (what I asked you about).' The Prophet ﷺ then asked, 'Do you bear witness that I am indeed the Messenger of Allah?' He said, 'Do you bear witness that I am indeed the Messenger of Allah?' The Messenger of Allah ﷺ said, 'I believe in Allah and His Messengers.' He ﷺ then exited and left him. Later on, he went to him among date-trees that belonged to them. His mother went toward him and said, 'O 'Abdullah, this is Abu Al-Qaasim (i.e., the Prophet ﷺ) who has come.' The Messenger of Allah ﷺ said, 'What is with her; may Allah fight her! Had she left him, he would have clarified (his situation).' The Messenger of Allah ﷺ desired to hear some of his speech to learn whether he was him (i.e. the Dajjaal) or not. He ﷺ said, 'O Ibn Sayyaad, what do you see?' He said, 'I see truth and I see falsehood and I see a throne on water.' The Prophet ﷺ said, 'Do you bear witness that I am indeed the Messenger of Allah?' He said, 'Do you bear witness that I am indeed the Messenger of Allah?' The Messenger of Allah ﷺ said, 'I believe in Allah and His Messengers.' Then the matter became unclear to him, after which he exited and left him. The Messenger of Allah ﷺ then came to him for a third and fourth time; with him were Abu Bakr ﷺ, 'Umar Ibn Al-Khattaab ﷺ and a small group from the *Muhaajiroon* and the *Ansaar*, and I was with him. The Messenger of Allah ﷺ hurried forth before us, hoping to hear something from his speech. But Abu Sayyaad's mother preceded the Prophet ﷺ to him. She said, 'O 'Abdullah, this is Abu Al-Qaasim who has come.' The Messenger of Allah ﷺ said, 'What is with her; may Allah fight her! Had she left him, he would have clarified (his situation).' He ﷺ said, 'O Ibn As-Sayyaad, what do you see?' He said, 'I see truth and I see falsehood and I see a throne on water. Do you bear witness that I am indeed the Messenger of Allah?' The Messenger of Allah ﷺ said, 'I believe in Allah and His Messengers. O Ibn Sayyaad, I have concealed something from you (the Verse about *Dukkhaan*, the smoke, which is one of the signs of the Hour); what is it?' He said, '*Dukkh*.' The Messenger of Allah ﷺ , 'Remain you low in ignominy! Remain you low in ignominy!''' 'Umar ibn Al-Khattaab ﷺ said, "Give me permission, and I will kill him, O

Messenger of Allah." The Messenger of Allah ﷺ said, "If it is him, then you are not his companion (i.e. you will not be able to kill him), for indeed his companion (i.e. the one who will kill him) is 'Eesa ibn Maryam. And if he is not him, then it is not for you to kill a man from the people of the *'Ahd* (i.e. those who have the right of safety and protection under the Muslims)." Jaabir said, "The Messenger of Allah ﷺ continued to fear that he was the Dajjaal." (*Ahmad*) And this wording is very much *Ghareeb*.

'Abdullah ibn Mas'ood ؓ said, "While we were with the Messenger of Allah ﷺ, young boys were playing and they passed by. Among them was Ibn Sayyaad. The Messenger of Allah ﷺ said, *'Taribat Yadaak* (literally, may dirt be stuck to your hands. Here, it is used as an expression of severe reproach and censure); do you bear witness that I am indeed the Messenger of Allah?' He said, 'Do you bear witness that I am indeed the Messenger of Allah?' 'Umar said, 'Leave me to strike his neck.' The Messenger of Allah ﷺ said, 'If he is the one who is feared, then you will not be able to do so.'" (*Ahmad*)

There are many *Ahaadeeth* that mention Ibn Sayyaad. Some of them do not clearly indicate whether he is the Dajjaal or not, and Allah ﷻ knows best. Perhaps one senses hesitation about Ibn Sayyaad in some narrations because the situation and exact description of the Dajjaal had not yet been revealed to the Messenger of Allah ﷺ. We have already mentioned the *Hadeeth* of Tameem Ad-Daaree, a *Hadeeth* that is a clear judge in this issue. And we will relate other *Ahaadeeth* which prove that Ibn Sayyaad is not the Dajjaal –and Allah ﷻ knows best and is Most Wise.

Saalim ibn 'Abdullah ibn 'Umar related that the Messenger of Allah ﷺ said, "As I was standing (in *Bukhaaree*, sleeping, indicating this to be a dream), making circuits around the Ka'bah, there appeared a man, extremely brown in complexion, with hair that was straight and flowing, and with water that was dripping or flowing from his head. I said, 'Who is this?' It was said, 'Ibn Maryam.' Then I turned, and there appeared a huge man, red in complexion, with his head shaved – and he was one-eyed. The person who resembles him most is Ibn Qatun, a man from Khuzaa'ah." (*Bukhaaree*)

Jaabir ibn 'Abdullah ؓ related that the Messenger of Allah ﷺ said, "The Dajjaal will come out at a time when the religion (of the people) will be weak and when knowledge (i.e. knowledge of the

religion) will be turned away from. He will have forty days to journey through the earth; one day from that will be like a year; one day will be like a month; one day will be like a *Jumu'ah* (here meaning week); and the rest of his days will be like these days of yours. He will have a donkey to ride; its breadth between its two ears is forty arm-spans. He will say to the people, 'I am your Lord.' He is one-eyed and your Lord is not one-eyed. Between his (i.e. the Dajjaal's) eyes is written *Kafara,* with letters, which every believer will read, regardless of whether he is literate or illiterate. He will go to every (place of) water and every spring except for Al-Madeenah and Makkah, both of which Allah made forbidden upon him. And the angels are standing at the gates of both (cities). He will have with him a mountain of bread, and people will be in difficulty (in terms of food) except for those who follow him. He will have with him two rivers, and I am more knowledgeable regarding them than he is. One of those rivers he will say is Paradise, and the other he will say is Fire. As for whoever is made to enter the one he calls Paradise, it is in fact Fire. And as for whoever is made to enter the one he calls Fire, it is in fact Paradise. Sent with him are devils that talk to the people, and with him is a great *Fitnah* (trial). He orders the sky to give rain, and it rains, according to what the people see. He kills a soul and then brings it back to life, according to what the people see. He will say to the people, 'Does anyone other than the Lord do this?' The Muslims will betake themselves to the Mountain of *Dukkhaan* in Sham (Syria and surrounding areas). He will go to them and besiege them. He will be severe in his besiegement and will make matters very difficult for them. Then 'Eesa ibn Maryam will descend in the last part of the night just before *Fajr*. He will say, 'O people, what has prevented you from going out to the wicked liar?' They will say, 'This man is from the jinn.' They will go and find 'Eesa ibn Maryam before them. The prayer will be gathered, and it will be said to him, 'O *Roohullah,* step forth (and lead the people in prayer).' He will say, 'Let your *Imam* go forth and lead you in prayer. After they pray the morning prayer, they will go out to him, and when the Liar will see him, he will melt and dissolve just as salt dissolves in water. He ('Eesa ibn Maryam) will walk to him and kill him. Even the tree and rock will call out, 'O *Roohullah,*' this is a Jew. And he will kill all those who followed the Dajjaal, leaving no one from them to remain." (*Ahmad*)

The *Hadeeth* Of An-Nawaas Ibn Sam'aan Al-Kilaabee

An-Nawaas Ibn Sam'aan ﷺ related that, "One morning, the Messenger of Allah ﷺ mentioned the Dajjaal; he ﷺ lowered the Dajjaal in significance yet gave importance (in terms of the tribulations associated with him). From this, we thought that he was in the group that was among the date-trees. When we went to him, he knew that about us and said, 'What is your affair?' We said, 'O Messenger of Allah, one morning you mentioned the Dajjaal, and you lowered him in significance and you gave importance (in terms of the tribulations associated with him). So we thought that he was in a group that (lives) among the date-trees.' He ﷺ said, 'Other than the Dajjal do I fear more upon you. If he comes out while I am among you, I am his opponent on your behalf. If he comes out and I am not among you, then each person is his own defender. And Allah is my *Khaleefah* over each person who is a Muslim (i.e. Allah ﷻ is their Guardian and Protector). Indeed he (i.e. the Dajjaal) is a young man with extremely curly hair; his eye floats, and I say he resembles 'Abdul-'Uzza ibn Qatun. Whoever from you reaches him, then read upon him the beginning of *Suratul-Kahf* (Chapter of the Cave). He will emerge on a borderland between Sham and Iraq. He will spread corruption quickly on the right, and he will spread corruption quickly on the left. O slaves of Allah, be firm.' We said, 'O Messenger of Allah, and how long will he remain on earth.' He ﷺ said, 'Forty days; one day (from those days) will be like a year; one day will be like a month; and one day will be like a *Jumu'ah* (i.e. a week). And the rest of his days will be like your days.' We said, 'O Messenger of Allah, regarding that day that is like a year — is it enough to perform the prayers of a single day?' He ﷺ said, 'No, estimate for them (i.e. estimate the timing of prayer for normal days; then pray every few hours based on that estimation, so for every 24 hours, five prayers).' We said, 'O Messenger of Allah, how fast is he in (traveling through) the earth?' He ﷺ said, 'Like rain behind which is wind. He will go to a people, invite them, and they will believe in him and answer him (i.e., answer his call by following him). Then he will order the sky and it will give rain, and the (crops of the) earth will grow. Their livestock will return at the end of the day with higher humps than they ever had, producing more milk

than they ever previously gave, and having more meat on them than they ever had before. Then he will go to a people and invite them; they will reject his speech, and he will leave them. They will enter into a drought, having nothing of their wealth in their hands. The Dajjaal will pass by a barren land and say, 'Bring out your treasures,' and its treasures will follow him like groups of bees. Then he will call a man who is in his full youth, and he will strike him with a sword, and cut him into two pieces...Then he will call him (back) and he will come with a radiant face, laughing. While he will be in that state, Allah will send Al-Maseeh ibn Maryam, and he will descend at the white minaret, in Eastern Damascus. He will be in two garments (that are dyed in saffron or something similar), and his hands will be on the wings of two Angels. When he lowers his head, drops will fall from it. And when he raises it, pearls will flow down from it (i.e. sweat that is in appearance like pearls). No *Kaafir* (disbeliever) finds the smell of his breath without dying, and his breath ends where his gaze ends. He will seek the Dajjaal out until the door of Lud (a city near Jerusalem) and kill him. Then 'Eesa ibn Maryam will go to a people who were protected from the Dajjaal, and he will wipe over their faces, telling them their stations in Paradise. While he is upon that state, Allah ﷻ will inspire to 'Eesa that, 'I indeed released slaves of mine, slaves that none has the ability to fight. So gather my slaves and take them to the Mountain.' Allah (then) sends Yajooj and Majooj and they are coming from all directions. The first of them will pass by lake At-Tabariyyah, drinking from it; the last of them will pass by, saying, 'once this had water in it.' Allah's Prophet, 'Eesa, and his companions are besieged until the head of an ox for one of them is better than 100 dinars is for one of you today. Allah's Prophet, 'Eesa, and his companions will supplicate to Allah, and He will send to them (i.e. to Yajooj and Majooj) *An-Naghaf* (worms that are in the noses of camels and sheep) in their necks, and then they fall down dead like the death of a single soul. Then Allah's Prophet, 'Eesa, and his companions descend to the earth; there they will not find a place the size of a hand span except that it is filled with their awful smell and decay. Allah's Prophet, 'Eesa, and his companions will supplicate to Allah, and He will send birds, who have necks like Bukht (camels with long necks). They will throw them (the decaying corpses) wherever Allah wills. Then Allah will send rain that neither house nor *Wabar* (literally, hair) will prevent. Allah will wash the earth, leaving it like

a *Zalafah* (mirror, indicating that the entire earth will be washed clean). Then it will be said to the earth, 'grow your fruits and bring back your blessings.' At that time, a group will eat from a single pomegranate and find shade in its shell. And milk will be blessed, whereby a milk-giving camel will be enough for a large group of people; a milk-giving cow will be enough for a tribe of people; and a milk-giving sheep will be enough for a group of relatives. While they are upon that state, Allah will send a good wind, which will take them from underneath their armpits; it will take the soul of every believer and every Muslim. The most evil of people will remain, and they will engage in sexual intercourse out in the open as donkeys do: upon them the Hour will come to pass." (*Muslim*) Ibn Hajar said, "He inserted the *Hadeeth* of one of the two (narrators) into the *Hadeeth* of the other from 'Abdur-Rahmaan ibn Yazeed ibn Jaabir; it is with the same chain and text, with the following addition after, 'This once had water in it': 'They then journeyed until they ended at the Al-Khamar Mountain, and it is the mountain of Jerusalem. They will say: We have killed those on the earth, come and let us kill who is in the sky. They will shoot their arrows toward the sky, and Allah will return to them their arrows dyed in blood.'" And the following is in the narration of Ibn Hajar: "I have indeed sent down slaves of mine whom none will be able to fight." (Related by Muslim, both the chain and the text, and he alone related it from Al-Bukhaaree) Imam Ahmad related it as well, but after the saying, "And Allah will throw them wherever He pleases," is this addition: "And he will throw them in the *Maihbal*." Ibn Hajar asked, "And where is the *Maihbal*?" He said, "The rising place of the sun." Abu Daawood and At-Tirmidhee related it as well; At-Tirmidhee said about his narration, "*Ghareeb Hasan Saheeh*, we do not know it except through the *Hadeeth* of Ibn Jaabir." An-Nasaaee related it in truncated form. Ibn Maajah also related it, but with the following addition: "The people will burn the bow, arrows, and shields of Yajooj and Majooj for a period of seven years."

Umaamah Al-Baahilee said, "The Messenger of Allah ﷺ delivered a sermon to us, most of which was speech about the Dajjaal, whom he ﷺ warned us about. From his sermon he said, 'Since the time Allah created and spread the children of Adam (throughout the earth), there has never been a *Fitnah* that was as great as (will be) the *Fitnah* of the Dajjaal. Allah has not sent a Prophet except that he warned (his people) about the Dajjaal. I am the last of the Prophets, and you

are the last of the nations — hence he will come out among you for sure. If he comes out while I am still in your midst, then I am the defender of every Muslim. If he comes out after me, then every person is his own defender. And Allah is my *Khaleefah* over every Muslim (i.e. their Guardian and Protector). He will indeed come out from the borderlands — between Sham and Iraq. He will quickly spread his corruption to the right and to the left. O slaves of Allah, O people, remain firm. I will describe a quality (of his) that no Prophet before me described him with. He will begin by saying, 'I am a prophet,' but there is no Prophet after me. Second, he will say, 'I am your Lord,' but you will not see your Lord until you die. He is one-eyed, and indeed, your Lord *'Azza wa-Jall* (to Him belongs Might and Majesty) is not one-eyed. Written between his eyes is *Kaafir* (disbeliever), which every believer will read, regardless of whether he is literate or illiterate. From his *Fitnah,* is that he will have a Paradise and Fire with him. His Fire is in fact Paradise, and his Paradise is in fact Fire. Whoever is tested by his fire, then let him seek help from Allah and recite the beginning of *Suratul-Kahf* (Chapter of the Cave) — it will become cold and peaceful for him, just as the fire was for Ibraaheem. From his *Fitnah* is that he will say to a Bedouin, 'Suppose that I raised your mother and father (from their graves), will you bear witness that I am your lord?' The Bedouin will say, 'Yes.' Two devils will then appear before him in the shape of his father and mother, and they will say, 'O my son, follow him, for he is indeed your Lord.' From his *Fitnah* is that he will gain control over a soul and kill it by cutting it open with a saw and then spreading it into two strips. He will say, 'Look at my slave, for I will indeed raise him now, and then (after I raise him) he will claim that he has a Lord other than me.' Then Allah will raise him and the *Khabeeth* (wicked-doer; i.e. the Dajjaal) will say, 'Who is your Lord?' He will say, 'My Lord is Allah, and you are the enemy of Allah — the Dajjaal. By Allah, I never had a more clear perception of you (and your evil) than I do today.'" (*Ibn Maajah*) In another narration, Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "From my nation, that man has the highest station in Paradise." Abu Sa'eed ﷺ said, "Until he died, we did not think that that man could be anyone other than 'Umar ibn Al-Khattaab ﷺ."

Al-Muhaaribee said, "Then we returned to the *Hadeeth* of Abu Raafai'": "From his *Fitnah* is that he will order the sky to give rain, and it will rain; and he will order the earth to give forth its crops,

and it will give forth its crops. From his *Fitnah* is that he will pass by an area, and they (the people there) will disbelieve in him. Then all of their livestock will perish. And from his *Fitnah* is that he will pass by an area, where they (the people there) will believe in him. Then he will order the sky to give rain, and it will rain; he will order the earth to bring forth vegetation and it will give forth vegetation. Their livestock will return at the end of that day fatter and larger than ever before, with more meat than ever before, and with more milk than ever before. He will stamp his foot on every part of the earth, appearing there (in every place), except for Makkah and Al-Madeenah. Whichever one of their mountain-passes he goes to, an angel with an unsheathed sword will meet him. Then he will go beside a small red mountain where the salty part of the land ends. Next, Al-Madeenah will have three tremors, and all male and female hypocrites will go out to him; thus it will be purified of filth just as the bellows are purified from the filth of steel. That day is called the Day of Deliverance." Umm Shareek, the daughter of Abu Al-'Askar said, "O Messenger of Allah, where will the Arabs be during those days?" He ﷺ said, "They will be few, and most of them will be in Jerusalem. Their Imam will be a righteous man. As their Imam will go forward and lead the people in prayer, 'Eesa ibn Maryam will descend. That Imam will walk backwards so that 'Eesa can move to the front and lead the Prayer. 'Eesa will place his hand between his shoulders and say to him, 'Move forward and pray, for it was indeed established for you (i.e. for you to be the *Imam*). Their *Imam* will lead them in prayer, and when he will finish, 'Eesa will say, 'Erect the gate.' It will be opened, and behind it will be the Dajjaal and with him 70,000 Jews, each one of them having a sword adorned with a cover. When the Dajjaal will look at him, he will dissolve, just like salt dissolves in water. He will leave, trying to flee, and 'Eesa will say, 'Indeed one blow to deliver to you, which you will not escape from.' 'Eesa will catch up to him at the Eastern door, where he will kill him. Allah will make the (remaining) Jews become defeated. A Jew will not hide behind anything Allah created, except that Allah will make that thing talk – whether it is a rock, a tree, a wall, a beast – except for the Gharqadah, for it is from their trees. (Everything else) will talk and only say, 'O 'Abdullah, (O) Muslim, this is a Jew, so come and kill him.'" The Messenger of Allah ﷺ said, "His (i.e. 'Eesa's) days are for forty years. One year (from those years) is like half a year; one year is like a month; and one month is

like a *Jumu'ah* (i.e. a week). And the last of his days are short. In the morning, one of you will be at the gate of Al-Madeenah, and he will not reach its other gate until the night." It was said to him, "O Messenger of Allah, how should we pray in those short days?" He ﷺ said, "Estimate prayer in them (i.e. estimate the intervals between one prayer and the next for normal days, and then pray) as you do in these long days; then pray."

The Messenger of Allah ﷺ said, "'Eesa ibn Maryam will be a fair judge and a just Imam in my nation; he will crush the cross and kill the pig. He will remove the *Jizyah* and leave the Sadaqah (charity; this is because wealth will be abundant at that time); and so goats and camels will not be sought after (by a charity-tax collector). Also, mutual hatred and rancor will be lifted (from the people). Poison will be removed from all that have poison in them, so that a baby will place his hand in the mouth of a snake, but it will not harm him. A child will drive away a lion, but it will not harm him, and a wolf will be among sheep as if it is their dog. The earth will be filled with peace just as a container is filled with water. And the word will be one (i.e. there will be unity): none shall be worshipped but Allah. Wars will be over with and the Quraish will take their rule (i.e. from those disbelievers who took it from them), and the earth will be like an *'Aathoor* (washbasin) of silver; its crops will grow as they did during the era of Adam. A group will gather over a bunch of grapes, and it will fill them, and a group will gather over a single pomegranate, and it will fill them. An ox will be worth such and such amount (i.e. a considerable amount), and a horse will be for a few dirhams." It was said, "O Messenger of Allah, what will make horses so cheap?" He ﷺ said, "They will never thereafter be mounted for war." It was said, "And what will make an ox expensive?" He ﷺ said, "To plow the entire earth. But before the Dajjaal comes out, there will be three extremely difficult years, wherein people will be afflicted with severe hunger. (In the first year) Allah will order the sky to hold back one-third of its rain, and He will order the earth to hold back one-third of its crops. Then in the second year, He ﷻ will order the sky to hold back two-thirds of its rain, and He ﷻ will order the earth to hold back two-thirds of its crops. And in the third year, He ﷻ will order the sky to hold back all of its rain — so it will not even rain a single drop — and He ﷻ will order the earth to hold back all of its crops, so it will not grow any vegetables. Also, every possessor of *Dhulf* (a name for the feet of

camels, goats, and sheep) will perish, except for what Allah ﷻ wills." It was said, "What will keep people alive in that period?" The Prophet ﷺ said, "At-Tahleel (to say: *Laailaha illallaah* — none has the right to be worshipped but Allah), *At-Tasbeeh* (to say: *Subhaanallah* — How perfect Allah is!), and *At-Tahmeed* (to say: *Alhamdulillah* — all praise is for Allah); that will flow upon them (or through them) like the flow of food." (*Ibn Maajah*)

Sayings Ascribed To The Messenger Of Allah ﷺ About Strange And Wonderful Matters

About the previous *Hadeeth*, 'Abdur-Rahmaan Al-Muhaaribee said, "This *Hadeeth* must be given to the instructor, so that he teaches it to children..."

Abu Umaamah related that the Messenger of Allah ﷺ said, "A group from my nation will remain victorious over their enemies and they will be strong. Those who oppose them will not harm them, nor will what befalls them from distress harm them, until Allah's matter comes to pass (i.e., just before the Hour, when the soul of every believer will be taken), while they are upon that state." The Companions asked, "O Messenger of Allah, and where are they?" He ﷺ said, "In Jerusalem and in areas surrounding Jerusalem."

Abu Sa'eed Al-Khudree ﷺ related that the Messenger of Allah ﷺ said, "One day, the Messenger of Allah ﷺ spoke to us at length about the Dajjaal. Among the matters he mentioned is the following: 'He will come and it will be forbidden upon him to enter the mountain-passes of Al-Madeenah. So he will end up on barren, salty land that is next to Al-Madeenah. At that time a man who is the best of people — or from the best of people — will come out and say to him, 'I bear witness that you are indeed the Dajjaal, whom the Messenger of Allah ﷺ spoke to us about.' The Dajjaal will say, 'Suppose I kill this (man) and then bring him back to life. Will you then doubt about the matter.' The people present will say, 'No.' He will kill him and then revive him, and upon being revived the (righteous) man will say, 'By Allah, I have never understood you (and your situation) more clearly than I do now.' The Dajjaal will then want to kill him, but he will not be given power over him." (*Muslim*) Abu Ishaaq said, "It is said that that man is Khidr."

Abu Sa'eed Al-Khudree ﷺ related that the Messenger of Allah ﷺ

said, "When the Dajjaal will come out, a man from the believers will set out to meet him. He will be met (on the way) by armed men — armed men of the Dajjaal. They will say to him, 'Where do you intend to go?' He will say, 'I intend to go this one who has come out.' They will say to him, 'Do you not believe in our lord?' He will say, 'Our Lord does not have *Khafaa* (literally, concealment; perhaps referring to the Dajjaal being one-eyed).' They will say, 'Kill him.' But some of them will say to the others, 'Did not your lord forbid you to kill anyone outside of his presence?' So they will go to the Dajjaal, and when the believer sees him, he will say, 'O people, this is the Dajjaal that the Messenger of Allah ﷺ mentioned.' The Dajjaal will make an order and he will be dealt a blow to the head; then the Dajjaal will say, 'Take him and strike him in the head.' He will be given many severe blows to the back and the stomach, after which the Dajjaal will say to him, 'Do you not believe in me?' He will say, 'You are indeed Al-Maseeh, the Liar." Then an order will be made, and the man will be cut with a saw, from the parting of his hair until he is cut asunder between the legs. Then the Dajjaal will walk between the two halves, after which he will say, 'Stand,' and the man will stand up straight. The Dajjaal will say to him, 'Do you believe in me?' He will say, 'I have gained only a clearer perception of you (i.e. that you are indeed the Dajjaal). O people, he will not do to anyone after me the same as he did with me.' The Dajjaal will take him to slaughter him, but he will be prevented by a barrier of copper that will be between his (i.e., the man's) neck and his collarbone, and so the Dajjaal will have no way to get at him. So the Dajjaal will take him by his hands and legs and cast him away. The people will think that he threw him into the Fire, but in fact, he will have been thrown into Paradise." The Messenger of Allah ﷺ said, "With the Lord of all that exists, this is the highest martyr among people."

Various *Ahaadeeth* About The Dajjaal

The *Hadeeth* Of Abu Bakr As-Siddeeq ؓ

Once, when Abu Bakr As-Siddeeq recovered from a sickness, he went out to the people, apologized for something, and then said, "Our intention was only for good." He then said, "The Messenger of Allah ﷺ related to us that, 'the Dajjaal will come out in the land of the East; it is called Khurasaan. A group of people, who have faces

like shields, will follow him.'" (*Ahmad*) Ibn Maajah and At-Tirmidhee related it from Rooh ibn 'Ubaadah, and At-Tirmidhee said, "Hasan Saheeh."

The *Hadeeth* Of 'Alee Ibn Abee Taalib ﵁

'Alee ﵁ said, "We mentioned the Dajjaal in the presence of the Prophet ﷺ as he was sleeping. He woke up, red in color, and he said, "Other than that do I fear more upon you." (*Ahmad*)

The *Hadeeth* Of Sa'ad Ibn Abee Waqqaas ﵁

Sa'ad related from Maalik from his father from his father, that the Messenger of Allah ﷺ said, "Every single Prophet described the Dajjaal to his nation, and I will describe a quality of his that no one before me has described (regarding him). He is indeed one-eyed, and Allah *'Azza wa-Jall* (to Him belongs Might and Majesty) is not one-eyed." (*Ahmad*)

The *Hadeeth* Of Abu 'Ubaidah Ibn Al-Jarraah ﵁

Abu 'Ubaidah ibn Al-Jarraah ﵁ related that he heard the Messenger of Allah ﷺ say, "Indeed, there was never a Prophet except that he warned his people about the Dajjaal, and I am warning you about him." Abu 'Ubaidah ﵁ said, "The Messenger of Allah ﷺ then described him for us and said, 'Perhaps some who see (me) and hear my speech will reach him (i.e., will be alive when he comes out).'" The Companions ﵃ said, "O Messenger of Allah, how will our hearts be at that time?" He ﷺ said, "The same – as today – or better." It is related by At-Tirmidhee, who said that it is *Hasan*. Abu Daawood related it as well, and Ahmad related a part of it.

The *Hadeeth* Of Ubai Ibn Ka'ab ﵁

'Abdullah Ibn Khabbaab listened to Ubai Ibn Ka'ab ﵁ as he was relating from the Messenger of Allah ﷺ. When the Dajjaal was mentioned in his presence, he said, "It is as if one of his two eyes is glass. And seek refuge in Allah from the punishment of the grave." (*Ahmad*)

The *Hadeeth* Of Abu Sa'eed Al-Khudree ﵁

Abu Sa'eed ﵁ related that the Messenger of Allah ﷺ said, "I am

indeed the Seal of 1000 or more (Prophets). No followed Prophet was sent except that he warned his nation about the Dajjaal, and a matter has indeed been made clear to me, which has not hitherto been made clear to anyone. He is one-eyed and indeed your Lord is not one-eyed. It is his right eye that is *'Aouraa* (defected); it is not concealed but rather protrudes abnormally, as if it is phlegm on a plastered wall. And his left eye is like a glistening star. With him is every language and with him is a picture of Paradise, with greenery; and in it water flows; and (with him is) a picture of the Fire, black and giving off smoke." (*Ahmad*)

A *Hadeeth* Related From Anas Ibn Maalik ﷺ

Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "The Dajjaal will come and step on every part of the earth except for Makkah and Al-Madeenah. He will come to Al-Madeenah and find at each of its mountain-passes rows of angels. Then he will go the side of a land that is barren and salty, and he will strike his tent (or place where he is seated). Al-Madeenah will shake three times, and every male and female hypocrite will come out of it and go to him." (*Ahmad*) Muslim related it as well, but through another chain.

Another Chain From Anas ﷺ

Anas ﷺ related that the Prophet ﷺ said, "Indeed the Dajjaal is one-eyed, from the left (eye), over which is coarse skin. Written between his eyes is Kafara (the past-tense verb for disbelief) or Kaafir (disbelief)." (*Ahmad*) This narration fulfills the conditions of Bukhaaree and Muslim.

Another Chain From Anas ﷺ

Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "The Dajjaal will come out from the Jews of Asbahaan; with him are 70,000 Jews, and upon them are crowns." (*Ahmad*) And Anas ﷺ related that the Messenger of Allah ﷺ said, "The Dajjaal has an eye that is effaced, and between his eyes is written *Kaafir* (disbeliever)." Then the Prophet ﷺ spoke the letters (of *Kaafir*): *Ka-Fa-Ra*. He ﷺ then said, "Every Muslim will read it." (*Ahmad*) And in another narration, Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "The Dajjaal is one-eyed, and indeed, your Lord is not one-eyed. Written between the eyes of the Dajjaal is *Kaafir*, which every

believer will read, regardless of whether he is literate or illiterate." (*Ahmad*) Muslim related it as well, but through another chain.

Yet Another Chain From Anas ﷺ

Anas ﷺ related that the Messenger of Allah ﷺ said, "No Prophet was sent except that he warned his nation about the One-Eyed Liar; except he is indeed one-eyed, and your Lord is not one-eyed. Written between the eyes of the Dajjaal is *Kaafir* (disbeliever)." (*Ahmad*) Bukhaaree and Muslim related it from Sho'bah.

A *Hadeeth* From Safeenah ﷺ

Safeenah, a freed slave of the Messenger of Allah ﷺ , said, "The Messenger of Allah ﷺ gave us a sermon and said, 'Lo! Verily, there was no Prophet before me except that he warned his nation about the Dajjaal; he is '*Aawar* (one-eyed) from the right eye. On his right eye is coarse skin, and written between his eyes is *Kaafir* (disbeliever). Two valleys will come out with him; one of them is his paradise and the other is his fire: in reality, his fire is paradise and his paradise is fire. With him are two angels who resemble two Prophets; had I wished to give their names (i.e. of the two Prophets) and the name of their fathers, I would have done so. One of them is on his right, and the other is on his left, and that is *Fitnah* (trial). The Dajjaal will say: 'Am I not your Lord? Do I not give life and cause death?' One of the two angels will say: 'You have lied.' But none of the people will hear him; only his companion (the other angel) hears him, and he will respond: 'You have spoken the truth.' The people will hear him and think that he is approving of and confirming the Dajjaal — and that is *Fitnah* (trial). He will continue moving until he tries to enter Al-Madeenah, but permission to enter it will not be given to him. He will say: 'This is the village of that man.' Then he will continue to travel until he reaches Ash-Sham, and Allah will destroy him at 'Aqabah Afeeq.'" (*Ahmad*) Ahmad alone related it; its chain is okay but the text has *Gharaabah* and *Nakaarah* in it. And Allah ﷻ knows best.

The *Hadeeth* Of Mu'aadh Ibn Jabal ﷺ

Abu Lailah ibn Abee Umayyah related that a group of people entered upon Mu'aadh Ibn Jabal ﷺ when he was sick. They said to him, "Relate to us a *Hadeeth* that you heard from the Messenger of

Allah ﷺ and that you have not forgotten?" He ﷺ said, "Help me sit down." Some of the people took him by the hand while others seated themselves behind him. He ﷺ said, "I heard the Messenger of Allah ﷺ say, "There was no Prophet that did not warn his nation about the Dajjaal, and I am indeed warning you about his affair. He is one-eyed, and indeed, my Lord *'Azza wa-Jall* (to Him belongs Might and Majesty) is not one-eyed. Written between the eyes of the Dajjaal is *Kaafir* (disbeliever). Every literate and illiterate one will read it. He will have with him a paradise and a fire; in reality, his fire is paradise and his paradise is fire." Our *Shaikh*, Al-Haafidh Adh-Dhahabee, said, "Khunais was the only one who related it, and we know of nothing to take away from his reputation as a narrator. And its chain is authentic."

Samarah related this from the Prophet ﷺ: "The Dajjaal is *'Aawar* (one-eyed) from the left eye; upon it is coarse skin." This narration is mentioned by Adh-Dhahabee in his book about the Dajjaal. However, this *Hadeeth* with this chain is not in the *Musnad*, nor is it in any of the Six Books. And it would have been more worthy of the *Shaikh* to give its chain or to ascribe it to a well-known book. And Allah ﷻ is the granter of success.

A *Hadeeth* Related From Samarah Ibn Janaadah Ibn Jundub ﷺ

Tha'labah ibn 'Ibaad Al-'Abdee, from the people of Basrah, said, "One day, I attended the *Khutbah* of Samarah. In it, he mentioned a *Hadeeth* about the eclipse prayer. He mentioned that the Messenger of Allah ﷺ gave a sermon after the eclipse prayer, and in it he ﷺ said, 'By Allah, the Hour will not arrive until 30 come out, the last of them being the One-Eyed Dajjaal, whose left eye is effaced, as if it is the eye of Abee Yahyaa. When he comes out — or whenever he comes out — he will indeed claim that he is Allah. Whoever has faith in him, believes in him, and follows him, his past good deeds will not benefit him. And whoever disbelieves in him and rejects him will not be punished for any of his deeds – Al-Hasan said, 'for any of his past deeds' — and he will appear on all of the earth except for the Haram and Jerusalem. And he will besiege the believers in Jerusalem. They will be shaken violently and then Allah will destroy him. Then the base of a garden and the root of a tree will call out: O believer, this is a Jew — and this is a disbeliever — so kill him. But

that will not come to pass like that until you see matters intensify in significance within your own selves, and you will ask one another — did your Prophet mention to you some of those matters..." (*Ahmad*) Tha'labah then attended another Khutbah of Samarah, and he repeated the exact same words, without changing anything in the least. The basis for this *Hadeeth* is with the compilers of the Four Sunan. At-Tirmidhee ruled it to be authentic; Ibn Hibbaan related it as well and Al-Haakim related it in his *Mustadrak*.

Another *Hadeeth* From Samarah

Samarah ibn Junaadah ibn Jundub ﷺ related that the Messenger of Allah ﷺ used to say, "Indeed the Dajjaal will come out, and he is *'Aawar* (one-eyed) from the left eye; over it is coarse skin. He will heal the one who was born blind and the leper, and he will bring life to the dead. He will say: 'I am your lord.' Whoever says, 'you are my lord,' then he has been put to trial. And whoever says, 'my Lord is Allah,' until he dies, then he is protected from the *Fitnah* of the Dajjaal and there is no *Fitnah* (trial) upon him, nor any punishment. He will stay on earth for a period that Allah wills, and then 'Eesa ibn Maryam will come from the West, confirming Muhammad upon his *Millah* (his creed and *Shariah*), and he will kill the Dajjaal. Then all that remains is the arrival of the Hour." (*Ahmad*)

Samarah ﷺ reported that the Messenger of Allah ﷺ used to say, "Indeed, the Maseeh Ad-Dajjaal is *'Aawar* (one-eyed) from the left eye; upon it is coarse skin that covers it. He will heal the one who is born blind and the leper, and he will bring life to the dead. And he will say, 'I am your lord.' Whoever seeks protection in Allah and then says, 'My Lord is Allah,' and then continues to refuse (the Dajjaal's invitation to follow him) until he dies, then there is neither punishment upon him nor *Fitnah* (trial). And whoever says, 'You are my lord,' then he will have been put to trial. The Dajjaal will remain on earth for a period that Allah wills for him to remain. Then 'Eesa will come from the East, confirming Muhammad upon his *Millah* (i.e. his creed and *Shariah*). Then he will kill the Dajjaal." (*Tabaraanee*) This *Hadeeth* is *Ghareeb*.

A *Hadeeth* From Jaabir ﷺ

Jaabir ibn 'Abdullah said, "We were with the Messenger of Allah ﷺ

as he overlooked one among other lowlands between hills in Al-Harrah (literally, rocks that are black, as if they were burned. The Harrah of Madeenah is a well-known place). He ﷺ said, 'Blessed is the land of Al-Madeenah; when the Dajjaal comes out, there will be an angel at each of its mountain-passes. He will not enter it. When that will occur, Al-Madeenah will shake its inhabitants with three quakes, and then every single male and female hypocrite will go out to him — most of them will be women. That is the Day of Deliverance, the day that Al-Madeenah gets rid of filth just as bellows get rid of the filth of metal. The Dajjaal will have with him 70,000 Jews, and upon each one of them is a shawl and an adorned sword. He will strike his tent (and the place he is sitting upon) on this side where the streams meet." The Messenger of Allah ﷺ then said, "There was never a Fitnah (trial) nor will there be one, until the coming of the Hour, that is greater than the *Fitnah* of the Dajjaal. Every single Prophet warned his nation about him. I will give you some information that no Prophet ever gave to his nation." He ﷺ then placed his hands over his head and said, "I bear witness that Allah is not one-eyed (i.e., the Dajjaal is one-eyed)." (*Ahmad*) Imam Ahmad alone related this *Hadeeth;* its chain is good, and Al-Haakim ruled it to be authentic.

Another Chain From Jaabir ﷺ

Jaabir ﷺ related that the Messenger of Allah ﷺ said, "Verily, I am the Seal of 1000 or more Prophets, and every single one of them warned his people about the Dajjaal. A matter has been made clear to me that was not made clear to anyone from them: He is one-eyed, and indeed, your Lord is not one-eyed." (Related by Abu Bakr Al-Bazzaar) Al-Bazzaar alone related it; its chain is *Hasan* but its wording is extremely *Ghareeb*. And in another narration, Jaabir ﷺ related that the Messenger of Allah ﷺ mentioned the Dajjaal and said, "Verily, he is one-eyed, and indeed your Lord is not one-eyed." (Related by 'Abdullah ibn Ahmad in *As-Sunnah*) ibn Abee Shaibah related it as well.

Another Chain From Jaabir ﷺ

Jaabir ibn 'Abdullah ﷺ related that the Prophet ﷺ said, "Ad-Dajjaal is one-eyed and he is the most severe of the liars." (*Ahmad*) And in another narration, Jaabir ﷺ related that the Prophet ﷺ said, "A

group from my nation will remain victorious upon the truth until 'Eesa ibn Maryam descends." (*Muslim*)

A *Hadeeth* Related From Ibn 'Abbaas ﷺ

Ibn 'Abbaas ﷺ related that the Prophet ﷺ said regarding the Dajjaal: "He is one-eyed, white and shiny as if his head is an *Asalah* (the most foul kind of snake). The closest person in resemblance to him is 'Abdul-'Uzzah ibn Qatan (a man from Khuzaa'ah, who died during the days of ignorance). And verily, your Lord is not one-eyed." (*Ahmad*) And in a narration about the Israa, Ibn 'Abbaas ﷺ said, "With his own eyes, and not with a vision from a dream, he saw the Dajjaal in his appearance as well as 'Eesa and Ibraheem. When he was asked about the Dajjaal, he ﷺ said, 'I saw him, and one of his eyes was standing as if it was a glistening star, and it was as if his hair was like the branches of a tree.'" (*Ahmad*)

There Is No *Fitnah* (Trial) In This World Greater Than The Fitnah Of The Dajjaal

Hishaam ibn 'Aamir Al-Ansaaree ﷺ related that he heard the Messenger of Allah ﷺ say, "Between the creation of Adam and the arrival of the Hour, there is no *Fitnah* greater than the Dajjaal." (*Ahmad*)

Hishaam ibn 'Aamir Al-Ansaaree ﷺ said to his neighbors, "You go beyond me to men who were not more often present with the Messenger of Allah ﷺ (than me) nor more absorbing of his *Hadeeth* than I. And verily, I heard the Messenger of Allah ﷺ say, 'Between the creation of Adam and the arrival of the Hour, there is no Fitnah greater than the Dajjaal.'" (*Ahmad*) Muslim related this *Hadeeth* from Ayyoob.

Hishaam ibn 'Aamir ﷺ related that the Messenger of Allah ﷺ said, "Indeed, the head of the Dajjaal is *Hubuk Hubuk* (very curly) from behind. Whoever says (to him), 'You are my lord,' then he will be put to trial. And whoever says, 'You have lied; my Lord is Allah and upon him I place my trust,' then the Dajjaal will not harm him," or he said, "then there is no trial upon him." (*Ahmad*)

A Hadeeth Related From Ibn 'Umar

Ibn 'Umar ﷺ related that the Messenger of Allah ﷺ said, "The place

of the Dajjaal is in this barren, salty land. The most people who will come out to him will be women, to the extent that a man will return to his wife, his mother, his daughter, his sister, and his aunt, and he will tie her (or them) up with cord, fearing that she (or they) will go out to him. Then Allah will give control to the Muslims over him, and they will kill him and kill his supporters. A Jew will hide underneath a tree and a rock, and the rock and tree will say to the Muslims, 'This is a Jew underneath me, so kill him.'" (*Ahmad*)

Another Chain From Saalim

Ibn 'Umar ﷺ said, "The Messenger of Allah ﷺ stood before the people. Next, he praised Allah ﷻ with praises that He ﷻ is worthy of (in terms of His Greatness and Exaltedness). He then mentioned the Dajjaal, saying, "Indeed, I am warning you about him, and every single Prophet warned his people about him. Noah warned his people about him. But I will say to you something about him that no Prophet said to his people: know that he is one-eyed and that, verily, Allah is not one-eyed."

The Prophet ﷺ Foretold That The Muslims Will Fight The Jews And Be Victorious Over Them, To The Extent That A Jew Will Not Find A Hiding Place To Protect Him From The Sword Of A Muslim

We already related this from *As-Saheeh* in the *Hadeeth* about Ibn Sayyaad; in it, Ibn 'Umar ﷺ related that the Messenger of Allah ﷺ said, "You will fight the Jews and you will be given power over them, to the extent that a rock will say, "O Muslim, this is a Jew behind me, so kill him." The source of this narration is in *Bukhaaree* and *Muslim*.

'Abdullah ibn 'Umar ﷺ said, "We were speaking during the farewell pilgrimage, yet we did not know then that it was a farewell from the Messenger of Allah ﷺ. During the farewell pilgrimage, the Messenger of Allah ﷺ delivered a sermon; in it, he mentioned the Dajjaal, actually speaking at length about him. He ﷺ said, 'Allah ﷻ did not send a Prophet except that he warned his nation about the Dajjaal. Verily, Noah warned his nation about him, and the Prophets after him warned their respective nations about him. Lo! Something that was hidden from them regarding his affair will not be hidden from you: he is indeed one-eyed, and verily, your Lord is

not one-eyed." (*Ahmad,* who was alone in relating it through this chain)

Another Chain

Ibn 'Umar ﷺ related that the Messenger of Allah ﷺ said, "There was not a single Prophet that did not describe the Dajjaal to his nation, and I will describe him with an attribute than no one before me described him with. Indeed he is one-eyed, and verily, Allah is not one-eyed." (*Ahmad*)

Ibn 'Umar ﷺ related that the Prophet ﷺ was asked about the Dajjaal, and he ﷺ answered, "Lo! Indeed your Lord *'Azza wa-Jall* (to Him belongs Might and Majesty) is not one-eyed, and verily, Ad-Dajjaal is *'Aawar* (one-eyed) from the right eye, as if it is a floating grape." (At-Tirmidhee, who said, "This *Hadeeth* is *Hasan Saheeh*")

The *Hadeeth* Of 'Abdullah Ibn 'Umar ﷺ

Shahr ibn Haushab said, "When the time came to pledge allegiance to Yazeed ibn Mu'aawiyah, I went to Ash-Shaam, and I was informed about the place where 'Aouf Al-Bakkaalee was staying. When I went to him, another man came, over whom the people were lowering a garment — he was 'Abdullah ibn 'Amr ibn Al-'Aaas ﷺ. When 'Aouf saw him, he refrained from speaking. 'Abdullah ﷺ said, "I heard the Messenger of Allah ﷺ say: 'There will indeed be migration after migration; people will resort to the place of Ibraheem's migration. None will remain on earth except for the most evil of people; their lands will expel them, and the fire will gather them with the apes and pigs; it will spend the night with them wherever it is they spend the night, and it will be with them during the day wherever it is they take their day nap. And it will consume those who remain behind.'" (*Ahmad*) And 'Abdullah ﷺ said, "I heard the Messenger of Allah ﷺ say, "People from my nation will come out from the East; they will recite the Qur'an but it will not go beyond their collarbone. Every time a group from them appears, it will be cut off," and he ﷺ counted that to be more than ten times. "Every time a group from them appears, it will be cut off, until the Dajjaal comes out among those who remain from them." (*Ahmad*) And Abu Daawood related it through another chain.

A *Hadeeth* That Is *Ghareeb* In Its Chain And Its Text

'Abdullah ibn 'Amr ﷺ related that the Prophet ﷺ said regarding the Dajjaal, "Verily, he is one-eyed, and indeed Allah is not one-eyed. He will come out and remain on earth for 40 mornings, going to every place of water except for the Ka'bah, Jerusalem, and Al-Madeenah. A month will be like a week and week will be like a day. He will have with him a paradise and a fire; his fire is in actuality paradise, and his paradise is in actuality fire. With him will be a mountain of bread and a river of water. He will call for a man to be brought to him, and Allah will not allow for him to have power over anyone except for him. The Dajjaal will say to him, 'What do you say regarding me?' The man will say, 'You are the enemy of Allah; you are Ad-Dajjaal, the Liar.' The Dajjaal will call for a saw to be brought; he will lay him down, cut him in half, and then revive him. Then he will say to him, 'What do you say?' The man will say, 'By Allah, I never had a clearer understanding of you than I do now. You are the enemy of Allah *'Azza wa-Jall* (To Him belongs Might and Majesty); (you are) the Dajjaal that the Messenger of Allah ﷺ informed us about.' The Dajjaal will pounce down on him with his sword but he will not be able to (harm him), and then he will say, 'Take him away from me.'" (*At-Tabaraanee*) Our Shaikh, Adh-Dhahabee, said, "This *Hadeeth* is *Ghareeb*."

The *Hadeeth* Of Asmaa Bint Yazeed Al-Ansaariyyah ﷺ

Asmaa bint Yazeed Al-Ansaariyyah ﷺ said, "When the Messenger of Allah ﷺ was in my house, he mentioned the Dajjaal, saying, 'Before him are three years: a year in which the sky will hold back one-third of its rain, and the earth one-third of its crops; the second year, in which the sky will hold back two-thirds of its rain, and the earth two-thirds of its crops; and the third, in which the sky will hold back all of its rain, and the earth all of its crops. Every beast that has a molar or a hoof will be destroyed. His greatest *Fitnah* (trial) will be that he will go to a Bedouin and say, 'Suppose that I were to bring your father and your brother back to life, would you then know that I am indeed your lord?' He will say, 'Yes.' Two devils will then appear before him in the shape of his father and brother." Asmaa ﷺ said, "Then the Messenger of Allah ﷺ went out to fulfill a need, and by the time he returned, the people were in a state of anxiety over that which he related to them. He ﷺ took the

two rings of the door and said, 'what is it, Asmaa!' I said, 'O Messenger of Allah, you have extracted our hearts with the mention of the Dajjaal.'" The Prophet ﷺ said, "If he comes out while I am alive, then I am his opponent; otherwise, my Lord is indeed my *Khaleefah* over every believer (i.e. their Guardian and Protector)." Asmaa said, "O Messenger of Allah, by Allah, we knead our dough and we bake so as to not go hungry. What will be the situation of the believers at that time?" He ﷺ said, "That which is sufficient for the inhabitants of the sky in terms of *At-Tasbeeh* (to say: *Subhaanallah,* how perfect Allah is!) and *At-Taqdees* (glorification of Allah) will be sufficient for them." (*Ahmad*) Ahmad related it through another chain as well, a chain that is okay.

In another narration, Asmaa ﷺ related that the Messenger of Allah ﷺ said, "As for whoever attends my gathering and hears my speech, then let the one who is present convey (my words) to the one who is absent. And know that Allah is *Saheeh* (well, perfect, and without defect) and not one-eyed. He (the Dajjaal) has an eye that is effaced, and written between his eyes is '*Kaafir* (disbeliever),' which every believer will read, regardless of whether he is literate or illiterate." We will mention a similar narration from Asmaa bint 'Umais, yet this is the one that is *Mahfooz* (memorized by the trustworthy ones), and Allah ﷻ knows best.

The *Hadeeth* Of 'Aaisha ﷺ

'Aaisha ﷺ related that the Messenger of Allah ﷺ mentioned extremely difficult times just before the arrival of the Dajjaal. The Companions ﷺ asked, "What wealth will be of most value at that time?" He ﷺ said, "A black boy (or servant) giving water to his family; as for food, there is none." They asked, "At that time, what will be the food of the believers?" He ﷺ said, "At-Tasbeeh (to say '*Subhaanallah,*' how perfect Allah is!), *At-Takbeer* ('*Allahuakbar,*' Allah is the greatest), and *At-Tahleel* ('*Laailaha illallaah,*' none has the right to be worshipped but Allah)." 'Aaisha ﷺ said, "Where will the Arabs be at that time?" He ﷺ said, "They will be few." (*Ahmad*) Only Ahmad related it, and its chain contains some *Gharaabah.* But we have already mentioned the *Ahaadeeth* of Asmaa ﷺ and Abee Umaamah, both of which attest to this one, and Allah ﷻ knows best.

Another Chain From 'Aaishah ﵄

'Aaisha ﵄ said, "The Messenger of Allah ﷺ entered upon me as I was crying." He ﷺ said, "And what makes you cry." "O Messenger of Allah, I remembered the Dajjaal, and I cried." The Messenger of Allah ﷺ said, "If the Dajjaal comes out while I am alive, then I will be enough for you (against) him. And if he comes out after me, then indeed, your Lord is not one-eyed. The Dajjaal will issue forth from the Jews of Asbahaan until he arrives at Al-Madeenah. He will descend beside it, and at that time it will have seven gates, and at each of its mountain-passes there will be two angels (blocking the entry of the Dajjaal). Its evil inhabitants will come out to him (while the righteous inhabitants remain in Al-Madeenah). Then he will go to Ash-Sham, to the city Palestine, to the door Lud. 'Eesa ibn Maryam will descend and kill him. 'Eesa will remain on the earth for 40 years — a just Imam and a fair ruler." (*Ahmad*)

The Dajjaal Will Neither Enter Makkah Al-Mukarramah Nor Al-Madeenah Al-Munawwarah

'Aaisha ﵄ related that the Prophet ﷺ said, "The Dajjaal will not enter Makkah and Al-Madeenah." (*Ahmad*) An-Nasaaee related it through another chain. And it is established in *As-Saheeh* that Asmaa bint Abu Bakr ﵄ said in the *Hadeeth* of the Eclipse Prayer, "That day the Messenger of Allah ﷺ said in his sermon, 'It has indeed been revealed to me that you will be put to trial shortly or before the *Fitnah* of Al-Maseeh Ad-Dajjaal.' I do not know which of the two he said."

Umm Shareek ﵄ reported that the Messenger of Allah ﷺ said, "The people will flee from the Dajjaal until they reach the peaks of mountains." Umm Shareek ﵄ said, "O Messenger of Allah, where will the Arabs be at that time?" He ﷺ said, "They will be few."

A *Hadeeth* From Umm Salamah ﵄

Umm Salamah ﵄ said, "One evening, I remembered the Maseeh Ad-Dajjaal and sleep did not come to me. When I woke up, I entered upon the Messenger of Allah ﷺ and I informed him (of what happened). He ﷺ said, "Do not do that, for indeed, if he comes out while I am among you, Allah will make me enough for you; and if he comes out after I die, Allah will make the righteous ones

sufficient for him (i.e., sufficient to fight him, and it will be 'Eesa ﷺ who will kill him)." He then stood and said, "Every single Prophet warned his nation about him (i.e. the Dajjaal), and I am indeed warning you about him. He is one-eyed, and verily, Allah ﷻ is not one-eyed." Adh-Dhahabee said, "Its chain is strong."

And the following is mentioned in the *Hadeeth* of Ibn Khadeej, which is related by At-Tabaree: in it, the *Qadariyyah* are censured and are said to be the *Zanaadiqah* of this nation. During their time, there will be the oppression of the ruler, as well as his injustice and his haughtiness. Then Allah will send a plague, and most of them will perish. Then there will be *Al-Khasf* (swallowing of the earth with those who are on it). Few are they who will be saved from them. At that time, the believer will rarely be happy, and his anxiety will be extreme. Then Al-Maseeh will come, and Allah will transform their general population into apes and pigs. Right after that, the Dajjaal will come out." Raafai' ibn Khadeej ؓ said, "Then the Messenger of Allah ﷺ cried until we began to cry because of his crying. We said, 'What makes you cry?' He ﷺ said, 'Mercy for those people, for among them is the just one and among them is the *Mujtahid*.'"

A *Hadeeth* From 'Uthmaan Ibn Abee Waqqaas ؓ

Abu Nazrah said, "We went to 'Uthmaan ibn Abee Al-'Aas on Friday in order to compare our *Mushaf* (copy of the Qur'an) with his *Mushaf*. When the time for the *Jumu'ah* (prayer) arrived, he ordered us and we took a shower. Then *Teeb* (perfume) was brought to us, and we applied it. We then went to the *Masjid* and sat beside a man who was speaking to us about the Dajjaal. When 'Uthmaan ibn Abee Al-'Aas ؓ came, we stood, but then he sat, and so we sat also." 'Uthmaan ؓ said to them, "I heard the Messenger of Allah ﷺ say, 'The Muslims will have three countries: a country at the meeting of two seas, a country in Al-Jazeerah, and a country in Ash-Sham. People will become alarmed three times, and the Dajjaal will come out in the *'Aaraadh* of the people. He will defeat those in the East. The first country he will go to is the one that is at the meeting of two seas. Its people will become divided into three groups: a group that will settle down in Ash-Sham and see what he is, a group that will catch up to the Bedouins, and a group that will go to the country next to them. With the Dajjaal there will be 70,000, and

upon them there will be crowns. Most of those who are with him will be Jews and women. Then he will go the country beside it, and they will become divided into three groups: a group that will settle down in Ash-Sham and see what he is, a group that will go to the Bedouins, and a group that will go to the country that is beside theirs, and it is in Western Sham. And the Muslims will betake themselves to 'Aqabah Afeeq; they will send their livestock forth, and their livestock will become afflicted. That will be hard upon them, for they will be afflicted with severe hunger and harsh difficulties, to the extent that one of them will burn the string of his bow and eat it. While they are upon that state, a caller will call out in the late night, just before *Al-Fajr*, 'O people, rescue has come to you.' He will repeat that three times. People will say to one another, 'Indeed that is the voice of a man who is full.' 'Eesa ibn Maryam ﷺ will descend at the time of the Fajr Prayer, and the leader of the people will say, 'O *Roohullah*, go forward and lead the prayer.' He will say, 'In this Nation, some of its members are leaders for the rest.' So their leader will step forward and lead the prayer. When he will complete his prayer, 'Eesa will take his spear and go toward the Dajjaal. When the Dajjaal will see him, he will melt like lead does. 'Eesa will place his spear underneath the chest of the Dajjaal, and he will kill him. The Dajjaal's companions will be defeated, and at that time, they will not have anything to hide behind. Even the tree will say, 'O believer, this is a disbeliever.' And the rock will say, 'O believer, this is a disbeliever.'" (*Ahmad*) Only Ahmad related this narration. By dint of what Imam Ahmad related, perhaps the two countries (or cities) referred to are Basrah and Kufa.

'Abdullah ibn Abee Bakrah said that when he was in the *Masjid* of Basrah, his father related to him that the Messenger of Allah ﷺ said, "A group from my nation will settle in a land called Basrah. Its inhabitants will increase in number and there will be many date-trees in it. Then the children of *Qantoor*, who have small eyes, will descend on a bridge of theirs, which is called Dijlah. The Muslims will be divided into three groups: one group will take camels by their tails and go to the desert, and it will perish; another group will remain behind, being fearful for itself, and this is the same as that (i.e. it will perish); the last group will put their families behind their backs — these will be the best of them, (and they will be) martyrs. Allah will make victorious those who remain from them (i.e. from this last group)." (*Ahmad*) Ahmad related it through another chain

as well; in it, Abu Bakrah ﷺ said that the children of Qantoor are the Turks (i.e., the Tatars). And Abu Daawood also related it.

'Abdullah ibn Buraidah related from his father this *Hadeeth* from the Prophet ﷺ: "Following you are the small-eyed ones — meaning the Turks (i.e., the Tatars). They will drive you on three times, until they reach you in the Arabian Peninsula. The first time around, those who flee will be saved. The second time around, some will be saved and some will perish. And the third time around, they will be uprooted." (*Ahmad*)[1]

Ibn Mas'ood ﷺ said, "When the Dajjaal comes out, people will be divided into three groups: one group will follow him; one group will go to a land that has *Manaabit Ash-Sheeh*; and the last group will go the shores of Iraq; he will fight them and they will fight him until the believers gather in the villages of Ash-Sham. They will send an advance party, among whom there will be a rider whose horse is white with redness or it is black and white. They will be killed, with not a single one of them returning." (Related by Ath-Thauree)

The *Hadeeth* Of 'Abdullah Ibn Yusr ﷺ

'Abdullah ibn Yusr ﷺ related that he heard the Prophet ﷺ say, "The Dajjaal will reach whomsoever he sees." Our *Shaikh*, Adh-Dhahabee said that Abu Az-Zaarai', one of the narrators, is not known and that the *Hadeeth* is *Munkar*. However, there is a *Hadeeth* of Abu 'Ubaidah ﷺ which attests to it.

The *Hadeeth* Of Salamah Ibn Al-Akwa' ﷺ

Salamah ibn Al-Akwa' ﷺ said, "I advanced with the Messenger of Allah ﷺ from Al-'Aqeeq until we reached Ath-Thunayyah. He ﷺ said, 'I am indeed looking at the places where the enemy of Allah, Al-Maseeh (Ad-Dajjaal), will be. He will come until he descends...and he will wait until the mob (i.e. the hypocrites) comes out to him. There is no mountain-pass from the mountain-passes of Al-Madeenah except that over it is an angel or two angels to protect it. The Dajjaal will have with him two pictures — a picture

[1] This is the narration of Ahmad; the narration of Abu Daawood is in absolute contrast, for in it, it is the Muslims who chase the Turks three times, and it is the Turks who perish in the second and third times (*'Aoun Al-Ma'bood*)

of Paradise and a picture of the Fire. There will be devils (with him) that will appear in the shape of parents, and one of them will say to the living, 'Do you know me? I am your father (or) I am your brother (or) I am a relative of yours. Did I not die? This is our lord, so follow him.' Allah will decree whatsoever He pleases regarding him. Allah will send a man from the Muslims to the Dajjaal; that man will silence him and reproach him. He will say, 'O people, do not be deceived by him, for he is indeed a liar who speaks falsehood. And indeed your Lord is not one-eyed.' The Dajjaal will say to him, 'Will you not follow me?' Then he will go to him and cut him into two pieces, separating between the two (pieces). Then he will say, 'Shall I bring him back for you?' Allah will raise him, making him disbelieve more vehemently (in the Dajjaal) and making him more severe in his denunciation. He will say, 'O people, all that you saw was a tribulation that your were afflicted with and a trial that you were tested with. Lo! If he is truthful, let him do the same to me a second time. Lo! He is a liar.' The Dajjaal will order that he be brought to (his) fire, which in actuality is Paradise. Then the Dajjaal will head toward Ash-Sham." (*At-Tabaraanee*) Moosa ibn 'Ubaidah Al-Yazeedee, one of the narrators, is weak in this context.

The *Hadeeth* Of Maihjin Ibn Al-Adra'

Maihjin ibn Al-Adra' reported that, one day, the Messenger of Allah ﷺ addressed the people, saying, "The Day of Deliverance — and what is the Day of Deliverance?" He ﷺ repeated this three times, and it was said, "And what is the Day of Deliverance?" He ﷺ said, "The Dajjaal will come, climb (Mount) Uhud, and look at Al-Madeenah. Then he will say to his companions, 'Do you know this white castle? This is the *Masjid* of Ahmad.' Then he will come to Al-Madeenah, but will find at each of its mountain-passes an angel with an unsheathed sword. He will go to the side of a salty, barren land, and he will strike his tent (and the ground). Next, Al-Madeenah will quake three times: every single male and female hypocrite and every single male and female wicked-doer will leave it, going out to him. That is the Day of Deliverance." (*Ahmad*)

The Best Of Your Religion Is The Easiest Of It

Maihjin ibn Al-Adra' ؓ said, "The Messenger of Allah ﷺ took my hand, climbed (Mount) Uhud, and looked over Al-Madeenah. He ﷺ

said, 'Alas! It is the pleasure of my eye, and I will leave it upon the best state it will be upon – or as good as the best state it will be upon. The Dajjaal will come to it, and he will find an angel with an unsheathed sword at each of its gates, and he will not enter it.' Taking hold of my hand, he ﷺ descended and then entered the *Masjid*. Inside, a man was praying, and the Prophet ﷺ said to me, 'Who is this?' I praised him well. He ﷺ said, 'Be quiet and do not let him hear you; otherwise you will destroy him.' He ﷺ then went to an apartment of one of his wives; he released my hand from his and said, 'Indeed, the best of your religion is the easiest of it; indeed, the best of your religion is the easiest of it.'" (*Ahmad*)

The *Hadeeth* Of Abu Hurairah ؓ

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "The Hour will not come to pass until the Muslims fight the Jews, and the Muslims will kill them. A Jew will hide behind a rock and a tree; the rock and tree will say, 'O Muslim – O 'Abdullah, this is a Jew behind me, so come and kill him.' The only exception is the *Gharqad* (tree (a tree that grows anywhere between 1 and 3 meters high; its root and its branches are white)), for it is the tree of the Jews." (*Ahmad*) With the same chain, Muslim related the following *Hadeeth* from Qateebah: "The Hour will not arrive until you will fight the Turks ("Turks" means the Tatars and their descendants)..." We have already mentioned this *Hadeeth* with its different chains and wordings. It appears — and Allah knows best — that the Turks (referred to) are Jews as well, and the Dajjaal is from the Jews, which we know from a previously mentioned *Hadeeth* narrated by Abu Bakr As-Siddeeq ؓ and related in *Ahmad, At-Tirmidhee,* and *Ibn Maajah*.

Another Chain From Abu Hurairah ؓ

Abu Hurairah ؓ related that he heard the Messenger of Allah ﷺ say, "The Dajjaal will descend with *Hooraan* and *Kirmaan,* with 70,000 (people), as if their faces are shields." The chain of this *Hadeeth* is good, strong, and *Hasan*.

Another Chain From Abu Hurairah ؓ

Abu Hurairah ؓ related that the Messenger of Allah ﷺ gave a sermon to the people and he mentioned the Dajjaal, saying, "There

was not a Prophet that did not warn his nation about him (i.e. the Dajjaal), and I will describe him for you, mentioning an attribute that no Prophet before me described him with. Indeed, he is one-eyed, and written between his eyes is *Kaafir* (disbeliever). Every believer will read it, regardless of whether he writes or doesn't write (i.e. whether he is literate or illiterate)." (Related by Hanbal Ibn Ishaaq)

By The Command Of Allah, Al-Madeenah Al-Munawwarah And Makkah Al-Mukarramah Are Guarded By Angels

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Al-Madeenah and Makkah are surrounded by angels; upon each of their mountain-passes are angels. The Dajjaal will not enter it, nor will plague." (*Ahmad*) This narration is very much *Ghareeb*. The mention of "Makkah" and "plague" is not what is memorized. And Allah ﷻ knows best.

The *Hadeeth* Of 'Ubaadah Ibn As-Saamit ﷺ

'Ubaadah ibn As-Saamit reported that the Messenger of Allah ﷺ said, "Indeed, I spoke to you about the Dajjaal, and then I feared that you would not comprehend. Indeed Al-Maseeh Ad-Dajjjaal is a short man, *Abha* (there is a large gap separating between his calves), and *Ja'ad* (i.e., possessing a compact and powerful physique). One of his eyes is effaced. If he makes you confused, then know that your Lord *'Azza wa-Jall* (to Him belongs Might and Majesty) is not one-eyed." (*Abu Daawood*) Ahmad And An-Nasaaee related it as well, and each with his own chain.

The Prophet ﷺ Attested To The Merits of Banu Tameem

Abu Hurairah ﷺ said, "I continue to love Banu Tameem for three reasons: (1) I heard the Messenger of Allah ﷺ say, 'From my nation, they are most stern with the Dajjaal.' (2) When charity from them arrived, he ﷺ said, 'These are donations from my people.' (3) A female prisoner (or slave) of theirs was with 'Aaisha ﷺ, and the Messenger of Allah ﷺ said, 'Free her, for she is from the progeny of Ismaa'eel.'" (*Bukhaaree* and *Muslim*)

The *Hadeeth* Of 'Umraan Ibn Husain ﷺ

'Umraan ibn Husain ﷺ reported that the Messenger of Allah ﷺ said,

"As for he who hears from the Dajjaal, then we are not from him. For by Allah, a man will indeed go to him, thinking that he is a believer, but then will follow him because of the Shubuhaat (doubts or specious arguments to make one have doubts) that the Dajjaal stirs up in him..." (*Abu Daawood*) Abu Daawood alone related this narration.

In another narration, 'Umraan ibn Husain related that the Prophet ﷺ said, "As for he who hears from the Dajjaal, then we are not from him; as for he who hears from the Dajjaal, then we are not from him. For indeed, a man will go to him, thinking that he is a believer, but he will remain with the Dajjaal because of the specious (and enticing) arguments he has with him, until he ends up following him." (*Ahmad*) The chain of this narration is good.

In yet another narration from 'Umraan ibn Husain, the Messenger of Allah ﷺ said, "He has indeed eaten food and walked in the marketplace," and this is referring to the Dajjaal. This narration is related by Sufyaaan ibn 'Uyainah.

The *Hadeeth* Of Mugheerah Ibn Sho'bah ﷺ

Al-Mugheerah ibn Sho'bah ﷺ said, "No one asked the Prophet ﷺ about the Dajjaal more than I did. He ﷺ said, 'What will harm you from him? Indeed, he will not harm you.' I said, 'O Messenger of Allah, they say that he has food and rivers with him.' He ﷺ said, 'He is *Ahwan* (easier) for Allah than that (i.e., the apparent miracles he has with him are only tests for the people, and not attestations to his truthfulness. Even with those apparent miracles, the true believers will increase in their faith in Allah and in their disbelief in the Dajjaal).'" (*Muslim*) In another narration, *Mugheerah* ibn Sho'bah ﷺ said, "No one asked the Prophet ﷺ about the Dajjaal more than I did. Once, he ﷺ said, 'And what is your question?'" Mugheerah ﷺ asked, "They say that he has with him mountains of bread and meat and a river of water." The Prophet ﷺ said, "He is *Ahwan* (easier) for Allah than that." (*Muslim*)

And in yet another narration from Al-Mugheerah Ibn Sho'bah ﷺ, he said, "No one asked the Prophet ﷺ about the Dajjaal more than I did. Once, he ﷺ said, 'And what is your question?'" Mugheerah ﷺ said, "They indeed say that he has with him a mountain of bread and meat and a river of water." The Prophet ﷺ said, "He is *Ahwan* (easier) for Allah than that." (*Muslim*) We have already related in the

Hadeeth of Hudhaifah and others that his water is fire and that his fire is cold water — it is only the eyes that see those things as being otherwise. A group of scholars — among whom are Ibn Hazm and At-Tahaawee — hold that the Dajjaal is a magician and charlatan, there being no reality to the things he makes people see; what the people see, then, is not reality, but rather imagined things.

Shaikh Abu 'Alee Al-Jibaaee, the *Shaikh* of the *Mo'tazilah,* said, "His doings cannot be realities, for the miraculous acts of the magician must not be confused with the miraculous acts of the Prophet. Al-Qaadee 'Iyaadh - and others - answered that argument, saying that the Dajjaal claims godhood (and not prophethood), and that is of course impossible for human beings; in that case, it is not impossible that a miracle can occur through him (as a medium; i.e., that Allah ﷻ allows for miracles to occur at the hands of the Dajjaal, so as to test the people). At any rate, many groups from the *Khawaarij* and *Jahmiyyah* — as well as some groups from the *Mo'tazilah* - do not believe that the Dajjaal will even come out, and so they reject all *Ahaadeeth* that are related regarding him. In doing so, they have taken themselves outside of the sphere of scholarship because they reject narrations related through different chains and in *Mutawaatir* form (*Mutawaatir* narrations are those narrations that are related by so many narrators at each level of the chain that it is impossible for them to have made a mistake or for them to have colluded upon fabricating a lie) from the Messenger of Allah ﷺ. And we have related only a portion of the narrations that speak on this subject, for they are sufficient (for our purpose here). And we seek help from Allah ﷻ.

Based on the preceding narrations, it appears that Allah ﷻ will test his slaves with the Dajjaal through the extraordinary actions that he will have with him. The Dajjaal will order for the sky to give rain and for the earth to give crops to those who answer his call, and that will happen; furthermore, their livestock will come back to them in a fattened state. On the other hand, those who do not answer his call and reject him will be afflicted with drought, the death of their livestock, and a decrease in wealth, fruits, and life itself. The treasures of the earth will follow him like groups of bees. And he will kill the aforementioned youth and will then bring him back to life. These matters are realities through which Allah ﷻ will test his slaves at that time: He ﷻ will lead many astray through it and He ﷻ

will guide many as well. The doubting ones will disbelieve whereas those who have *Eemaan* (faith) will increase in *Eemaan*. The explanation we have just given is how Al-Qaadee 'Iyaad and others have interpreted the *Hadeeth*, "He is *Ahwan* (easier) for Allah than that." This means that he is too insignificant to be able to lead Allah's believing slaves astray. He is defective, and he is inclined to wickedness and wrongdoing. He cannot lead Allah's believing slaves astray even if he does have with him some extraordinary feats.

Written in clear writing between his eyes is "*Kaafir* (disbeliever)"; the Prophet ﷺ established that when he read out the letters of the word, "*Kaaf*," "*Faa*," "*Raa*." Therefore the writing is material and real, and not immaterial as is claimed by some people. His one eye is repulsive in appearance, abnormally protrusive; this is the meaning of the Prophet's saying, "As if it is a floating grape." So it is as if it is floating on the surface of water. Regarding some narrations that only say, "*Taafiyah* (literally, floating)," then the intended meaning is, 'there is no light in it.' As for the *Hadeeth*, "It is like phlegm on a plastered wall," this means that it is vile in appearance. In some narrations it is related that his right eye is '*Aouraa*' (here meaning defected) and the left is the same. Either one of the two narrations is not *Mahfoozah* (not the one memorized by the stronger narrators) or it means that he is '*Aour* in both eyes, i.e., both of his eyes are faulty and defected. This explanation is strengthened by the narration of At-Tabaree. In it, Ibn 'Abbaas ﷺ related that the Messenger of Allah ﷺ said, "The Dajjaal is *Ja'ad* (compact with a powerful physique), *Hajeen* (white or wicked and obscene), and *Akhun* (sounds of his voice come out from his nose). It is as if his head is the branch of a tree. His right eye is effaced and the other one is like a floating grape." Sufyaan At-Thauree related the same from Sammaak; however, in another narration, which we mentioned earlier, it is related that his other eye is like a glistening star. Therefore one of the narrations is a mistake, but the following explanation may be the intended meaning: one eye is thoroughly defective and the other is defected in the sense that it is abnormally protrusive. And *Allah Subhaanahu Wa-Ta-'Aala* (how perfect Allah is, the Exalted!) knows best which is correct.

Why Was Not The Dajjaal Explicitly Mentioned In the Noble Qur'an?

One might ask, "Since the Dajjaal will perpetrate so much evil, since that evil will be widespread, and since he will lie and claim godhood for himself, what is the wisdom behind the Qur'an not mentioning him, warning against him, clarifying his name, and establishing his lies and wickedness when all of the Prophets did warn their people about him?" This question is answered from various angles:

First, the Dajjaal is alluded to in this Verse:

﴿يَوْمَ يَأْتِي بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا﴾

"The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith"[1]

When explaining the meaning of this verse, Abu 'Eesa At-Tirmidhee mentioned the following *Hadeeth* which is related by Abu Hurairah ؓ: the Prophet ﷺ said, "When three come out, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith: the Dajjaal, the Beast, and the rising of the sun from the West — or from its *Maghrib* (its place of setting)." At-Tirmidhee said, "This *Hadeeth* is *Hasan Saheeh.*"

Second, 'Eesa ibn Maryam will descend from the sky of the earth, and he will kill the Dajjaal; this we have mentioned and will mention again later on. And Allah ﷻ mentioned that the 'Eesa ؑ will descend:

﴿وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا ۝ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ

[1] Qur'an 6:158

ٱللَّهُ عَزِيزًا حَكِيمًا ۝ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

"And because of their saying (in boast), "We killed Messiah 'Eesa (Jesus), son of Maryam (Mary), the Messenger of Allah," but they killed him not, nor crucified him, but the resemblance of 'Eesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not (i.e. 'Eesa (Jesus), son of Maryam (Mary). But Allah raised him ('Eesa) up (with his body and soul) unto Himself (and he ﷻ is in the heavens). And Allah is Ever All-Powerful, All-Wise. And there is none of the people of the Scripture (Jews and Christians), but must believe in him ('Eesa, as only a Messenger of Allah and a human being), before his death. And on the Day of Resurrection, he ('Eesa) will be a witness against them"[1]

We have established in the *Tafseer* of this Verse that the antecedent of the pronoun in "before his death" is 'Eesa ﷺ. This means that he will descend to the earth and that the People of the Scripture will believe in him, though before that time, they differed about him greatly. Some, such as the Christians, claimed divinity for him; and others, namely the Jews, perpetrated a great wrong when they ascribed sin to the (mother of 'Eesa ﷺ) as regards the birth of 'Eesa ﷺ. When 'Eesa ﷺ will descend before the arrival of the Hour, both groups will realize their own falsehood and lies. The mention of Al-Maseeh 'Eesa ibn Maryam ﷺ descending alludes to Al-Maseeh Ad-Dajjaal, the *Shaikh* of misguidance and the opposite of the Maseeh of guidance. It is customary among Arabs to mention one of two opposites only, without mentioning the other, but nonetheless alluding to it through mentioning the first.

Third, in belittling the Dajjaal who will claim divinity, the Qur'an did not explicitly mention his name. With Allah ﷻ, the affair of the Dajjaal is too insignificant and minor to mention; it is enough for the Messengers to clarify the matter of the Dajjaal to their nations and to mention the trials and extraordinary feats that he will have with him. In *Mutawaatir* narrations, the chief of the children of Adam and

[1] Qur'an 4:157-159

the *Imam* of the righteous ones, Prophet Muhammad ﷺ, mentioned the Dajjaal, and his affair is too insignificant in relation to the Majesty and Exaltedness of Allah to be mentioned in the Qur'an. The duty of clarifying his matter was charged to every Prophet.

One might say, "In spite of false claims and lies, Fir'aun was mentioned in the Qur'an." This is related in the following Verses:

﴿فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ﴾

"Saying: "I am your lord, most high."[1]

﴿يَـٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَـٰهٍ غَيْرِى﴾

"Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an ilaah (a god) other than me"[2]

But the affair of Fir'aun is different: it is over with, and his lies have been exposed to every believer and person of sound mind. The *Fitnah* (trial) of the Dajjaal is to occur in the future as a test for people. Furthermore, that he is not mentioned in the Qur'an shows how insignificant his affair is; his lies are too plain to be pointed out. Sometimes, so clear is a matter that one chooses not to mention it. For example, as the Prophet ﷺ was enduring his death sickness, he intended to write a declaration, appointing Abu Bakr As-Siddeeq ﷺ as the *Khaleefah* after him, but then he ﷺ abstained from doing so, saying, "Allah and the believers refuse anyone other than Abu Bakr (i.e. to be the *Khaleefah* after me)."

Therefore the Prophet ﷺ refrained from explicitly appointing Abu Bakr ﷺ as *Khaleefah* because he knew his superiority, but more so he knew that the Companions ﷺ acknowledged that superiority; and that is why the above-mentioned *Hadeeth* is mentioned as being one of the proofs of prophethood. The point is that the matter was so clear that the Prophet ﷺ didn't need to make any additional remark on the point, for it had already been settled in the hearts of the Companions. In a similar way, it is clear and plain that the Dajjaal is wicked, vile, and furthermore, is too plainly defected to make the claim for divinity that he will make. Allah ﷻ did not mention him, knowing that his affair will have no other effect on the believer than

[1] Qur'an 79:24

[2] Qur'an 28:38

to increase his faith, his submission to Allah ﷻ, his belief for the truth, and his rejection of falsehood. And that is why the believer who is killed and brought back to life by the Dajjaal will say, "By Allah, I have only gained a clearer understanding about you: you are the One-Eyed Liar that the Messenger of Allah ﷺ verbally spoke to us about." Some have taken the apparent meaning of this narration and said that that believer is Khidr (apparent here signifies the literal meaning: because that believer will say, 'spoke to us about,' some have said that he was alive during the lifetime of the Prophet ﷺ, and so he must be Khidr); Al-Qaadee 'Iyaadh related this from Ma'mar in his *Jaamai'*. Abu 'Ubaidah ؓ related that the Messenger of Allah ﷺ said, "Perhaps he who has seen me and heard my speech will reach him (i.e. the Dajjaal)." (*Ahmad, Abu Daawood,* and *At-Tirmidhee*) This narration might have strengthened the opinion of those who say that the believer mentioned is Khidr, but its chain has some *Gharaabah* to it. And perhaps the Prophet ﷺ spoke these words before the matter of the Dajjaal became more clear to him, and Allah ﷻ knows best. When relating the story of Al-Khidr, we mentioned the different opinions of people regarding him, and we furnished proofs which indicate that he did in fact die. Whoever wants to see those proofs can refer to the section on the stories of the Prophets in this book (i.e. *Al-Bidaayah Wan-Nihaayah,* in a previous volume). And Allah ﷻ knows best what is correct.

How To Protect Oneself From The Dajjaal

Our *Shaikh,* Al-Haafiz Abu 'Abdullah Adh-Dhahabee, said, "Seeking protection from the Dajjaal is related in *Mutawaatir* form from the Prophet ﷺ." Abu Ad-Dardaa ؓ related the following from the Prophet ﷺ: "Whoever memorizes ten Verses from *Suratul-Kahf* ("The Chapter Of The Cave") is protected from the *Fitnah* (trial) of the Dajjaal." (*Abu Daawood*) Abu Daawood said, "Hishaam ibn Distawai said the same from Qataadah except that he said, 'Whoever memorizes the end Verses of..." Sho'bah also related from Qataadah that it is the end of *Al-Kahf.* Muslim related the same from Qataadah with different wordings. And At-Tirmidhee said, "*Hasan Saheeh.*" In some narrations this is related: "...verses from the beginning of *Suratul-Kahf* is protected from the Dajjaal." The following is also related from Qataadah, "Whoever memorizes ten

verses from the end of *Suratul-Kahf* is protected from the *Fitnah* (trial) of the Dajjaal."

Another way to protect oneself from his trials is to stay far away from him; this is indicated in the *Hadeeth* of 'Umraan ibn Husain ﷺ, "As for he who hears from the Dajjaal, then we are not from him." And the Messenger of Allah ﷺ said, "Indeed the believer will go to him, thinking that he is a believer, but he will end up following the Dajjaal because of the specious arguments he stirs within him."

Living In The Inviolable Cities Of Al-Madeenah And Makkah Protects One From the *Fitnah* Of The Dajjaal

To live in Al-Madeenah and Makkah — may Allah ﷻ honor them both — is another means of protecting oneself from the *Fitnah* of the Dajjaal. Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "On the mountain-passes of Al-Madeenah there are angels. Neither plague nor the Dajjaal will enter it." (*Bukhaaree* and *Muslim*)

Abu Bakr ﷺ related that the Prophet ﷺ said, "The terror of Al-Maseeh Ad-Dajjaal will not enter Al-Madeenah. At that time, it will have seven gates, and over each gate are two Angels." (*Bukhaaree*) This has been related through many chains and from different Companions — such as Abu Hurairah ﷺ, Anas ibn Maalik ﷺ, Salamah ibn Al-Akwa' ﷺ, and Maihjin ibn Al-Adra' ﷺ.

Anas ﷺ related that the Messenger of Allah ﷺ said, "The Dajjaal will come to Al-Madeenah, and he will find angels guarding it, so that neither plague nor the Dajjaal enter it, *Insha Allah*." (*At-Tirmidhee*) And it is established in *As-Saheeh* that, "He will not enter Makkah or Al-Madeenah, for angels will prevent him," and that is because of the honor and distinction of those two cities: they are both inviolable places of safety. The Dajjaal will remain in a barren, salty land beside Al-Madeenah, and then Al-Madeenah will shake its inhabitants three times - either tangibly or in meaning, based on the two opinions in the issue - and every male and female hypocrite will leave it. At that point, Al-Madeenah will expel its filth, and its goodness will shine. And Allah ﷻ knows best.

A Summary Of Ad-Dajjaal's Life - The Curse Of Allah Upon Him

He is a man from the children of Adam ﷺ; Allah ﷻ created him to be a test for the people at the end of time: "He will misguide many

through him and He will guide many through him, and He will not misguide anyone through him except for the wicked-doers."

In his *Taareekh,* Al-Haafiz Ahmad ibn 'Alee Al-Abaar related that Ash-Sha'bee said, "The *Kunyah* of Ad-Dajjaal is Abu Yousuf. It is related from 'Umar ibn Al-Khattaab ﷺ, Jaabir ibn 'Abdullah ﷺ, and other Companions that the Dajjaal is Ibn Sayyaad. Abu Bakrah related from his father that the Messenger of Allah ﷺ said, "The parents of Ad-Dajjaal will go thirty years without having any boy born to them. Then a boy will be born to them, one-eyed, most harmful, and of least benefit. His eyes sleep but his heart does not sleep." (*Ahmad*) He ﷺ then described his parents, saying, "His father is *Mudtarib Al-Lahm* (tall with little fat) with a long nose, as if it is a *Minqaar*. His mother is a woman who has enormous breasts." Abu Bakrah ﷺ said, "Then news reached us that a child was born among the Jews of Al-Madeenah. Az-Zubair ibn Al-'Awaam ﷺ and I went until we reached the child's parents, and we found that they were of the description given by the Messenger of Allah ﷺ. The child was lying on the ground underneath the sun, wearing a coarse garment and repeating incoherent words. We asked his parents, and they said, 'We spent thirty years without a child being born to us; then this boy was born to us: one-eyed, most harmful, and of least benefit.' As we were leaving, we passed by him, and he said, 'I know what you two were (here) about.' We said, 'You heard?' He said, 'Yes, for my eyes sleep, but my heart does not sleep.'" That child was Ibn Sayyaad. (*Ahmad*) At-Tirmidhee related this *Hadeeth* from Hammaad ibn Salamah, and he said that it is *Hasan*. However, it is extremely *Munkar*. And Allah ﷻ knows best.

Ibn Sayyaad was from the Jews of Al-Madeenah, and his title was "'Abdullah," or he was called Saafin – both have been related. Perhaps his original name was Saafin, but then when he accepted Islam, he was called ibn 'Abdullah. His son, 'Ammaarah ibn 'Abdullah, was from the leaders of the *Taabi'een;* Maalik and others related from him. We have already established that in actuality the Dajjaal is not Ibn Sayyaad and that Ibn Sayyaad was merely a Dajjaal from the Dajjaals (the lesser ones). He repented later on and manifested Islam, yet Allah knows best about the state of his inside. As for the greater Dajjaal, he is mentioned in the *Hadeeth* of Faatimah bint Qais ﷺ, which she related from the Messenger of Allah ﷺ from Tameem Ad-Daaree ﷺ. In that narration, the story of

Al-Jassaasah is also mentioned. The Dajjaal will be given permission to come out at the end of time, after the Muslims conquer the Roman city called Constantinople. At first, he will appear in Asbahaan, in an area called Al-Yahoodiyyah. 70,000 Jews from its inhabitants will help him; they will have on them weapons and *Teejaan*, which are long green robes. Also, 70,000 Tartars as well as some people from Kharasaan will support him. He will first appear in the shape of a tyrannical king; then he will claim prophethood, and then he will claim divinity. The mob and the ignorant ones from the children of Adam عليه السلام will follow him. And he will be opposed and rejected by those righteous slaves whom Allah سبحانه وتعالى guides – the party of Allah, the righteous ones.

The Dajjaal will take countries one after the other, fortresses one after the other, cities one after another, and regions one after another. There will remain no city that he will not have landed on with his horse and feet, except for Makkah and Al-Madeenah. He will remain for a period of forty days on earth; one day will be like a year, one day will be like a month, and one day will be like a week; the rest of his days will be like the (normal) days of the people. This averages out to one year, two and a half months. Allah سبحانه وتعالى will create many miracles at his hands, through which He سبحانه وتعالى will lead astray those whom He سبحانه وتعالى wishes, and He سبحانه وتعالى will make firm the believers, whose *Eemaan* will increase and whose level of guidance will increase.

It is during the days of Al-Maseeh Ad-Dajjaal, the Maseeh of misguidance, that 'Eesa ibn Maryam, the Maseeh of guidance, will descend. He will descend on the minaret of Eastern Damascus. The believers and righteous slaves of Allah will gather round him. Al-Maseeh 'Eesa ibn Maryam will lead them towards Ad-Dajjaal, who will be heading to Jerusalem. They will catch up to him at 'Aqabah Afeeq. The Dajjaal will be vanquished when 'Eesa عليه السلام catches up with him at the door of Lud. 'Eesa عليه السلام will kill him with his sword, and before doing so, he will say, "Indeed, I have one blow to give you, which shall not evade me." Then the Dajjaal faces 'Eesa عليه السلام, and the former will dissolve just as salt dissolves in water. It is then that 'Eesa عليه السلام catches up to him and kills him with his spear at the door of Lud. There the Dajjaal will die — Allah's curse upon him. This has been established by authentic narrations, which we have mentioned and (some of) which we will mention.

Majma' Ibn Jaariyah ﷺ related that he heard the Messenger of Allah ﷺ say, "Ibn Maryam will kill the Dajjaal at the door of Lud." (*At-Tirmidhee*) Ahmad related it as well, but through a different chain. And this *Hadeeth* is authentic. In this regard there are narrations related from the following: 'Umraan ibn Husain ﷺ, Naafai' ibn 'Utbah ﷺ, Abu Burzah ﷺ, Hudhaifah ibn Usaid ﷺ, Abu Hurairah ﷺ, Kaisaan ﷺ, 'Uthmaan ibn Abee Al-'Aas ﷺ, Jaabir ﷺ, Abu Umaamah ﷺ, ibn Mas'ood ('Abdullah ibn 'Amr ﷺ, Samarah ibn Jundub ﷺ, An-Nawaas ibn Sam'aan ﷺ, 'Amr ibn 'Aouf ﷺ, and Hudhaifah ibn Al-Yamaan ﷺ. And when 'Umar ﷺ asked a Jew about the Dajjaal, he said, "He was born a Jew so that ibn Maryam will kill him at the door of Lud." (Related by Ibn Abee Shaibah)

A Description Of The Dajjaal – May Allah Disfigure Him

From the *Ahaadeeth* we mentioned, we know that the Dajjaal is one-eyed, white, and radiant, with plentiful hair. Some *Ahaadeeth* mention that he is short, but in one *Hadeeth* it is mentioned that he is tall. It is related that the distance separating the two ears of his donkey is forty arm-spans — but in the *Hadeeth* of Jaabir ﷺ as well as in another narration the distance mentioned is 70 arm-lengths; the latter is not authentic and the former is doubtful. In *Ma'rifatus-Sahaabah*, 'Abdaan related that Mas'ood said, "Therefore, the donkey of the Dajjaal gives shade to 70,000." Regarding this narration, our *Shaikh*, Al-Haafiz Adh-Dhahabee, said, "Khaut (one of its narrators) is unknown, and the narration is *Munkar*." We also know that written between the two eyes of the Dajjaal is "Kaafir (disbeliever)," which every believer will read. And his head from behind is *Hubuk Hubuk* (all curly). Abu Qulaabah related that he heard a man narrate this *Hadeeth* from the Messenger of Allah ﷺ: "Indeed after me is the Misguiding Liar, and his head from behind is Hubuk Hubuk (all curly)." (Related by Hanbal Ibn Ishaaq) We have already mentioned a narration that attests to this one. Hubuk means curly and nice. Allah ﷻ said:

﴿وَٱلسَّمَآءِ ذَاتِ ٱلْحُبُكِ﴾

"By the heaven full of (Hubuk) paths."[1]

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "...As

[1] Qur'an 51:7

for the night of *Al-Qadr*, seek it out in the odd nights from the last ten nights. And as for the Maseeh of Misguidance, he is one-eyed, with a large forehead, and a wide upper chest. He has a bowing (curvature) as if he is Qatun ibn 'Abdul-'Uzza." Abu Hurairah ﷺ said, "O Messenger of Allah, will his doubt-provoking, specious arguments harm me?" He ﷺ said, "No, you are a person who is a Muslim, and he is a man who is a disbeliever." (*Ahmad*)

Sulaimaan ibn Shihaab Al-Qeesee said, "'Abdullah ibn Mughnim, who was one of the Prophet's Companions, came down and related to me that he Prophet ﷺ said, 'Ad-Dajjaal: there is nothing hidden about him. He will come from the East. He will call to the truth, and he will be followed. He will go on behalf of the people and fight them, and he will be victorious over them. He will continue upon that state until he reaches *Kufa*. There he will manifest Allah's religion and apply it, and for that he will be followed and loved. But then after that he will say, 'Indeed I am a Prophet.' Every person of sound mind will be alarmed by that, and as a result will part from him. Later on he will say, 'I am Allah.' Allah will cover his eyes; his ears will be cut and "*Kaafir* (disbeliever) will be written between his eyes, and that will not be hidden to any Muslim. Anyone who has a mustard-seed amount of *Eemaan* (faith) in his heart will then part from him. His companions will be from the Jews, the Magian, the Christians, and these foreigners from the polytheists. Then, according to what they see, he will call a man, order for him to be brought, and then he will kill him. Next, he will cut the body into (two) pieces, (displaying) each piece separately. He will separate between the two, so that the people can see them. After that, he will gather them back together, strike (the body) with a rod, and suddenly the man will be standing. The Dajjaal will say, 'I am Allah, I bring to life and cause death.'" (*At-Tabaraanee*) That is magic which he will use on the people; he will not really do any of that.

In a narration mentioned by our Shaikh, Adh-Dhahaabee, 'Alee ibn Abee Taalib ﷺ said about the Dajjaal, "He is Saafee Ibn Saaid (i.e. Ibn Sayyaad); he will come out from the Jews of Asbahaan upon an amputated donkey. Between one ear and the other (of that donkey) is the distance of 40 arm-lengths; and between one hoof and the other... *Kaafir* is written between his eyes, and he will say, 'I am your lord, most high.' His followers are the people of *Ar-Riyaa* (those who do deeds for show) and the children of fornication." Abu 'Amr Ad-

Daanee related this narration in *Kitaab Ad-Dajjaal,* but its chain is not authentic.

A Strange Narration

'Abdullah ibn Mas'ood ﷺ related that the Prophet ﷺ said, "Between the two ears of the Dajjaal is the distance of 40 arm-lengths, and the step of his donkey is the travel of three days. He plunges through the sea as one of you plunge through a stream. He will say, 'I am the lord of all that exists and this sun moves by my permission; do you want me to hold it back?' They will say, 'Yes.' And he will hold it back, until he will make a day to be like a month and a day like a week. He will say, 'Do you want me to make it flow?' They will say, 'Yes,' and he will make a day to be like an hour. A woman will come to him and say, 'O my lord, my brother and son, my brother and my husband.' She will end up hugging a devil (thinking that that devil is her deceased relative come back to life). Their houses will be filled with devils. Bedouins will come to him and say, 'O lord, bring to life our camels and sheep.' He will give them devils that are in the shapes of their camels and sheep, and even of the same age. They will say, 'If this was not our lord, he would not have brought our dead back to life.'...And with him he will have a mountain of meat, which does not go cold; a flowing river; a mountain of gardens and greenery; and a mountain from fire and smoke. He will say, 'This is my paradise, this is my fire, this is my food, and this is my drink.' Al-Yasa' ﷺ will be with him, and he will warn the people, saying, 'This is the Al-Maseeh the Liar, so beware of him – the curse of Allah be on him.' Allah will give him such a (high) degree of speed and agility that the Dajjaal will not reach him. When the Dajjaal says, 'I am the lord of all that exists,' the people will say, 'You have lied,' and Al-Yasa' will say, 'The people have spoken the truth.' The Dajjaal will pass by Makkah and will come across a huge creation, and he will say to him, 'Who are you?' He will answer, 'I am Jibreel, and Allah sent me in order for me to forbid you from the *Haram* of His Messenger.' When the Dajjaal will pass by Makkah, he will see Meekaaeel and will turn around, fleeing. In the morning, the hypocrites in Makkah and Al-Madeenah will come out to him. A warner will go those who conquered Constantinople and to those Muslims who will be united at Jerusalem. The Dajjaal will take a man from them and say, 'This is the one who claims that I am not able to overcome him? Kill him.' The man will be sawed open. Next,

the Dajjaal will say, 'I will bring him back to life.' He will say, 'Stand,' and the man will stand by the permission of Allah. But permission to do the same again will not be given for any other soul. The Dajjaal will say to the man, 'Did I not kill you and then bring you back to life?' The man will say, 'Now I reject you even more vehemently. The Messenger of Allah ﷺ gave me glad tidings that you will kill me, and then I will be brought back to life by the permission of Allah.' Strips of copper will be placed on his skin (so as to prevent the Dajjaal from killing him). The Dajjaal will say, 'Throw him in my fire.' ...The people will then have doubts about him, and he will hasten to Jerusalem. When he will climb *'Aqabah Afeeq,* his darkness will sink over the Muslims. Then they will hear that, 'Rescue has come to you.' They will say, 'This is the speech of a man who is full (i.e. not hungry like them),' and the earth will shine with the light of its Lord. And 'Eesa ibn Maryam will descend and say, 'O group of Muslims, fear your Lord and glorify Him,' and they will do so. They (i.e. the army of the Dajjaal) will want to flee, but Allah ﷻ will straiten the earth for them, and when they reach the door of Lud, 'Eesa will meet them there. When he (the Dajjaal) looks at 'Eesa عليه السلام, he will say, 'Establish the prayer.' The Dajjaal will say, 'O Prophet of Allah, the prayer has been established.' 'Eesa will say, 'O enemy of Allah, you have claimed that your are the lord of all that exists — so then to whom will you pray?' 'Eesa عليه السلام will strike him with a whip and kill him. Not a single one of his helpers will hide behind a thing, except that that thing will call out, 'O believer! This is a dajjaal, so kill him.' They (the believers) will be prevented (from harm) for forty years: no one will die and no one will become sick. A man will say to his sheep, 'Go to the pasture; give birth and graze over there.' Livestock will pass by crops and they will not eat even an ear (of corn, for example) from it. Snakes and scorpions will not harm anyone, and predatory animals will be at the doors of houses, without harming anyone. A man who is a believer will take grain, spread it (on the earth) without tilling (the land) and from it will (grow) 700. The people will remain upon that state until the barrier of Yajooj and Majooj will be broken. They will frolic and spread corruption. The people will seek help (from Allah), but they will not be answered. The people of the Sinai Mountain — Allah ﷻ granted them victory over Constantinople — will supplicate (to Allah), and Allah will send from the earth an animal that has legs; it will enter into their ears, and they will all die. The earth will stink

because of them, and the people will be more harmed by their corpses than they were harmed (by them) when they were alive. The people will invoke (Allah) for help, and He ﷻ will send a wind...and over people will be anxiety and smoke, and they will be afflicted with colds. But after three, that situation will be removed from them. Their corpses (i.e. of Yajooj and Majooj) will be thrown into the sea. Only a short time will pass before the sun rises from its West. The pens are dried and the scrolls are rolled up, and repentance will not be accepted from anybody (at that time). *Iblees* (Satan) will fall down in prostration, calling out, 'My God, order me to prostrate to whomsoever You wish.' The devils will gather to him and say, 'O our leader, to whom are you turning for help?' He will say, 'I only asked my Lord to give me respite until the Day of Resurrection, and the sun has indeed risen from its West. This is the well-known time.' The devils will become visible on earth, to the extent that a man will say, 'This is my *Qareen* (companion from the jinn) who used to entice me toward (evil). All praise is for Allah, Who has disgraced him.' *Iblees* will continue to be in prostration, crying, until the Beast will come out and kill him while he is prostrating. The believers will enjoy themselves for forty years after that; they will desire nothing that is not given to them. The believers will be left until 40 years are completed after the beast. Then death will return among them, and it will come quickly, until there remains not a single believer. The disbeliever will say, 'Repentance will not be accepted from us: would that we had been believers.' They will openly engage in sexual intercourse in the roads just as donkeys do, to the extent that a man will engage in sexual intercourse with his mother in the middle of the road. One will stand and another will descend (to do the same). The best of them will be he who says, 'If you were to withdraw from the road, that would be better.' They will remain upon that state, and not a single one of them will be born through marriage. Then Allah will make the women sterile for thirty years, and they will all be the children of fornication – the worst of people, and upon them will the Hour come to pass." This narration is related by Na'eem ibn Hammad in *Kitaab Al-Fitan*, and also by At-Tabaraanee.

A Narration That Is Rejected

Al-Hasan reported that the Messenger of Allah ﷺ said, "The Dajjaal will reach the clouds and plunge into the sea until his knee, and he

will precede the sun from its West; and the hills will travel with him. On his forehead is a horn that is broken from one side. Drawn on his body are all weapons, even the spear, sword, and *Dirq*." 'Alee ibn Zaid asked Hasan, "O Abu Sa'eed, what is *Dirq*?" He said, "A shield." Our *Shaikh*, Al-Haafiz Adh-Dhahabee, said, "This is from the *Mursal* narrations of Al-Hasan, and it is weak."

A Fictitious Narration

Hudhaifah ﷺ related that the Messenger of Allah ﷺ said, "I am more knowledgeable of what the Dajjaal has with him than he is. He has with him two rivers; one of them is a blazing fire in the eyes of one who sees it. And the other is white water. As for whoever from you reaches him, then let him close his eyes and drink from the river of fire that is with him, for it is in actuality cold water. Stay away and beware of the other, for it is *Fitnah* (a trial). And know that "*Kaafir*" (disbeliever) is written between his two eyes: those who write and those who do not write (i.e., the literate and the illiterate) will read it. One of his two eyes is effaced; upon it is coarse skin. At the end of his life, he will overlook the heart of Jordon from Thaniyyah Feeq (a city in Sham, between Damascus and Tripoli). Every one who believes in Allah and the Last Day (at that time) will be in the heart of Jordon. He will kill one-third of the Muslims, he will vanquish one-third, and one-third will remain. The night will act as a barrier between them (between the army of Muslims and the army of the Dajjaal). Some of the believers will say to others from them, 'What are you looking at (or waiting for)? Do you not want to catch up with your brothers in the pleasure of your Lord? Whoever has extra food should give it to his brother. When *Fajr* breaks forth, pray, and pray it early. Then head towards your enemy.' When they will stand and pray, 'Eesa will descend, and their *Imam* will lead them in prayer...The Dajjaal will dissolve like salt dissolves in water. The Muslims will then be given power over them, and they will kill them. Even a rock and a tree will call out, 'O 'Abdullah, O Muslim: this is a Jew, so kill him.' The Muslims will be victorious and the cross will be broken. The pig will be killed and *Al-Jizyah* will be removed. While they are upon that state, Allah will make Yajooj and Majooj (Gog and Magog) come out. The first of them will drink; the last of them will come dehydrated, and they will not find a drop. They will say, 'Here is the trace of water.' Allah's Prophet and his Companions are behind them until they (i.e. Yajooj and Majooj)

enter a city from the cities of Palestine, which is called *Baab Lud*. They will say, 'We have triumphed over those on the earth, so come and let us kill whoever is in the sky.' Allah's Prophet will supplicate to Allah, and Allah ﷻ will send upon them an ulcer in their throats (i.e. the throats of Yajooj and Majooj), and not a single one from them will remain. But their smell will harm the Muslims. 'Eesa will supplicate over them, and Allah will send a wind upon them, which will throw them all into the sea." Ibn Mundah, in *Kitaab Al-Eemaan*, relates this narration. Our *Shaikh*, Abu 'Abdullah Adh-Dhahabee, said, "This chain is good." However, its context and phrasing is *Ghareeb* and it mentions *Munkarah* things, and Allah ﷻ knows best.

'EESA IBN MARYAM

The Messenger of Allah 'Eesa Ibn Maryam ﵇ Will Descend From The Heaven Of The Earth To The Earth At The End Of Time

Allah ﷻ said:

﴿وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ وَمَا قَتَلُوهُ يَقِينًۢا ○ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا﴾

"And because of their saying (in boast), "We killed Messiah 'Eesa (Jesus), son of Maryam (Mary), the Messenger of Allah," – but they killed him not, nor crucified him, but the resemblance of 'Eesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not (i.e. 'Eesa (Jesus), son of Maryam (Mary). But Allah raised him ('Eesa) up (with his body and soul) unto Himself (and he ﵇ is in the heavens). And Allah is Ever All-Powerful, All-Wise"[1]

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾

"And there is none of the people of the Scripture (Jews and Christians), but must believe in him ('Eesa, as only a Messenger of Allah and a human being), before his death"[2]

Regarding "before his death" in this last Verse, Ibn Jareer related in his *Tafseer* that Ibn 'Abbaas ﵄ said, "Before the death of 'Eesa Ibn Maryam." The chain of this narration is authentic.

[1] Qur'an 4:157,158
[2] Qur'an 4:159

Did 'Eesa Die Or Was He Raised Alive To The Sky?

﴿وَإِن مِّنْ أَهْلِ الْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ وَيَوْمَ الْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

"And there is none of the people of the Scripture (Jews and Christians), but must believe in him ('Eesa, as only a Messenger of Allah and a human being), before his death"[1]

Regarding this verse, Abu Maalik said that it is referring to when 'Eesa ibn Maryam will descend and that he is now alive with Allah. When he will descend, all will believe in him. Ibn Jareer related this.

Ibn Abee Haatim related that a man asked Al-Hasan about this Verse:

﴿وَإِن مِّنْ أَهْلِ الْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾

"And there is none of the people of the Scripture (Jews and Christians), but must believe in him ('Eesa, as only a Messenger of Allah and a human being), before his death"[2]

Al-Hasan said, "Before the death of 'Eesa, Allah raised 'Eesa to Him and He will send him (back) before the Day of Resurrection, in a situation wherein both the righteous one and the wicked one will believe in him." Qataadah ibn Du'aamah, 'Abdur-Rahmaan ibn Yazeed Ibn Aslam, and others have said the same, which is also established in *Bukhaaree* and *Muslim* from Abu Hurairah. As we will mention, one narration is *Mauqoof* (i.e. Abu Hurairah said it) and another is *Marfoo'* (i.e., Abu Hurairah related it from the Prophet ﷺ). And Allah knows best.

The point is that 'Eesa is alive now in the heavens, and he was not, as the People of the Book claim, crucified; instead, Allah raised him to Him. Before the Day of Resurrection, 'Eesa will descend from the sky; such is related in *Mutawaatir Hadeeth* narrations, both in the *Ahaadeeth* we related regarding the Dajjaal and the *Ahaadeeth* we will mention shortly. We seek help from Allah and depend upon Him alone. There is neither might nor power

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[1] Qur'an 4:159

[2] Qur'an 4:159.

except with Allah, the Most-Powerful, the All-Wise, the Most High, the All-Mighty. None has the right to be worshipped but Allah, the Lord of the Noble *'Arsh* (Throne).

It is related from Ibn 'Abbaas ﷺ and others that the antecedent of the pronoun in "before his death" is every individual from the People of the Book; if this is authentically narrated from him, then it is contrary to what we have said. But in actuality, the correct meaning and chain of narration is what we have previously mentioned, and what we have explained in sufficient detail in the Book of *Tafseer*. All praise is for Allah, and all favors and blessings are from Him.

Narrations Pertaining To Issues That We Have Not As Of Yet Discussed

'Aasim Ibn 'Urwah reported that a man went to 'Abdullah ibn 'Amr ﷺ and asked, "What is this *Hadeeth* that you are relating? You are saying that the Hour will arrive at such and such juncture." 'Abdullah ﷺ said, "*Subhaanallah* (how perfect Allah is!)," or, "None has the right to be worshipped but Allah," or some phrase similar to it. "I had indeed made a strong intention not to ever relate anything to anyone (i.e., because of the mistake the man made in imputing a saying to him which he had never said). All that I said to you is that, after a short while, you will see a tremendous matter which will cause grief, and such and such will happen." He ﷺ then said, "The Messenger of Allah ﷺ said, 'The Dajjaal will come out in my nation. He will remain for forty days or forty months or forty years. And Allah ﷻ will send 'Eesa ibn Maryam as if he is 'Urwah ibn Mas'ood. 'Eesa will seek the Dajjaal out and kill him. Then people will remain for seven years, without the existence of any enmity between any given two people. Next, Allah will send a cold wind from the direction of Ash-Sham. The wind will take the life of every single person on earth who has an atom's weight of goodness or *Eemaan* in his heart. Even if one of you were to enter the inside of a mountain, it would enter it until it takes you (i.e. takes your life).'" 'Abdullah ﷺ then said, "I heard the Messenger of Allah ﷺ say, 'The most evil of people will remain upon the lightness of birds and the manners of predatory beasts (i.e., in their wrongdoing and transgression). They will neither promote good nor forbid evil. The *Shaitaan* will overcome them and say, 'Will you not answer (my call or

command)?' They will say, 'And what do you command us with?' He will order them to worship idols, and in that state, their provision will be plentiful and they will have much in their life. Then the trumpet will be blown and every single person will incline his neck and raise it. The first to hear it is a man who will be plastering the basin of his camels. He will become stunned (and destroyed) and the people will become stunned (and destroyed). Then Allah will send,' or he ﷺ said, 'Then Allah will send down rain, and it will be like dewdrops,' or, 'shade (No'maan, one of the narrators, is the one who doubted here), and from it the bodies of people will grow. Then it will be blown another time, and suddenly they will be standing and looking. Then it will be said: O people, come to your Lord:

﴿وَقِفُوهُمْ إِنَّهُم مَّسْـُٔولُونَ﴾

"But stop them, verily they are to be questioned"

"Then it will be said, 'Bring out the dwellers of the Fire. It will be said, 'From how many?' And then it will be said, 'From every 1000, 999 (people).' That is the day 'that will make the children gray-headed,' 'the Day when the Shin shall be laid bare.'" (*Muslim*)

Some Extraordinary Occurrences Before The Arrival Of The Hour

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Ibn Maryam will descend as a just *Imam* and fair ruler. He will break the cross, kill the pig, bring back the peace, and use swords as sickles (a short-handled farming implement). Everything that is poisonous will lose its poison, and from the sky its sustenance will fall. And the earth will bring out its blessing. A child will play with a snake, yet it will not harm him. The sheep and the wolf will graze without the latter harming the former; the lion and the cow will graze without the former harming the latter." (*Ahmad*) Ahmad alone related it and its chain is good, strong, and right.

Before The Coming Of The Hour, Worship Will Decrease And Wealth Will Increase

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "By He

Who has my soul in His Hand, the time is near when Ibn Maryam will descend among you — a just ruler. He will break the cross, kill the pig, and remove the *Jizyah*. Wealth will be in such abundance that no one will accept it (as charity). A *Sijdah* (prostration) will be better than the world and all that is in it." Then Abu Hurairah ﷺ said, "And recite if you will:

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

> *"And there is none of the people of the Scripture (Jews and Christians), but must believe in him ('Eesa, as only a Messenger of Allah and a human being), before his death. And on the Day of Resurrection, he ('Eesa) will be a witness against them."*[1]

Muslim related the same, but with a different chain.

In another narration, Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The time is near when Ibn Maryam will be among you — a just ruler. He will kill the Dajjaal, kill the pig, break the cross, and remove the *Jizyah*. Wealth will be in abundance, and one prostration to the Lord of all that exists will be better than the world and all that is in it." Abu Hurairah ﷺ said, "And recite if you will:

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾

> *"And there is none of the people of the Scripture (Jews and Christians), but must believe in him ('Eesa, as only a Messenger of Allah and a human being), before his death"*[2]

The death of 'Eesa Ibn Maryam," and then Abu Hurairah ﷺ repeated that three times." (Related by Abu Bakr Ibn Mardawai)

In yet another narration, Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "'Eesa Ibn Maryam will descend. Then he will kill the pig and eliminate the cross. The Prayer will be gathered for him, and he will give out wealth until no one accepts it. And he will remove the Kharraaj. He will descend Ar-Raouhaa. He will make Hajj or 'Umrah from it, or he will combine between the two." Abu Hurairah ﷺ then recited:

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[1] Qur'an 4:159.

[2] Qur'an 4:159.

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

"And there is none of the people of the Scripture (Jews and Christians), but must believe in him ('Eesa, as only a Messenger of Allah and a human being), before his death. And on the Day of Resurrection, he ('Eesa) will be a witness against them."[1]

Hanthalah, who narrated this *Hadeeth* from Abu Hurairah ﷺ, claimed that Abu Hurairah ﷺ said, "Believe in him before the death of 'Eesa." Handhalah then said, "And I do not know – was this a *Hadeeth* of the Prophet ﷺ or something that Abu Hurairah ﷺ said." (*Ahmad*)

And Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "'Eesa Ibn Maryam will indeed remain at *Ar-Raouhaa;* from it he will perform *Hajj* or *'Umrah* or both of them together." (*Ahmad* and *Muslim*)

The Prophets Are Brothers And Children Of The Same Father (Though The Mothers Are Different)

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "How will you be when 'Eesa ibn Maryam will descend, and your *Imam* will be from you?" (*Bukhaaree*) Imam Ahmad and Muslim related the same but through different chains.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The Prophets are brothers *'Alaat* (from one father) but with different mothers. And their religion is one. I am the most entitled of people to 'Eesa ibn Maryam because there was no Prophet between him and me. He will indeed descend, so when you see him, recognize him. He is a man of medium height, leaning to redness and whiteness (in complexion). Upon him will be two garments that have some yellow in them. It is as if water is dropping from his head, though no wetness will befall him. He will crush the cross, kill the pig, and remove the *Jizyah*. He will call the people to Islam, and during his era, Allah will destroy all nations (or religions) except for Islam. And Allah will destroy Al-Maseeh Ad-Dajjaal during his era.

[1] Qur'an 4:159.

Then there will be safety on earth, to the degree that lions will graze with camels, leopards will graze with cows, and wolves will graze with sheep. Children will play with snakes (without being harmed). 'Eesa will remain for forty years. Then he will die, and the Muslims will pray over him." (*Ahmad*) Abu Daawood and Ibn Jareer related it through different chains. Ibn Jareer was the only one to mention this narration in the *Tafseer* of the aforementioned Verse, and his chain is good and strong.

The Prophet ﷺ Is The Most Entitled Of People To 'Eesa Ibn Maryam عليه السلام

Abu Hurairah ﷺ related that he heard the Messenger of Allah ﷺ say, "I am the most entitled of people to Ibn Maryam. The Prophets are the children of 'Alaat (children of the same father but with different mothers), and there is no Prophet between 'Eesa and me." (*Bukhaaree*) It is related in another narration from Muhammad ibn Sufyaan...from Abu Hurairah ﷺ that the Messenger of Allah ﷺ said, "I am the most entitled of people to 'Eesa ibn Maryam in this world and in the Hereafter. The Prophets are brothers *'Alaat* (children of the same father) and their mothers are different. And their religion is one." The chains of this narration from Abu Hurairah ﷺ are many and *Mutawaatir*.

The *Hadeeth* Of Ibn Mas'ood ﷺ

Ibn Mas'ood ﷺ related that the Messenger of Allah ﷺ said, "During my night journey, I met Ibraaheem عليه السلام, Moosa عليه السلام, and 'Eesa عليه السلام. They were discussing the matter of the Hour, and they referred the matter to Ibraaheem, who said, 'I have no knowledge regarding it (i.e. its time).' Next, they referred the matter to Moosa, who said, 'I have no knowledge regarding it (i.e. its time).' Then they referred the matter to 'Eesa, who said, 'As for its time, no one has knowledge thereof except Allah. But from what my Lord *'Azza wa-Jall* (to Him belongs Might and Majesty) inspired to me is that the Dajjaal will come out, and with him he will have two rods. When he sees me, he will melt like lead melts. Allah will destroy him when he sees me. Even a rock and a tree will say, 'O Muslim, underneath me is a *Kaafir* (disbeliever), so come and kill him.' He said, 'Then Allah *'Azza wa-Jall* (to Him belongs Might and Majesty) will destroy them. Then the people will return to their countries and homelands. At

that juncture, [Yajooj and Majooj (Gog and Magog)] will come out, racing quickly from every land that is elevated; they will lay foot on their countries, eating everything they come across and drinking all water that they come across. Then people will come, complaining. I will invoke Allah against them (Yajooj and Majooj), and He will destroy them and cause them to die until the earth is filled with their putrid odor. Allah will send rain down, drown their corpses, and throw them into the sea. And from what my Lord inspired to me is that when that will happen, the Hour will be like a pregnant woman whose term is due – the people remaining will not know when it will take them by surprise.''' (*Ahmad*) Ibn Maajah related the same narration through a different chain.

A Description Of Al-Maseeh 'Eesa Ibn Maryam, The Messenger Of Allah ﷺ, And A Description Of Those Who Will Be Alive During The End Times

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "During my night journey, I met Moosa," and he then described him. "Then I came across a tall man with a *Rajl* head (i.e. with extremely curly hair), as if he is from the men of Shanooah. And I met 'Eesa," and he ﷺ described him. "I saw that he was red, as if he came out from a Deemaas (a place where people would bathe in)." (*Bukhaaree* and *Muslim*) In another narration from Bukhaaree, Ibn 'Umar ﷺ related that the Messenger of Allah ﷺ said, "I saw Moosa, 'Eesa, and Ibraaheem. As for 'Eesa, he is red and *Ja'ad* (with a strong physique), with a broad chest. As for Moosa, he has a brown complexion, a large physique, and flowing hair, as if he is from the men of *Zut*." [1] (Bukhaaree)

Ibn 'Umar ﷺ said, "One day, before the people, the Messenger of Allah ﷺ mentioned Al-Maseeh Ad-Dajjaal. He ﷺ said, 'Indeed Allah is not one-eyed. Lo! Verily, Al-Maseeh Ad-Dajjaal is *'Aawar* (one-eyed) from the right eye. It is as if his eye is a floating grape. During my sleep, Allah ﷻ showed me a brown-skinned man beside the Ka'bah — like the best that one sees in terms of brownness in men. His *Lummah* (hair that falls to the flesh of one's ears) is between his shoulders. He has *Rajl* hair (extremely curly hair), water is dripping from his head, and he is placing his two hands on the

[1] In *Al-Qaamoos Al-Muheet*, it is mentioned that *Zut* is a mountain in India.

shoulders of two men. And he was making circuits around Al-Bait (the Ka'bah). I asked: Who is this. They said: he is Al-Maseeh Ibn Maryam. And I saw a man who is Qatatan from behind (i.e., short and curly); he is *'Aawar* (one-eyed) from the right eye. He resembles Ibn Qatan more than anyone else you have seen. His two hands were on the two shoulders of a man, going around *Al-Bait* (the Ka'bah). I asked: Who is this? They said: Al-Maseeh Ad-Dajjaal.'" (*Bukhaaree* and *Muslim*)

Saalim related that his father said, "No, by Allah, the Messenger of Allah ﷺ did not say that 'Eesa was red (skinned). Instead, he said, 'While sleeping, (I saw that I was) making circuits around the Ka'bah, I came across a man with a brown complexion. His hair was flowing, and from one leg to the other he was taking slow steps. His head was dripping with water or water was pouring from it. I said: Who is this? They said: This is Al-Maseeh Ibn Maryam. I went, turned around, and there appeared a man with a red complexion. He had a large physique, and his hair was curly. He was *'Aawar* (one-eyed) from the right eye — as if his eye was a floating grape. I said: Who is this? They said: Ad-Dajjaal. The closest person to him in resemblance is Ibn Qatun." (*Bukhaaree*) Az-Zuhree said, "Ibn Qatun is a man from Khuzaa'ah; he died during the days of ignorance." And we have already related this narration from An-Nawaas ibn Sam'aan: "Then he will descend at the white minaret in the eastern part of Damascus. He will be in *Mairoodatain* (a *mairood* garment is one that is dyed with *Wirs;* here *Mairood* is mentioned in the dual). His two hands will be placed on the wings of two angels. If he lowers his head, (water) drops from it, and if he raises it, the likes of *Jumaan Al-Lo'lo'* (pearls) will fall from it. Any disbeliever who finds the smell of his breath must and will die, and his breath ends where his gaze ends."

That 'Eesa ﷺ will descend at the white minaret in eastern Damascus is the more widely held view; I read in some books that he will descend at the white minaret in the eastern part of the *Jaamai'* (main center or main mosque) in Damascus, and perhaps the narration that relates this is the one that is correctly memorized. In the other narration — eastern Damascus — perhaps the narrator changed the wording, whereby he related the expression in the manner that he understood it. There is no known minaret in eastern Damascus except for the one that is east of Al-Jaamai' Al-Umawee.

Therefore the second view is more appropriate. When 'Eesa ﷺ will descend, people will be lined-up for the prayer. The Imam of the Muslims will say: O Imam of the Muslims, O *Roohullah* — move forward (to lead the prayer). 'Eesa ﷺ will say, "You move forward, for it was established for you." According to another narration, he ﷺ will say, "You are your own leaders, with some of you leading over the others — Allah honors this nation." In our times, the minaret was reconstructed with white stone in the year 741 (H). It was reconstructed with the wealth of the Christians, who had burned the previous one. Perhaps this is from the proofs of prophethood, whereby the white minaret was built with the wealth of the Christians, so that 'Eesa ibn Maryam ﷺ will descend there and then kill the pig, break the cross, and refuse to accept their *Jizyah*. But whosoever accepts Islam from them, it will be accepted from him; otherwise, he will be killed. The same ruling applies to all the disbelievers of that time. The Prophet ﷺ informed us of what 'Eesa ﷺ will do, and in doing so, he ﷺ legislated 'Eesa's actions, for 'Eesa ﷺ will rule based on this pure *Shariah*. In some narrations, it is mentioned that 'Eesa ﷺ will descend at Jerusalem; according to another narration, in Jordon; and according to yet another narration, in the encampment of the Muslims. This last narration is mentioned in some of the narrations of Muslim. And Allah ﷻ knows best.

And we have already mentioned the following narration, which is related by Abu Hurairah ﷺ: "And he will indeed descend. So if you see him, know him. He is of medium height, with leanings of redness and whiteness (in his complexion). Upon him will be two garments that have some yellowness in them. It is as if his head is dripping (water), though he is not afflicted with wetness. He will crush the cross, kill the pig, and remove the *Jizyah*, he will call people to Islam, and during his era, Allah will destroy all religions except for Islam. And during his era, Allah will destroy Al-Maseeh Ad-Dajjaal. Peace and safety will occur over the earth, to the degree that lions will graze with camels, leopards with cows, and wolves with sheep. A child will play with snakes, yet they will not harm him. 'Eesa will remain for forty years. Then he will die and the Muslims will pray over him." (*Ahmad* and *Abu Daawood*) But in *Saheeh Muslim*, 'Abdullah ibn 'Umar ﷺ related that 'Eesa ﷺ will remain on earth for seven years. There is an apparent conflict between the two narrations, unless the following interpretation is

made: the seven years refer to the period he will spend after he descends, and that is added to the period he had already spent on earth before he was raised to the sky — and the most famous opinion is that he was 33 years old at the time. So those 33 years plus the 7 after he عليه السلام will descend equals 40. And Allah ﷻ knows best.

It is established in *As-Saheeh* that Yajooj and Majooj (Gog and Magog) will come out during the era of 'Eesa عليه السلام and that Allah ﷻ will destroy them by the blessings of 'Eesa's supplications. And as we have already mentioned, they will all be destroyed in one night. It is also established that 'Eesa ﷺ will make *Hajj* after he descends and during the period of his stay on earth. Muhammad ibn Ka'ab Al-Qurazee said, "In the revealed books it is mentioned that the people of the cave will be sincere followers of 'Eesa عليه السلام and that they will make *Hajj* with him." At the end of *At-Tadhkirah*, when Al-Qurthubee was discussing some matters pertaining to the Hereafter, he said, "He will die in Al-Madeenah An-Nabawiyyah. There he will be prayed upon and he too will be buried in the chamber of the Prophet ﷺ." Al-Haafidh Abu Al-Qaasim ibn 'Asaakir mentioned the same. Abu 'Eesa At-Tirmidhee related the same in his Jaamai'. In that narration 'Abdullah ibn Salaam related from his father that his grandfather said, "Written in the Torah is a description of Muhammad. (Also written therein) is that'Eesa ibn Maryam will be buried alongside him." Abu Maudood said, "In the house there remains space for one grave." This narration is *Hasan Ghareeb*.

Yajooj And Majooj (Gog And Magog)

After 'Eesa ibn Maryam عليه السلام kills the Dajjaal, Yajooj and Majooj (Gog and Magog) will come out. And through the blessings of 'Eesa's supplications, Allah ﷻ will then destroy them in a single night. Allah ﷻ said:

﴿حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ۝ وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ فَإِذَا هِىَ شَٰخِصَةٌ أَبْصَٰرُ ٱلَّذِينَ كَفَرُوا۟ يَٰوَيْلَنَا قَدْ كُنَّا فِى غَفْلَةٍ مِّنْ هَٰذَا بَلْ كُنَّا ظَٰلِمِينَ﴾

"Until when Ya'jooj and Ma'jooj (Gog and Magog) are let loose

(from their barrier), and they swoop down from every mound. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly stare in horror. (They will say): "Woe to us! We were indeed heedless of this; nay, but we were Zalimoon (polytheists and wrongdoers, etc.)."[1]

And Allah ﷻ said regarding the story of Thil-Qarnain:

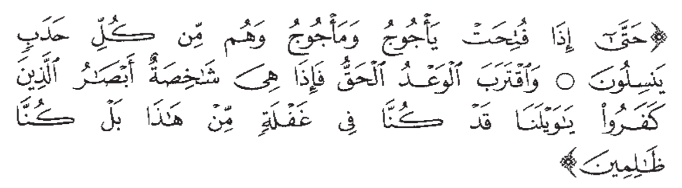
﴿ثُمَّ أَتْبَعَ سَبَبًا ○ حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ○ قَالُوا۟ يَـٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ○ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ○ ءَاتُونِى زُبَرَ ٱلْحَدِيدِ ۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ ۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ○ فَمَا ٱسْطَـٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَـٰعُوا۟ لَهُۥ نَقْبًا ○ قَالَ هَـٰذَا رَحْمَةٌ مِّن رَّبِّى ۖ فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ ۖ وَكَانَ وَعْدُ رَبِّى حَقًّا ○ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ ۖ وَنُفِخَ فِى ٱلصُّورِ فَجَمَعْنَـٰهُمْ جَمْعًا﴾

"Then he followed (another way), until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word. They said: "O Dhul-Qarnain! Verily! Ya'juj and Ma'juj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" He said: "That (wealth, authority, and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men). I will erect between you and them a barrier." "Give me pieces (blocks) of iron," then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow," till when he had made it (red as) fire, he said: "Bring me molten copper to pour over it." So they (Ya'juj and Ma'juj (Gog and Magog)) were made powerless to scale it or dig through it. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes,

[1] Qur'an 21:96-97.

He shall level it down to the ground. And the Promise of my Lord is ever true." And on that Day (i.e. the Day Ya'juj and Ma'juj (Gog and Magog) will come out), We shall leave them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them all together."[1]

In the Tafseer of the story of Dhul-Qarnain – that he built the barrier from iron and copper between two mountains – we mentioned that Dhul-Qarnain said, "This is a mercy from my Lord — that through the barrier, this people who spread corruption in the earth are separated from the people." "But when the Promise of my Lord comes": this is referring to the time when the barrier will be destroyed and leveled down to the ground. "And the Promise of my Lord is ever true": i.e., this matter must come to pass. And at that time, Allah "shall leave them to surge like waves on one another." And then they will go forth among the people, traveling quickly through every mound. After that time, the trumpet will be blown. In another Verse, Allah ﷻ said:



"Until, when Ya'jooj and Ma'jooj (Gog and Magog) are let loose (from their barrier), and they swoop down from every mound. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly stare in horror"[2]

The Prophet ﷺ Foretold Of An Imminent Evil For The Arabs

Zainab bint Jahsh ؓ said that the Messenger of Allah ﷺ slept beside her and then woke up red in the face, as he was saying, "None has the right to be worshiped but Allah. Woe for the Arabs from an evil that has drawn near. Today, the size of this was opened from the

[1] Qur'an 18: 85-99.

[2] Qur'an 21:96, 97.

barrier of Yajooj and Majooj (Gog and Magog)." He ﷺ then made a circle with two of his fingers... Zainab said, "O Messenger of Allah, will we be destroyed while there are the righteous ones among us?" He ﷺ said, "Yes, if there is an increase in *Al-Khabath* (wicked deeds, sins, and hypocrisy)." (*Bukhaaree* and *Muslim*)

The Coming Out Of Yajooj And Majooj (Gog And Magog)

Abu Hurairah reported that the Messenger of Allah ﷺ said, "Indeed Yajooj and Majooj are every day digging out of the barrier, and when they see the rays of the sun, the one that is over them says, 'Return, and you shall dig tomorrow.' When they return to it, it is as solid as it ever was. This will go on until their time arrives and Allah wills to send them to the people. Then they will dig until they see the rays of the sun. The one over them will say, 'Go, and you will dig tomorrow *Insha Allah* (if Allah wills).' This time he *Yastathnee* (i.e. he says 'InshaAllah'). Then they will return to it, but this time it will be upon the same state as it was when they left it. They will dig through it, going out to the people. They will make dry (places of) water. The people will fortify themselves in fortresses, and the people of Yajooj and Majooj (Gog and Magog) will shoot their arrows to the sky. Then Allah will send *Naghafan* (a kind of worm) at the back of their necks and will kill them with the *Naghafan* (i.e., with those worms)." The Messenger of Allah ﷺ said, "By the One Who has the soul of Muhammad in His Hand, the beasts of the earth will go fat and will find sufficient nourishment from their flesh and blood." (*Ahmad*) Ahmad, At-Tirmidhee, and ibn Maajah related the same *Hadeeth* through different chains. ibn Jareer and Ibn Abee Haatim related a similar narration from Ka'ab Al-Ahbaar. And Allah ﷻ knows best.

Abu Sa'eed Al-Khudree related that he heard the Messenger of Allah ﷺ say, "An opening will be made for Yajooj and Majooj, (Gog and Magog) and they will come out just as Allah ﷻ says: *"Traveling quickly through every mound"*. The people will move, frightened and startled, betaking themselves away from them to their cities and fortresses. And they will bring their livestock along with them. The people of Yajooj and Majooj (Gog and Magog) will wander and drink the water of the earth. One of them will pass by a river and say, 'There used to be a time when there was water here.' When every single person will have sought refuge in a city or fortress, one

from Yajooj and Majooj will say, 'These are the inhabitants of the earth, and we have finished with them. There remains the inhabitants of the sky.' One of them will rock his spear and launch it toward the sky. It will return to them, dyed in blood, as a trial and test. While they are upon that state, Allah will send a disease in their necks, like Naghaf (a kind of worm) of Al-Jaraad, which go into their necks. They will all die, and not a sound will be heard from them. The Muslims will say, 'Would that a man sells his soul (for Paradise) and goes to see what the enemy has done.' A man from them takes the task upon himself, seeking reward for his soul (i.e. for dying); he thinks that he will indeed die. He will descend, finding them all to be dead, heaped on top of one another. He will call out, "O group of Muslims, Lo! Rejoice! Indeed Allah has saved you from your enemies. They will come out from their cities and fortresses, and they will send their livestock to graze, but they will find no pasture except for their meat (i.e. the meat of Yajooj and Majooj — meaning that their corpses will be covering every space of land). Their livestock will find nourishment from them, just as they found nourishment from the best plants they reaped." (*Ahmad*) Ibn Maajah related it from Younus Ibn Bukair from Muhammad Ibn Ishaaq in a chain that is good.

In the *Hadeeth* of An-Nawaas Ibn Sam'aan, after he mentioned that 'Eesa ﷺ will kill the Dajjaal at the eastern door of Lud, the Prophet ﷺ said, "While he is upon that state, Allah ﷻ will inspire to 'Eesa that, 'I indeed released slaves of mine, slaves that you do not have the ability to fight. So gather my slaves and take them to the Mountain.' Allah (then) sends Yajooj and Majooj (Gog and Magog) and they are as Allah says: *"Traveling quickly through every mound"*. Allah's Prophet, 'Eesa, and his companions supplicate to Allah, and He will send to them (i.e. to Yajooj and Majooj) *An-Naghaf* (worms that are in the noses of camels and sheep) in their necks, and then they will fall down dead like the death of a single soul. Allah's Prophet, 'Eesa, and his companions will supplicate to Allah, and He will send birds, who have necks like *Bukht* (camels with long necks). They will carry them and throw them (the decaying corpses) wherever Allah wills — Ka'ab Al-Ahbaar said: in a place called Al-Maihyal at the rising of the sun. Then Allah will send rain that neither a house of dry clay nor of *Wabar* (literally, hair) will prevent. It will continue for forty days on the earth, leaving it like a *Zalafah* (mirror, indicating that the entire earth will be washed clean). Then

it will be said to the earth, 'grow your fruits and bring back your blessings.' At that time, a group will eat from a single pomegranate and find shade in its shell," until the Prophet ﷺ said, "While they are upon that state, Allah will send a good wind, which will take them from underneath their armpits; it will take the soul of every Muslim," or he said, "every believer. The most evil of people will remain, and they will engage in sexual intercourse out in the open as donkeys do: upon them the Hour will arrive."

And in the *Hadeeth* of Ibn Mas'ood ﷺ that we have hitherto related — regarding the gathering of Muhammad ﷺ, Ibraheem ﷺ, Moosa ﷺ, and 'Eesa ﷺ, wherein they were discussing the Hour — 'Eesa ﷺ said, "As for its time, no one has knowledge thereof except Allah. But from what my Lord 'Azza Wa-Jall (To Him belongs Might and Majesty) inspired to me is that the Dajjaal will come out, and with him he will have two rods. When he sees me, he will melt like lead melts. Allah will destroy him when he sees me. Even a rock and a tree will say, 'O Muslim, underneath me is a Kaafir (disbeliever), so come and kill him.' He said, 'Then Allah *'Azza wa-Jall* (To Him belongs Might and Majesty) will destroy them. Then the people will return to their countries and homelands. At that juncture, Yajooj and Majooj will come out, racing quickly from every land that is elevated; they will lay foot on their countries, destroying everything they come across and drinking all water that they come across. Then people will come, complaining. I will invoke Allah against them (Yajooj and Majooj), and He will destroy them and cause them to die until the earth is filled with their putrid odor. Allah will send rain down; it will sweep away their corpses until it throws them into the sea. And from what my Lord inspired to me is that when that will happen, the Hour will be like a pregnant woman whose term is due - the people remaining will not know when it will take them by surprise with its birth, during the night or the day.'"

Ibn Harmalah related that his *Khaala* (aunt from the mother's side) said, "The Messenger of Allah ﷺ gave a sermon and he had his finger bandaged from the bite of a scorpion. He ﷺ said, "Indeed you see that you have no enemy. But you will continue to fight an enemy until Yajooj and Majooj (Gog and Magog) come out; they have wide faces, small eyes, and *Suhb* (blondness or redness in their hair). They will come quickly from every mound, and their faces are like shields." (*Ahmad*)

Yajooj and Majooj (Gog and Magog) are two groups from the Turks (i.e., from the race of the Tatars), from the progeny of Adam ﷺ, and this is established in *As-Saheeh,* in the following narration: Allah ﷻ will say on the Day of Resurrection: "O Adam." He will say, "*Labbaik Wa Sa'daik* (here I am, hoping to please you time after time)." He will call out with a voice, "Bring out the people of the Hellfire."...He will say, "How many?" Allah ﷻ will say, "From every 1000, 999 (people) to the Fire and one to Paradise." "On that day the young one will become gray-headed and every pregnant one will drop her load. And it will be said, "In Yajooj and Majooj you have a sacrifice (i.e., though 999 out of 100 is a high percentage, it must be remembered that the people of Yajooj and Majooj represent a high percentage of the children of Adam)." And in another narration, it will be said, "Among you are two nations that were not in anything except that they increased it: Yajooj and Majooj." We will mention this *Hadeeth* with its different chains and wordings.

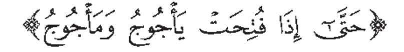
Yajooj and Majooj are descended from Hawaa ﷺ, though some have said that they are from Adam ﷺ but not from Hawwaa. They say that Adam ﷺ had a wet dream and his sperm got mixed in with dirt, and from that liquid Allah ﷻ created Yajooj and Majooj (Gog and Magog). However, there is no proof for this, and it is not related from anyone from whom it is compulsory to accept a narration. And Allah ﷻ knows best. They are from the progeny of Noah ﷺ, from the descendents of Yaafith, who is the father of the Turks (i.e., the race of the Tatars). They used to live on earth and they would cause great harm. Dhul-Qarnain besieged them in their place, with the barrier. There they will remain until Allah ﷻ brings them out upon the people. Then their affair will be as we mentioned in the above-mentioned narrations.

Yajooj And Majooj (Gog And Magog) Are People

They will resemble other people like the children of their kind from the Turks. Whoever says that some of them are tall date-trees while others from them are so short that they are insignificant, has spoken about a matter about which he has no knowledge or proof. It is related in a *Hadeeth,* "One among them won't die until he sees 1000 people from his progeny." And Allah ﷻ knows best whether this is authentic. In another narration, 'Abdullah ibn 'Amr ﷺ related that

the Prophet ﷺ said, "Indeed Yajooj and Majooj (Gog and Magog) are from the children of Adam. Had they been sent, they would ruin the lives of the people. One among them won't die until he leaves 1000 (children) or more. And behind them are three nations: Taweel, Maaris, and Mansik." (*At-Tabaraanee*) This *Hadeeth* is *Ghareeb*, and it may be from the speech of 'Abdullah ibn 'Amr ﷺ. And Allah ﷻ knows best. 'Abdullah ibn Abee Yazeed said, "Ibn 'Abbaas ﷺ saw children jumping on (or over) each other as they were playing. Ibn 'Abbaas ﷺ said, 'This is how Yajooj and Majooj (Gog and Magog) will come out.'" (*Ibn Jareer*)

The Destruction Of The Ka'bah (May Allah Honor It) At The Hands Of Dhee As-Suwaiqatain Al-Afhaj – May Allah Disfigure Him



"Until, when Ya'juj and Ma'juj (Gog and Magog) are let loose (from their barrier)."[1]

When we discussed the *Tafseer* of this Verse, we related from Ka'ab Al-Ahbaar that Dhee As-Suwaiqatain will first appear during the days of 'Eesa ibn Maryam ﷺ, and after the destruction of Yajooj and Majooj (Gog and Magog). 'Eesa ﷺ will send an advance party toward him, which will consist of 700 to 800 men. As this party will be heading toward him, Allah ﷻ will send a good *Yamaaniyyah* wind, which will take the soul of every believer. Then the *'Ijaaj* (the mob or the undesirables) from people will remain; they will commit acts of lewdness in the open just as beasts do. Ka'ab then said, "The Hour will be near at that time."

And we have already mentioned in an authentic *Hadeeth* that 'Eesa ﷺ will make *Hajj* after he descends to the earth.

Even After The Appearance Of Yajooj And Majooj, There Will Remain Those Who Will Make *Hajj* And *'Umrah*

Abu Sa'ad ﷺ related that the Messenger of Allah ﷺ said, "*Hajj* and

[1] Qur'an 21:96.

'Umrah will indeed be made to this House (the Ka'bah) (even) after the coming out of *Yajooj* and *Majooj*." (*Ahmad*)

Hajj Will Be Abandoned Just Before The Coming Of The Hour

The following is related from Sho'bah from Qataadah: "The Hour will not arrive until Hajj will no longer be made to the House (the Ka'bah)." And in a *Hadeeth* related by Abu Sa'eed Al-Khudree ﷺ, the Prophet ﷺ said, "The Hour will not arrive until *Hajj* is no longer made to the House (the Ka'bah)." (Related by Abu Bakr Al-Bazzaar) This *Hadeeth* is not known to be related from Sa'eed ﷺ from the Prophet ﷺ except with the chain of this narration.

There is no contradiction between the above-mentioned narrations (between the narration which indicates that *Hajj* will be made after the appearance of Yajooj and Majooj and the narration which indicates that *Hajj* will not be made just before the coming of the Hour). People will continue to perform *Hajj* and *'Umrah* even after the coming out of Yajooj and Majooj — after they are destroyed, when people will live in peace and when there will be much sustenance. This will occur during the time of Al-Maseeh ﷺ. Then Allah ﷻ will send a good wind that will take the soul of every believer. Before that occurs, Allah's Prophet, 'Eesa ﷺ will die, and the Muslims will pray over him. He ﷺ will be buried in the Prophet's chamber with the Messenger of Allah ﷺ. Then the Ka'bah will be destroyed at the hands of Dhee As-Suwaiqatain, even though he might appear during the period of Al-Maseeh ﷺ, as was mentioned by Ka'ab Al-Ahbaar.

Dhee Suwaiqatain Will Destroy It - May Allah Disfigure Him

'Abdullah ibn 'Amr ﷺ related that he heard the Messenger of Allah ﷺ say, "Dhu As-Suwaiqatain, who is from Habasha (Ethiopia), will destroy the Ka'bah; he will steal its jewels and remove from it its covering. It is as if I am looking at him - *Usaili'an* (one who has a receding hairline or who is bald), *Ufaidi'an* (having crooked joints). He will strike it with his Masaahiyah (a steel shovel) and his *Mai'wal* (a huge axe that is used to pierce through rocks)." (*Ahmad*) This chain is good and strong.

'Abdullah ibn 'Amr ﷺ related that the Prophet ﷺ said, "Leave Habasha (Ethiopia) alone so long as they leave you alone, for none shall remove the treasure of the Ka'bah except for Dhu As-

Suwaiqatain, who is from Habasha." (*Abu Daawood*) Ibn 'Abbaas ﷛ related that the Prophet ﷺ said, "It is as if I am looking at him — (he is) black and bowlegged. He will tear it (i.e. the Ka'bah) down, stone by stone." (*Ahmad*)

Abu Hurairah ﷛ related that the Prophet ﷺ said, "Dhu As-Suwaiqatain is from Habasha; he will destroy the House of Allah (the Ka'bah)." (Related by Al-Haafiz Abu Bakr Al-Bazzaar) And Muslim related it through a different chain.

An Oppressor From Qahtaan Will Appear Before The Coming Of The Hour

In a *Hadeeth* which has the same chain through which Muslim related the previous *Hadeeth*, the Messenger of Allah ﷺ said, "The Hour will not arrive until a man from Qahtaan comes out; he will steer the people with his rod." (*Muslim*) Bukhaaree related the same *Hadeeth*, but with a different chain, which leads to Abu Hurairah ﷛. The man referred to in the *Hadeeth* might be Dhu As-Suwaiqatain, but he might be someone else, for the one mentioned here is from Qahtaan, whereas Dhu As-Suwaiqatain is from Habasha. And Allah ﷻ knows best.

Abu Hurairah ﷛ related that the Messenger of Allah ﷺ said, "The night and day will not go away until a man from the freed slaves rules — he is called Jahjaa." (*Ahmad*) Muslim related the same *Hadeeth* through another chain. It is possible that "Jahjaah" is the name of Dhu As-Suwaiqatain, the Habashee. And Allah ﷻ knows best.

'Umar ibn Al-Khattaab ﷛ reported that he heard the Messenger of Allah ﷺ say, "The people of Makkah will come out, leaving it, and then no one will pass by it — or through it — except for a few (people). Then it will be filled. Then they will come out from it and never return to it again." (*Ahmad*)

The Dajjaal Will Enter Neither Makkah Nor Al-Madeenah

It is established in *As-Saheeh,* as we have already mentioned, that Ad-Dajjaal cannot enter Makkah or Al-Madeenah. There are angels at the mountain-passes of Al-Madeenah, protecting it, so that the Dajjaal does not enter it. Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Neither Al-Maseeh Ad-Dajjaal nor plague will enter Al-Madeenah." (*Bukhaaree*) And we also mentioned that the Dajjaal will make camp just outside of Al-Madeenah. It will shake its inhabitants with three quakes, and every male and female hypocrite as well as every male and female wicked-doer will go out to him. Those who remain firm inside of its borders will be every male and female believer (*Mo'min*) as well as every male and female Muslim. That day is called the Day of Deliverance. Al-Madeenah is as the Prophet ﷺ described it: "It is pure and good, expelling its filth and *Yansa'u* (purifying and making sincere) its good (elements)." Allah ﷻ says:

﴿ٱلْخَبِيثَٰتُ لِلْخَبِيثِينَ وَٱلْخَبِيثُونَ لِلْخَبِيثَٰتِ ۖ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِ ۚ أُو۟لَٰٓئِكَ مُبَرَّءُونَ﴾

"Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent"[1]

The point is that Al-Madeenah will be inhabited during the days of the Dajjaal, and then it will be inhabited during the period of Al-Maseeh 'Eesa ibn Maryam, the Messenger of Allah ﷺ. 'Eesa عليه السلام will die there and will be buried there. Then people will leave it, as we have already pointed out.

'Umar ibn Al-Khattaab ؓ related that he heard the Prophet ﷺ say, "A rider will pass by the sides of Al-Madeenah, and then he will indeed say, 'There used to be many Muslims present here.'" (*Ahmad*)

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[1] Qur'an 24:26.

The Beast Will Come Out And Speak To The People

Allah ﷻ said:

﴿وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ﴾

"And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because mankind believed not with certainty in Our Ayat (Verses of the Qur'an and sayings of Prophet Muhammad ﷺ)."[1]

When we discussed the *Tafseer* of this verse, we explained it and mentioned those *Ahaadeeth* that pertain to it. Ibn 'Abbaas ؓ, Al-Hasan, and Al-Qataadah said, " 'Speak to them' means address them verbally."' Ibn Jareer holds that the beast will speak to them, saying, "Because mankind believed not with certainty in Our Ayaat (Verses of the Qur'an and sayings of Prophet Muhammad ﷺ)." Ibn Jareer related this view from 'Ataa and 'Alee ؓ, but this is not certain, and requires further study. It is also related from Ibn 'Abbaas ؓ that "speak to them" means, write *Al-Kaafir* (disbeliever) on the forehead of a *Kaafir*, and *Mo'min* (believer) on the forehead of a believer. It is also related from Ibn 'Abbaas ؓ that "speak to them" means both addressing them verbally and writing on their foreheads. This last saying is in harmony with both views; it is strong, good, and it combines both views in a suitable manner. And Allah ﷻ knows best.

Ten Signs Before The Hour

We have already mentioned the following *Hadeeth*, which is related in Ahmad, Muslim, and the Compilers of the *Sunan*, and it is related by Abu Shuraihah Hudhaifah ibn Usais: Hudhafah ibn Asad ؓ; in it, the Messenger of Allah ﷺ said, "Indeed the Hour will not come until you see ten signs: The rising of the sun from the West, the smoke[2] , the beast, the coming out of Yajooj and Majooj (Gog and

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[1] Qur'an 27:82.

[2] It is related in a *Hadeeth* from Hudhaifah that from the signs of the Hour is a smoke that will fill all that is between the East and the West. It will remain on earth for forty days. The believer will be afflicted with

Magog), the coming out of 'Eesa and the Dajjaal, three Khusoof (plural of *Khasf,* the swallowing of the earth and all that is on it) — the *Khasf* of the West, the *Khasf* of the East, and the *Khasf* of the Arabian Peninsula — and the last of them is a fire that will emerge from the East and that will steer the people — or gather the people; it will spend the night with them wherever it is they spend the night and it will spend the day with them wherever it is they take their day nap."

Abu Hurairah ﷺ related that the Prophet ﷺ said, "Hasten to do (good) deeds before the Dajjaal, the smoke, the beast of the earth, the affair of the 'Aamah (i.e. the Day of Resurrection), and the death of one of you." (*Muslim*)

Anas ﷺ related that the Messenger of Allah ﷺ said, "Hasten to (perform good) deeds before six (matters occur): the sun rising from the West; the smoke; the beast of the earth; the Dajjaal; the death of one of you; and the affair of the *'Aamah* (i.e., the Day of Resurrection)." (*Ibn Maajah*)

'Abdullah Ibn 'Ubaid related from a man who belongs to the family of 'Abdullah Ibn Mas'ood ﷺ; in that narration, the Messenger of Allah ﷺ mentioned the beast, saying, "In time, it comes out three times. It comes out from the farthest part of the desert, and its mention does not enter the *Qaryah* - i.e. Makkah. Then it will hide for a long time, after which it will come out another time, to a lesser degree, though, than the previous outing. It will be highly mentioned among the inhabitants of the desert, and its mention will enter the Qaryah — i.e. Makkah." (Related by Abu Daawood At-Tiyaalisee) The Messenger of Allah ﷺ said, "While people will be in the greatest *Masjid* for Allah in terms of its inviolability and in terms of its being the most honorable — *Al-Masjid Al-Haraam* — they will not be frightened except that it (the beast) will make a loud noise between *Ar-Rukn* (i.e. the black Stone) and the *Maqaam* (the Station of Ibraaheem). It will shake the dirt out of its head. People will disperse from it separately and in groups. The group of the believers will remain... It will begin with them, polishing their faces, until it makes them like glistening stars. It will direct itself to the earth: no seeker will catch it and no escaper will be saved from it. A

something similar to a cold; the disbeliever will be in a state of drunkenness; smoke will come out from his nose, his eyes, his ears, and his anus (this is mentioned in *'Aun Al-Ma'bood*).

man will seek refuge (in Allah), and it will come to him from behind and say, 'O so-and-so: now you pray?' It will advance and stamp him on his face. It will go, and people will participate with one another in the wealth and they will accompany one another in cities. The believer will be known from the disbeliever (because their faces will be stamped), to the degree that a believer will say, 'O disbeliever, pay me what is due to me,' and the disbeliever will say, 'O believer, pay me what is due to me.'" (Related by Abu Daawood At-Tiyaalisee) It has some *Gharaabah* to it. ibn Jareer related it from Al-Yamaan, and in his narration, it is mentioned that this will occur during the era of 'Eesa ibn Maryam ﷺ, when he will be making circuits around the Ka'bah. However the chain of that narration is dubious. And Allah ﷻ knows best.

'Abdullah ibn Buraidah ﷺ said, "The Messenger of Allah ﷺ took me to a place in the desert, near to Makkah. It was a dry land, and around it was sand. The Messenger of Allah ﷺ said, 'The Beast will come out from this place...'

Ibn 'Abbaas ﷺ said, "It is a beast with short, soft hair; it has four legs and will come out from some of the valleys of Tuhaamah." (Related by 'Abdur-Razzaaq Al-Mu'ammir) 'Atiyyah related that 'Abdullah ﷺ said, "The Beast will come out from the side of As-Safaa, coming out like the running of a horse — three days and two-thirds of it will not have come out." 'Abdullah ibn 'Amr ﷺ said, "The Beast will come out from underneath a rock. It will face the East, and give out a shriek that will pierce through it. Then it will face the West, and give out a shriek that will pierce through it. Next, it will face Yemen and give out a shriek that will pierce through it. Then it will go from Makkah until it reaches 'Afsaan." It was said to him, "And then what?" He ﷺ said, "I do not know." It is also related from him that he said, "The Beast will come out from underneath As-Sudoom (Sodom) — i.e. the city of Loot's people." All of these sayings are in conflict with one another, and Allah ﷻ knows best. It is related from Abu Tufail that he said, "The Beast will come out from As-Safaa or Al-Marwaa." (Related by Al-Baihaqee)

Abu Maryam related that he heard Abu Hurairha ﷺ say, "Indeed the Beast has in it every color; between its two horns is the distance of a league for a rider." And it is related from the Leader of the Believers, 'Alee ibn Abee Taalib ﷺ, that he ﷺ said, "Indeed it is a beast that has a head. It has short, soft hair as well as hoofs. It also

has a tail and a beard. It will come out with the speed of a racing horse for three (days perhaps?) and not even two-thirds of it will have come out." (Related by Ibn Abee Haatim)

Ibn Juraij related that Abu Az-Zubair described the Beast, saying, "Its head is that of an ox; its eye is that of a pig; its ear is like the ear of an elephant; its horn is like the horn of an ibex; its neck is like the neck of an ostrich; its chest is like the chest of a lion; its color is like the color of a leopard; its waist is like the waist of a cat; its tail is like the tail of a ram; and its legs are like the legs of a camel. Between each of its joints is the distance of 12 arm-spans. It will come out, and with it, it will have the rod of Moosa and the stamp of Sulaimaan. With the rod of Moosa it will write a white spot on the face of every Muslim; that spot will spread until the entire face becomes white. And with the stamp of Sulaimaan it will write a black spot on the face of every disbeliever; that spot will spread until the entire face becomes black. People will be trading in the marketplaces, and some will say, 'How much is this, O believer? How much is this, O disbeliever?' So (clear will the distinction be between a disbeliever and a believer) that the people of a single house will sit at their table, and they will know which of them is a believer and which of them is a disbeliever. Then the Beast will say to them, "O so-and-so, rejoice, for you are from the inhabitants of Paradise! O so-and-so, you are from the inhabitants of the Fire!' And that is the saying of Allah ﷻ:

﴿وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ﴾

"And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them because mankind believed not with certainty in Our Ayat (Verses of the Qur'an and Prophet Muhammad ﷺ)."[1]

We have hitherto mentioned a narration from Ibn Mas'ood ؓ, in which it is mentioned that the Beast is from the progeny of *Iblees* (the Satan), the accursed. Abu Na'eem related that narration from Hammaad in his book, *Al-Fitan Wal-Malaahim*. And Allah ﷻ knows best whether it is authentic.

[1] Qur'an 27:82.

'Abdullah ibn 'Amr ﵁ said, "I memorized a *Hadeeth* from the Messenger of Allah ﷺ which I have not forgotten as of yet: I heard the Messenger of Allah ﷺ say, 'The first of the Signs to come out is the rising of the sun from its West and the coming out of the Beast to the people in the morning. Whichever of the two comes before the other, then the other will follow it shortly." (*Muslim*)

"The first of the Signs" means the first of the signs that is truly extraordinary, even though the coming out of the Dajjaal and the descending of 'Eesa ﵇ will occur before that, for these latter matters are not as extraordinary: 'Eesa ﵇ and the Dajjaal have appearances that are like others of their kind (human beings). But the Beast will come out in a truly strange physical form, one that is out of the ordinary; furthermore, it will speak to people and brand them with *Eemaan* (faith) or *Kufr* (disbelief). These are matters that are truly outside the realm of the ordinary. This is the first of the (extraordinary) signs of the earth, just as the rising of the sun from the west – opposite of what is known from it – is the first of the (extraordinary) signs of the sky.

The Sun Rising From The West

After The Sun Rises From Its West, Repentance Will Not Benefit The One Who Repents

Allah ﷻ said:

﴿هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَ ۗ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ۗ قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ﴾

"Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., arising of the sun from the west! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! We (too) are waiting"[1]

[1] Qur'an 6:158.

"The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before..." Regarding this part of the Verse, Abu Sa'eed Al-Khudree ﷺ related that the Prophet ﷺ said, "The rising of the sun from its west." (*Ahmad*) At-Tirmidhee related it through a different chain, and he said about it, "*Ghareeb*." Others have related the saying without ascribing it to the Prophet ﷺ.

When discussing the *Tafseer* of this verse, Al-Bukhaaree related from Abu Hurairah ﷺ that the Messenger of Allah ﷺ said, "The Hour will not arrive until the sun rises from its west. When the people see it, all upon it (the earth) will believe. And that is the time when 'no good will it do to a person to believe then, if he believed not before.'" (*Bukhaaree*) Other than At-Tirmidhee, all others from Al-Jamaa'ah related it through different chains from Abu Hurairah ﷺ, and they all ascribed the *Hadeeth* to the Prophet ﷺ.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The Hour will not arrive until the sun rises from its West. When it rises (from its west) and when the people will see it, they will all believe, and that is when no good will it do to a person to believe then (if he believed not before)." The Prophet ﷺ then recited the above-mentioned Verse. (*Bukhaaree*) Muslim related the same, but through a different chain.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "When three come out, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith: the rising of the sun from its west, the smoke, and the beast of the earth." (*Ahmad*) Muslim and At-Tirmidhee related the same *Hadeeth* through different chains.

Whoever Knows, Then Let Him Speak; Whoever Doesn't Know, Then Let Him Remain Silent

Abu Shuraihah Hudhaifah ibn Usaid (ﷺ) related that the Messenger of Allah ﷺ said: "Indeed the Hour will not come until you see ten signs: The rising of the sun from the West, (the smoke), the Beast, the coming out of Yajooj and Majooj (Gog and Magog), the coming out of 'Eesa and the Dajjaal, three *Khusoof* (plural of *Khasf*, the swallowing of the earth and all that is on it) — the *Khasf* of the West, the *Khasf* of the East, and the *Khasf* of the Arabian Peninsula — and the last of them is a fire that will emerge from the east and that will

steer the people — or gather the people; it will spend the night with them wherever it is they spend the night and it will spend the day with them wherever it is they take their day nap." We have mentioned this *Hadeeth* on more than one occasion, and it is related by Ahmad, Muslim, and the compilers of the *Sunan*.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Hasten to perform (good) deeds before six," and from those six matters, he ﷺ mentioned the rising of the sun from its west, the smoke, and the Beast, all of which we have already mentioned. (*Muslim*)

Abu Dharr ﷺ said, "The Messenger of Allah ﷺ said to me, 'Do you know where this sun goes when it sets?' I said, 'No.' He ﷺ said, 'It goes and then prostrates underneath the *'Arsh* (Throne). Then it asks permission (to rise from the east). The time draws near when it will be said to it, 'Return from whence you came (i.e. rise from the west). And that is when no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith.''' (*Bukhaaree* and *Muslim*)

'Amr ibn Jareer said, "A group of six Muslims sat beside Marwaan in Al-Madeenah. As he was speaking about the Signs, they heard him say, 'The first of them is the coming out of the Dajjaal.' The group went to 'Abdullah ibn 'Amr ﷺ and related to him what they heard from Marwaan regarding the Signs. 'Abdullah ﷺ said, 'Marwaan has said nothing. I have memorized from the Messenger of Allah ﷺ his saying: 'Indeed the first of the Signs is the rising of the sun (from the west) and the coming out of the beast in the morning. Whichever of the two precedes the other, then the other will follow it shortly thereafter.''' (*Ahmad*) Then 'Abdullah ﷺ, who would read books, said, "And I think that the first of the two is the rising of the sun from its West. Each time the sun sets, it moves to underneath the *'Arsh* (Throne), prostrates, and seeks permission to return (in order to rise again from the east), and it is given permission to return. But when Allah will give permission for it to rise from its west, it will do as it always did: it will come underneath the *'Arsh* (Throne), it will prostrate, and it will ask permission to return (to rise from the east). No answer will be given to it; it will then (again) ask permission to return, but no answer will be given to it. When whatever part of the night Allah wills has gone by and when it knows that even if permission is given to it, it will not reach

the east (on time), it says, 'My Lord, how far the east is! Who will help me regarding the people?' When the horizon becomes like a neckband (or hoop), it seeks permission to return. It will be said to it, 'Return to your place, and rise.' It will rise over the people from its West." Then 'Abdullah ﷺ recited this Verse:

"...No good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith"

'Abdullah ibn 'Amr ﷺ said, "I memorized from the Messenger of Allah ﷺ his saying, "Indeed the first of the Signs to come out is the rising of the sun from its west and the coming out of the Beast upon the people in the morning — whichever of the two precedes the other, then the other will follow shortly thereafter." (*Muslim, Abu Daawood,* and *Ibn Maajah*)

We already mentioned that Signs in this context means those Signs that are especially out of the ordinary, signs that are contrary to the established norms of how things occur in this world. The rising of the sun from the west is before the coming out of the Beast – that is possible and appropriate, and Allah ﷻ knows best.

'Abdullah ibn 'Amr ibn Al-'Aas ﷺ related that the Messenger of Allah ﷺ said, "When the sun rises from its West, *Iblees* (Satan) will fall down, prostrating. He will call out, raising his voice, 'Order me to prostrate to whomsoever You wish.' His *Zabaayinah* (other devils) will gather to him and say, 'O chief, what is this alarm (you are showing)?' He will say, 'Indeed, I only asked my Lord to give me respite until a known time.' Then the Beast will come out from one of the sides of As-Safaa. The first step it will take will be at Intaakiyyah; then it will go to *Iblees* and strike him." This narration is *Ghareeb* and is related by Al-Haafidh Abu Al-Qaasim At-Tabaraanee, in his *Mo'jim.* In fact, it is extremely *Ghareeb,* and there is *Nakaarah* in imputing it to the Prophet ﷺ. It is for sure from the two *Mizmalatain* (perhaps, here meaning two jars, in which were books) that 'Abdullah ibn 'Amr ﷺ acquired on the Day of Yarmook, which were from the books of *Ahlul-Kitaab* (the People of the Book). He used to relate strange narrations from them.

Abu Na'eem ibn Hammaad related in *Al-Fitan* from Ibn Mas'ood ﷺ that the Beast will kill *Iblees* (Satan). This is from the strangest of narrations, and Allah ﷻ knows best. Taaloot ibn 'Ibaad related from Fudaalah ibn Jubari from Abu Umaamah ibn Sudan ibn 'Ajlaan that

the Messenger of Allah ﷺ said, "Indeed the first of the Signs is the rising of the sun from its west."

Even Until The Sun Rises From Its West, There Will Still Be Muslims Who Will Stand In The Night, Worshipping Allah

'Abdullah ibn Abee Aoufaa ؓ related that he heard the Messenger of Allah ﷺ say, "There will come upon the people a night that is equivalent to three of these nights of yours. When that happens, those who are praying voluntary prayers will know. One of them will stand and pray his *Ahzub* (portion that he normally recites), and then he will sleep. Then he will wake up, stand, read his *Ahzub*, and then sleep (again). While they are upon that state, some people will shout out to one another, saying, "What is this?" Frightened, they will hurry to the *Masjids*. Upon them the sun will rise until it is in the middle of the sky; it will return and rise from its place of rising. At that juncture no good will it do to a person to believe (if he believed not before)." (Related by Al-Haafiz Abu Bakr ibn Mirdawai, in his *Tafseer*)

Hudhaifah ؓ said, "I asked the Prophet ﷺ, 'What is the Sign regarding the sun rising from its west?' He ﷺ said, 'The night will be prolonged until it will be the measure of two nights; those who were praying in it will take notice of it. They will do (in terms of worship) during it as they used to do before it. And the stars will not be seen; it (the sun) will spend the night in their place. They will sleep, and they will wake up and pray. Then they will sleep (again), after which they will wake up and pray. Then they will sleep (again), after which they will wake up and stand. The night will be prolonged and people will be alarmed, not seeing the morning. While they are waiting for the sun to rise from its east, it will rise from its west. When the people will see it, they will believe, but no good will it do a person to believe (if he believed not before)." (Related by ibn Mirdawai)

One day, 'Abdullah ibn Mas'ood ؓ said to those seated with him, "Inform me, what is meant by this Verse:

﴿وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ﴾

"He found it setting in a spring of black muddy (or hot) water (Qur'an 18:86)"

They said, "Allah and His Messenger know best." He ﷺ said, "When it sets, it prostrates to Him, glorifies Him, and magnifies Him. Then it is underneath the *'Arsh* (Throne). When it is its time for rising, it prostrates to Him, glorifies Him, and magnifies Him. Then it asks permission (to rise from the east). As for the day that it is held back, it will prostrate to Him, glorify Him, and magnify Him. Then it will seek permission from Him, and it will be said to it, 'Come and you will be held back for the measure of two nights.' Those who perform the *Tahajjud* (voluntary night prayers) prayers will be alarmed. A man will call out to his neighbor on that night, 'O so-and-so, what is our situation tonight? I have slept until I have become satisfied (or tired of sleeping), and I have prayed until I have become tired out.' Then it will be said to it (the sun), 'Rise from the place of your setting.' And that is the day that no good will it do to a person to believe then, if he believed not before."

Ibn As-Sa'dee ﷺ reported that the Messenger of Allah ﷺ said, "*Hijrah* (migration for one's Islam) is not cut off as long as the enemy fights." (*Ahmad*)

'Abdullah ibn 'Amr ibn Al-'Aas ﷺ reported that the Messenger of Allah ﷺ said, "Indeed *Hijrah* is of two qualities: one of them is to leave evil, and the other is to migrate to Allah and His Messenger. And it will not be cut off as long as repentance is accepted; repentance will continue to be accepted until the sun rises from the West. When it rises (from the west), each heart will be stamped with what is inside it, and it will be enough for people to do (good deeds)." This chain is good and strong, though none of the compilers of books related it.

Safwaan ibn 'Isaal related that he heard the Messenger of Allah ﷺ say, "Indeed, before *Al-Maghrib,* Allah opened a door; whose width is 70 or 40 arm spans, for repentance. It will not be closed until the sun rises (from the west)." Imam Ahmad, At-Tirmidhee, ibn Maajah, and An-Nasaaee, who ruled that it is authentic, related this narration.

These *Mutawaatir Ahaadeeth* along with the aforementioned verse prove that whoever initiates a new repentance or acceptance of faith after the sun rises from its west, then those acts are not accepted from him. This is because – and Allah ﷻ knows best – the sun rising from the west is from the biggest Signs of the Hour, showing that it

is very near, so near, that that time is treated like the Day of Resurrection. Allah ﷻ says:

﴿هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَ ۗ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ۗ قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ۝﴾

"Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Sings of your Lord should come (i.e. portents of the Hour e.g., arising of the sun from the west! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith..."[1]

And Allah ﷻ said:

﴿فَلَمَّا رَأَوْا۟ بَأْسَنَا قَالُوٓا۟ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ۝ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ۝﴾

"So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners. Then their faith (in Islamic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them)."[2]

And Allah ﷻ said:

﴿هَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

"Do they only wait for the Hour – that it shall come upon them suddenly, while they perceive not?"[3]

Al-Baihaqee related that Al-Haakim said, "The first of the signs to appear is the coming out of the Dajjaal; then the descending of 'Eesa

[1] Qur'an 6:158.
[2] Qur'an 40: 84-85.
[3] Qur'an 43:66.

ibn Maryam ﷺ; then the opening of Yajooj and Majooj (Gog and Magog); then the coming out of the Beast; and then the rising of the sun from its west. If it rises from its west, all on earth will believe; were the descending of 'Eesa to occur after the rising of the sun from the west, then there would be no disbeliever on the earth." However, what Al-Haakim said requires further thought, because the *Eemaan* of the people at that time will not benefit all of them; it will do no good for a soul to believe if it did not believe before. So whoever initiates a new repentance or a new acceptance of faith (*Eemaan*) at that point in time, then it is not accepted, unless he was a believer or one who repented before that. Furthermore, regarding the descending of 'Eesa ﷺ at the end of times, Allah ﷻ said:

﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَـٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾

"And there is none of the people of the Scripture (Jews and Christians), but must believe in him ('Eesa, son of Maryam, as only a Messenger of Allah and a human being) before his death"[1]

This means, before the death of 'Eesa ﷺ and after he has descended; at that time, all of the People of the Book will necessarily believe in him. This means that they will be made to realize that he ﷺ is a slave of Allah and His Messenger. The Christian will come to know his own lies in terms of the claims he made about 'Eesa's divinity. And the Jew will come to know that 'Eesa ﷺ is a Prophet, a Messenger from Allah ﷻ, and not a child of doubtful parentage, as the wrongdoers from them claim. Upon them are many curses from Allah and His anger.

The Smoke That Will Occur Before The Day Of Resurrection

Allah ﷻ said:

﴿فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ○ يَغْشَى ٱلنَّاسَ هَـٰذَا عَذَابٌ أَلِيمٌ ○ رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ○ أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ ○ ثُمَّ تَوَلَّوْا۟ عَنْهُ وَقَالُوا۟ مُعَلَّمٌ مَّجْنُونٌ ○ إِنَّا

[1] Qur'an 4:159.

﴿كَاشِفُوا۟ ٱلْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَآئِدُونَ ۝ يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ ۝﴾

"Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!" How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them. Then they had turned away from (Messenger Muhammad ﷺ) and said: "One (Muhammad (ﷺ)) taught (by a human being), a madman!" Verily, We shall remove the torment for a while. Verily! You will revert. On the Day when We shall seize you with the greatest grasp. Verily, We will exact retribution."[1]

In sufficient detail, we have hitherto discussed the *Tafseer* of these Verses from Soora Ad-Dukkhaan. Bukhaaree related that Ibn Mas'ood ﷺ explained these Verses as follows: The Quraish was afflicted with severe hunger because of a drought, which the Messenger of Allah ﷺ had invoked upon it. So severe was the hunger of one of them that he would imagine there being smoke between him and the sky. However, this *Tafseer* (interpretation) is extremely *Ghareeb*, for not a single Companion other than him related it.

Some recent scholars have attempted to disprove that based on the *Hadeeth* of Abee Shuraihah Hudhaifah ibn Usaid ﷺ: "The Hour will not arrive until you see ten signs," and he ﷺ mentioned the Dajjaal, the Smoke, and the Beast to be among them. Similarly, Abu Hurairah ﷺ related, "Hasten to do (good) deeds before six," and among them he mentioned the same three. Both *Ahaadeeth* are *Marfoo'* (related from the Prophet ﷺ), and the *Marfoo'* is given preference over the Mawqoof (a saying of a Companion that is not related from or ascribed to the Prophet ﷺ).

The apparent meaning of the Qur'an indicates the existence of Smoke from the sky that will envelop and cover the people. This is something that is real and not something that is imagined in the eyes of the disbelievers because of their extreme hunger, as is related

[1] Qur'an 44:10-16.

from Ibn Mas'ood ؓ. Allah ﷻ said:

"Then wait you for the Day when the sky will bring forth a visible smoke"

Meaning, clear and plain, but not something imagined because of severe hunger.

"Our Lord! Remove the torment from us, really we shall become believers!"

The people of that time will call out to their Lord with this supplication. They will invoke Allah ﷻ to remove that distress from them.

Bukhaaree related the following: Masrooq said, "As a man was speaking in Kindah, he said, 'A smoke will come on the Day of Resurrection, and it will take the hearing and the sight of the hypocrites; and it will take the believers as in the form of a cold.' We were alarmed, and so we went to Ibn Mas'ood ؓ. He was in a leaning position, and then he became angry and sat up. He ؓ said, 'O people, whoever knows something, then let him speak it. But whoever doesn't know must say: Allah knows best. For indeed, it is from knowledge to say regarding that which one does not know: Allah knows best. Allah ﷻ said to His Prophet ﷺ:

﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴾

"Say (O Muhammad ﷺ): "No wage do I ask you for this (the Qur'an), nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist)."[1]

'Indeed the Quraish were slow in accepting Islam, and so the Messenger of Allah ﷺ supplicated against them: O Allah, help me against them with seven (years of drought) like the seven of Yousuf (the seven years of drought during his lifetime). A drought afflicted them until they were (practically) destroyed in it. They ate (from hunger) the dead carcass and bones. A man would see smoke between him and the ground. Abu Sufyaan went and said: O Muhammad, you order us to keep ties with relations, and your people are becoming destroyed. So invoke Allah.' He then read this verse:

[1] Qur'an 38:86.

﴿فَٱرۡتَقِبۡ يَوۡمَ تَأۡتِي ٱلسَّمَآءُ بِدُخَانٖ مُّبِينٖ﴾

"Then wait you for the Day when the sky will bring forth a visible smoke."[1]

﴿يَوۡمَ نَبۡطِشُ ٱلۡبَطۡشَةَ ٱلۡكُبۡرَىٰٓ﴾

"On the Day when We shall seize you with the greatest grasp"[2]

That is the Day of Badr, and it will be binding:

﴿الٓمٓ ۝ غُلِبَتِ ٱلرُّومُ ۝ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ﴾

"Alif-Lam-Mim. (These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings). The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious."[3]

The saying of the storyteller in Kindah — that the smoke will occur on the Day of Resurrection — is not appropriate or good. This is why Ibn Mas'ood ﷺ refuted him: the existence of the said smoke will take place before the Day of Resurrection, just as the other signs — the Dajjaal as well as Yajooj and Majooj, (Gog and Magog) for example — are before the Day of Resurrection. This is indicated in *Ahaadeeth* related by Abu Shuraihah ﷺ, Abu Hurairah ﷺ, and other Companions ﷺ. As for the Fire that will be present before the Day of Resurrection, we have already related from *As-Saheeh* that it will come out from Qasr 'Adn; it will steer people to the place of gathering. It will spend the night with them wherever it is they spend the night, and it will spend the day with them wherever it is they take their day nap.

There Will Be Much Fainting Just Before The Hour (Or Many People Will Be Struck By Lightning)

Abu Sa'eed Al-Khudree ﷺ related that the Messenger of Allah ﷺ said, "Near the time of the Hour there will be many *Sawaa'iq* (could mean much fainting, or could mean much lighting that will strike

[1] Qur'an 44:10.
[2] Qur'an 44:16.
[3] Qur'an 30:1-3.

people), to the degree that a man will go to a people, and say, "Who has fainted (or perhaps, who has been struck by lightning) before you this morning?" They will say, "Such and such person, such and such person, and such and such person has fainted (or has been struck by lighting)." *(Ahmad)*

Severe Rainfall That Will Occur Before The Day Of Resurrection

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The Hour will not come to pass until the sky will give rain, from which no house made of dry clay will be shielded and from which no house made of hair will be shielded." In his *Musnad*, Abu Bakr Al-Bazzaar related this narration.

'Abdullah ﷺ said, "The Messenger of Allah ﷺ said, 'The Signs are sets of beads on a string, which is cut. They follow one another (in succession)." (*Ahmad*)

Signs Which, If They Have Not Yet Occurred, Will Occur Before The Hour

In previously mentioned *Ahaadeeth*, we have related much in this regard. Here we mention more such signs of the Hour, signs which indicate that it is near. And we seek help from Allah ﷻ.

From The Signs Of The Hour Is People Competing With One Another In Construction High Buildings

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The Hour will not arrive until the people vie with one another in constructing tall buildings. And the Hour will not arrive until two huge groups, each having the same claim, fight, and between them there will be a great amount of killing; and the hour will not arrive until knowledge will be seized, earthquakes increase in frequency, time converges[1] , trials appear (or become

[1] Some scholars understand the literal meaning of this phrase; others say that it is referring to the nearness of the Hour; and yet others hold that it is referring to the apparent quick passage of day and night, whereby people will not be blessed in their time.

widespread), and killing increases in frequency; and the Hour will not arrive until lying Dajjaals are sent, almost 30 of them, and each one of then will claim that he is the Messenger of Allah. And the Hour will not arrive until a man passes the grave of another man and says, 'Would that I were in his place.' And the Hour will not arrive until the sun rises from its west, and when it does rise (from the west) and people see it, they will all believe, except that that is when 'no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith.' And the Hour will not arrive until there will be much wealth among you, to the degree that the owner of wealth will be distressed to find one who accepts his charity." (*Bukhaaree*) Muslim related it from Abu Hurairah ﷺ as well, but through a different chain of narrators.

Abu Hurairah ﷺ, Abu Buraidah ﷺ, Abu Bakrah ﷺ, and others related the following *Hadeeth*: "The Hour will not arrive until you fight the Turks, (people with) wide faces and *Dhulaf* noses (i.e. the bridges of their noses are low), as if their faces are (smooth and wide) shields, and they will wear shoes made of hair." The Turks (the Turks mentioned here are not the Turks we know of today, but rather they are the Tatars) are from the progeny of Qantoorah, who was the female slave of Ibraaheem ﷺ.

A Decrease In Knowledge And An Increase In Ignorance: Both are From The Signs Of The Hour

Anas ﷺ reported that the Messenger of Allah ﷺ said, "Indeed, from the signs of the Hour is that knowledge will be raised, ignorance will appear (and become widespread), fornication will spread, alcohol will be imbibed, men will depart, and women will remain, to the extent that for 50 women, there will be a single guardian." (*Bukhaaree* and *Muslim*)

From The Signs Of The Hour Is That Blessings And Riches Will Become Abundant In The Land Of The Arabs

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Days and nights will not depart until pastures (greenery and meadows) and rivers return to the land of the Arabs and until the Furaat lays

bare a mountain of gold. They will fight over it, and out of every 100 (people), 99 will be killed, and one will be saved." This narration is related by Sufyaan Ath-Thauree and by Muslim, with another chain from Suhail.

The Prophet ﷺ Intimated That Some Arabs Will Apostatize Before The Coming Of The Hour

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The Hour will not arrive until the buttocks of women from Daous will shake around Dhil-Khilsha – who is the idol of Daous that they used to worship in the days of ignorance."

'Aaishah ﷺ said, "I heard the Messenger of Allah ﷺ say, 'The night and the day will not depart until Al-Laat and Al-'Uzzah are worshipped (again).'" 'Aaishah ﷺ said, "O Messenger of Allah, when this was revealed:

﴿هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ﴾

> *"He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the Mushrikoon (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and His Messenger Muhammad ﷺ) hate (it)."*[1]

I thought that it was completed." The Prophet ﷺ said, "Whatever Allah wills from this will occur, and then Allah will send a good wind, with which everyone who has a mustard seed's weight of *Eemaan* in his heart will die. Those who have no good in themselves will remain, and they will return to the religion of their fathers." (*Muslim*)

Juzz Al-Ansaaree related that 'Abdullah ibn Salaam ﷺ asked the Messenger of Allah ﷺ, "What is first (sign) from the Signs of the Hour?" He ﷺ said, "A Fire that will gather the people from the East to the west." Bukhaaree related this *Hadeeth* from Anas ﷺ. In the *Hadeeth* of Abu Zur'ah, Abu Hurairah ﷺ reported that, one day, the Messenger of Allah ﷺ was standing out before the people, when a

[1] Qur'an 61:9.

Bedouin came to him, asking him about *Eemaan*. Further on in the narration, the Bedouin who came asked, "O Messenger of Allah, when is the Hour?" He ﷺ said, "The one who is asked knows no more about this matter than the questioner knows, but I will speak to you of its signs. When a female slave gives birth to her master, and when the barefooted, naked, poor, shepherds of sheep become heads over people — then these are of its signs. And it (it, i.e., knowledge of when the Hour will arrive) is from five matters, which none has knowledge of save Allah ﷻ." He ﷺ then recited:

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ﴾

"Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)."[1]

The man left, and the Prophet ﷺ said, "Bring him back to me." (When they went to get him), they didn't find anything, and so he ﷺ said, "It was Jibreel, who came to teach the people about the affairs of their religion." Bukhaaree and Muslim related this narration.

"When a female slave gives birth to her master": At the end of times, female slaves will be given status for being modest; a female slave will be underneath (the ownership of) an old man (or man of status) without any free woman being under him as well. And that is why the Prophet ﷺ coupled that with his saying, "When you see the barefooted, naked, poor ones vying with another in the construction of tall buildings." This means that they will be leaders among people, for they will have status and much wealth. Their energy and efforts will (for the most part) be expended in one direction: competing to build high buildings.

[1] Qur'an 31:34.

From The Signs Of The Hour Is That Those Who Have Neither A Good Character Nor Religion Will Have Much Wealth

The following is similar to the preceding narration: "The Hour will not arrive until the most privileged of people will be Lakai' ibn Lakai' (an ignoble person who is the son of an ignoble person)."

Positions Are Given To Those Who Do Not Deserve Them: Another Sign Of The Hour

In another *Hadeeth,* the following is related: "When the affair is trusted to those who do not deserve it, then wait for the Hour."

And in another *Hadeeth,* "The Hour will not arrive until every tribe is led by its most ignoble members."

Some interpret this to mean the abundance of female slaves that will result from many conquests; however, this occurred much in the early generations of Islam. So in that sense, it is not from the signs of the Hour that will be in close proximity to it. And Allah ﷻ knows best.

Al-Hasan said, "I went forth, seeking knowledge. I reached Kufah, where I met 'Abdullah ibn Mas'ood ؓ, and I said, 'O Abu 'Abdur-Rahmaan, does the Hour have a sign that it is known by?'" He ؓ answered, "I asked the Messenger of Allah ﷺ about that, and he ﷺ said, 'Indeed, from its signs is that a child will be coarse and the rain will be oppressively hot. Secrets will be revealed, the liar will be believed, the treacherous one will be trusted, the trustworthy one will be distrusted, every tribe will be led by its hypocrites, and every marketplace by its wicked ones. The *Mihraabs* will be adorned and hearts will be ruined. Men will suffice themselves with men, and women will suffice themselves with women. Alcohol will be imbibed. There will be an increase in *Ash-Shurat* (perhaps referring to guards, and Allah knows best), in those who slander, and in those who backbite." Al-Haafiz Abu Bakr Al-Baihaqee related this in *Kitaab Al-Ba'th Wan-Nushoor*. After relating it, he said, "This chain has weakness in it, though most of its wording has been related through various other chains."

From The Signs Of The Hour Is That The Trust Will Be Lost

Abu Hurairah ؓ related that a Bedouin asked the Messenger of Allah ﷺ, "When is the Hour?" He ﷺ said, "When the trust will be

lost, then wait for the Hour." He said, "O Messenger of Allah, and how will it be lost?" He ﷺ said, "When the affair will be entrusted to those who do not deserve it, then wait for the Hour." (*Bukhaaree*)

Abu Waail related the following narration from 'Abdullah ﷺ, with the former thinking that the latter did in fact impute it to the Prophet ﷺ: "Before the Hour are days of much killing, days in which knowledge will be disappear, and in which ignorance will be widespread."

Abu Sa'eed ﷺ reported that the Messenger of Allah ﷺ said, "The Hour will not arrive until, when a man leaves his family, his shoestring, his whip, or his stick inform him of what his family did after him." (*Ahmad*) In another narration related by Abu Sa'eed ﷺ the Messenger of Allah ﷺ said, "By the One Who has my soul in His Hand, the Hour will not arrive until predatory animals speak to human beings and until the side of a man's whip, and his shoestring speak to him; and his thigh will inform him of what his family did after him." (*Ahmad*)

Anas ﷺ said, "We used to relate that the Hour will not arrive until the sky stops giving rain, until the earth (its crops) does not grow, until for every 50 women, there will be a single guardian, and until a woman passes by a man, who looks at her and says, 'this woman used to have a man.'" (*Ahmad*)

And the following is a *Hadeeth* which Anas ibn Maalik ﷺ imputed to the Prophet ﷺ: "The Hour will not arrive until knowledge is raised, ignorance is widespread, men are few, women are many, and until for every 50 women, there will be a single man who will be their guardian." (*Ahmad*) Another narration in *As-Saheeh* attests to this one.

And in another narration, Anas ibn Maalik ﷺ reported that when the sun deviated from the center of the sky toward the west, the Messenger of Allah ﷺ went out and prayed Az-Zuhr. When he completed the prayer (by making *Tasleem*), he stood on the pulpit and mentioned the Hour. He ﷺ also mentioned some great matters that are to occur before it. (*Ahmad*)

The Prophet ﷺ Intimated To Us That Time Will Be Stripped Of Its Blessings Before The Arrival Of The Hour

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The

Hour will not arrive until time converges[1] , and so one year will be like a month, a week will be like a day, and a day will be like an hour. And the Hour will be like the burning of palm leaves." (*Ahmad*) Suhail claimed that this chain fulfills the conditions of Muslim.

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "The world will not depart until there will be Lakai' ibn Lakai' (ignoble one son of an ignoble one)." The chain of this narration is good and strong.

The Base And Ignoble Person Has A Say In Matters

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "Before the Hour are treacherous years; in them, the truthful person will be disbelieved, and the liar will be believed; the trustworthy one will be distrusted, and the treacherous one will be trusted. And the base, ignoble one will speak in that time (i.e., he has a voice that is heard by the people)." (*Ahmad*) The chain of this narration is good.

Abu Hurairah ﷺ reported that the Prophet ﷺ said, "Indeed, from the signs of the Hour are that the shepherds of sheep will be the heads of people (i.e., they will have status and power); the barefooted, naked, and hungry ones will vie with one another in construction; and the female slave will give birth to her master." The chain of this narration is good, and it has been related in this form only.

Abu Hurairah ﷺ reported that he heard the Messenger of Allah ﷺ say, "The Hour will not arrive until the horned-animal refrains from striking with its horns the hornless animal." (*Ahmad*) Ahmad alone related it, and its chain is okay.

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "The Hour will not arrive until wealth will be abundant among you, to the degree that the owner of wealth will be distressed to find one who accepts charity from his wealth; nor until knowledge is seized, time converges, trials become widespread, and *Al-Haraj* will be in

[1] Some scholars hold to the literal meaning of this phrase; others say that it is referring to the nearness of the Hour; and yet others hold that it is referring to the apparent quick passage of day and night, whereby people will not be blessed in their time.

abundance." The Companions asked, "Which *Haraj*, O Messenger of Allah?" He ﷺ said, "Killing, killing." (*Ahmad*)

The Messenger of Allah ﷺ said, "The Hour will not arrive until two very large groups, each having the same claim, fight one another, with there being a great deal of killing between them."

The Messenger of Allah ﷺ said, "The Hour will not arrive until almost thirty lying Dajjaals are sent – every one of them claims that he is the Messenger of Allah."

The Messenger of Allah ﷺ said, "The Hour will not arrive until the sun rises from its west. And when it does rise (from its west), and when people see it, they will all believe. And that is when 'no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith.'" This is established in *As-Saheeh*.

Abu Hurairah ؓ related that the Prophet ﷺ said, "By the One Who has sent me with the Truth, this world will not come to an end until they are afflicted with *Al-Khasf* (the swallowing of the earth with those who are on it), *Al-Qadhf* (strong winds that cause rocks to fly), and *Al-Maskh* (transformation of humans into apes and pigs)." The Companions asked, "And when is that, O Messenger of Allah?" He ﷺ said, "When you see women riding private parts, when there will be many female singers, when there will be much false testimony, when men will suffice themselves with men, and when women will suffice themselves with women." Al-Haafiz Abu Bakr Al-Bazzaar related this narration.

'Abdullah ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said, "Indeed from the signs of the Hour is that minds will disappear (i.e. people will rule according to their desires) and *Al-Ahlaam* (those who do things in a deliberate and thought-out manner; the sagacious ones) will decrease in number." At-Tabaraanee related this narration.

Taariq ibn Shihaab said, "While we were seated with 'Abdullah ibn Mas'ood ؓ, a man came and said, 'The prayer is about to commence.' He stood, and we stood with him. When we entered the *Masjid,* we saw people bowing in the front of the *Masjid*. He made Takbeer (to begin the prayer), and he bowed down; then we made *Takbeer,* and we bowed down. He prostrated and we prostrated. Then he made (*Tasleem*) (i.e., to exit the state of prayer)

and we made (*Tasleem*) (i.e. to exit the state of prayer). We did as he did. A man passed by quickly and said, 'Peace upon you, O Abu 'Abdur-Rahmaan (i.e. 'Abdullah ibn Mas'ood ﷺ).' He ﷺ said, 'Allah has said the truth, and His Messenger has conveyed.' After we finished praying, we returned. He entered upon his family, and we sat down. Some among us said to the others, 'Did you not hear how he responded to the man, saying: Allah has said the truth, and His Messenger has conveyed? Who among you will ask him?' Taariq said, 'I will ask him.' Taariq did ask him when he came out, and in response, he mentioned that the Prophet ﷺ said, "Indeed before the Hour *Tasleem* (greetings of peace) will be given to *Al-Khaasah* (those who have status or those whom one knows), trade will become widespread, to the degree that a women will help her husband in (his) business; ties of relation will be broken off; people will make false testimony; truthful testimony will be kept hidden; and ignorance will become widespread." (*Ahmad*)

A Description Of The People Who Will Be Alive During The End Times

'Abdullah ibn 'Amr ﷺ related that the Messenger of Allah ﷺ said, "The Hour will not arrive until Allah takes His *Shariah* from the people of the earth, and the '*Ujaajah* (the mob and the common masses) will be left on it (i.e. on earth) — they will neither promote good nor forbid evil." (*Ahmad*) And the following was related by 'Abdullah Ibn 'Amr ﷺ, who ascribed it to the Prophet ﷺ: "Until Allah takes His *Shariah* from the people."

Indeed Some Forms Of Speech Are Magic

'Abdullah ibn Mas'ood ﷺ reported that he heard the Messenger of Allah ﷺ say, "Indeed, some forms of speech are magic. And (only) the worst of people will be alive when the Hour overtakes them and those who take their graves (i.e. the graves of people from them) as *Masaajid*." (*Ahmad*) The chain of this narration is authentic.

'Abdullah ﷺ said, "The Messenger of Allah ﷺ said, 'The Hour will not come except upon the most evil of people.'" (*Ahmad*) Muslim related the same *Hadeeth* through a different chain.

Just Before The Coming Of The Hour People Will Become Bereft Of The Human Aspect

We have already mentioned the following *Hadeeth*: "Men will be few, and women will be great in number, to the extent that for every 50 women, there will be a single (male) guardian, to whom they will resort to. And they will do lewd acts in the streets just as beasts do." Since we have already mentioned the different chains and wordings of this narration, we will not do so here. And all praise is for Allah.

The Hour Will Not Descend Upon One Who Is An Islamic Monotheist

Anas ﷠ reported that the Messenger of Allah ﷺ said, "The Hour will not arrive until it is no longer said on earth, *Laa ilaaha illallaah* (none has the right to be worshipped save Allah)." (*Ahmad*) Muslim related the same *Hadeeth*, through different narrators, and with the following wording: "The Hour will not arrive until it is no longer said on earth, Allah, Allah."

Anas ﷠ reported that the Messenger of Allah ﷺ said, "The Hour will not arrive upon one who says, 'Allah, Allah.'" (*Ahmad*) Muslim related the same, but through a different chain of narrators.

Anas ﷠ related that the Messenger of Allah ﷺ said, "The Hour will not arrive until it is no longer said on earth, 'Allah, Allah.'" (*Ahmad*) This chain fulfills the conditions of both Bukhaaree and Muslim. At-Tirmidhee said about his chain for this narration, "*Hasan*." At-Tirmidhee then related it as a saying of Anas ﷠ and then said, "This is more authentic than the first."

The Hour Will Only Descend Upon Those Who Neither Promote Good Nor Forbid Evil

This is indicated by the saying of the Prophet ﷺ, "Until it is no longer said on earth, 'Allah, Allah.'"

There are two opinions regarding this:

1) No one will forbid evil: when one sees another perpetrating an evil act, he will not reproach him. The Prophet ﷺ expressed this by saying, "Until it is no longer said...Allah, Allah." And we already mentioned this *Hadeeth* of 'Abdullah ibn 'Amr ﷠: "And the 'Ujaajah (the mob, the common lot) will remain in it) — they

will neither promote good nor forbid evil."

2) Allah ﷻ will not be mentioned on earth, nor will His Name be known on it. And that is during an era which will be most corrupt — when human beings will become bereft of the human aspect in them, a time when there will be widespread disbelief, wickedness, and disobedience of Allah ﷻ. And this meaning is indicated in another *Hadeeth*: "The Hour will not arrive until it is no longer said on earth, *Laailaaha illallaah* (None has the right to be worshipped but Allah)."

The Most Evil Of People Are Alive When The Hour Comes

We already mentioned the following *Hadeeth*: "Indeed the old man will say, 'We were around when people in the past would say: None has the right to be worshipped but Allah.' Then the matter will intensify, and the situation will worsen, until Allah's mention will no longer be made on earth: it will be entirely forgotten, and it will not be known on earth. Those (who are around at that time) are the worst of people, and upon them the Hour will arrive." And in another narration, the Prophet ﷺ said, "The Hour will not arrive except upon the most wicked of people." This is expressed slightly differently in the following narration: "The most evil of people are those who will be alive when the Hour overtakes them."

Anas ؓ reported that the Prophet ﷺ said, "People will not increase except in miserliness (along with covetousness); and time does not increase, except in severity (i.e. as time goes by, the situation becomes more and more severe). And the Hour will not arrive except upon the most wicked of people." This *Hadeeth* is related by 'Abdul-'Azeez ibn Suhaib.

'Aaisha ؓ said, "The Messenger of Allah ﷺ entered and said, 'O 'Aaisha, your people are the quickest of my nation to catch up with me.' When he sat down, I said, 'O Messenger of Allah, may Allah make me your sacrifice. Indeed you entered and said words that frightened me.' He ﷺ said, 'And what was that?'" 'Aishah ؓ said, "You maintain that my people will be the fastest of your nation to catch up with you." He ﷺ said, "Yes." She ؓ said, "And why is that?" He ﷺ said, "Death will be attracted to them." She ؓ said, "And how will people be after that?" He ﷺ said, "Dubban (a kind of locust, whose wings have not grown), the strong will eat the

weak, until the Hour arrives upon them."

The Different Chains For The *Hadeeth*: "I Have Been Sent And The Hour Like These Two"

Anas ibn Maalik ﷛ went to Al-Waleed ibn 'Abdul-Malik, and the latter asked of the former, "What sayings have you heard from the Messenger of Allah ﷺ in which he ﷺ mentioned the Hour?" He ﷛ said, "I heard the Messenger of Allah ﷺ say, 'You and the Hour are like these two (in other narrations, it is mentioned that he then showed his index and middle finger, pointing to the closeness of the two).'' (*Ahmad*) Though others related the *Hadeeth*, Ahmad alone related it with the chain for this specific narration.

Through another chain, Imam Ahmad related from Anas ibn Maalik ﷛ that the Prophet ﷺ said, "I have been sent and the Hour like these two." He ﷺ then pointed to his index and middle fingers. With its different chains, Bukhaaree, Muslim, Ahmad, and At-Tirmidhee related this *Hadeeth*.

The Narration Of Jaabir Ibn 'Abdullah ﷛

Jaabir ibn 'Abdullah ﷛ said, "The Messenger of Allah ﷺ gave us a sermon. He praised Allah, extolling Allah will praises that are worthy of Him (i.e., of His Greatness and Majesty). He ﷺ then said, 'As for what follows: the most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad. The most evil of affairs are newly invented ones (i.e., in the religion), and every *Bid'ah* (innovation) is a misguidance.' He ﷺ then raised his voice and his cheeks reddened. His anger became severe when he ﷺ mentioned the Hour, as if he was the warner of an army. He ﷺ then said, 'The Hour has come to you. I was sent and the Hour like this.' He then indicated with his index and middle fingers...''' (*Ahmad*) Muslim, An-Nasaaee, and Ibn Maajah related this *Hadeeth* through different chains.

The Narration Of Sahl Ibn Sa'ad ﷛

Sahl ﷛ said, "I saw the Prophet ﷺ make a sign with the two fingers that follow the thumb: the index and middle fingers, and he was saying, 'I have been sent and the Hour like this.''' (*Muslim*)

The Narration Of Abu Hurairah ﷺ

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "I have been sent and the Hour like these two," and he joined his fingers. Al-Haafiz Abu Ya'laa related this narration.

In another narration, Abu Hurairah ﷺ reported that the Prophet ﷺ said, "I have been sent and the Hour like these two." (*Bukhaaree*) Ibn Maajah related it through a different chain. In his narration, he mentioned, "And he joined his fingers together."

Abu Bakr ibn Abee Ad-Dunyaa related this *Hadeeth* from Abu Jabeerah ibn Ad-Dahhaak ﷺ: "I have been sent in the Qasam of the Hour." He said, "When the first part of it appears." The chain of this narration is good, though the narration is not mentioned in books, nor did Ahmad Ibn Hanbal relate it.

The *Hadeeth* –When Compared To The Time That Has Passed, The Day Of Resurrection Is Indeed Near

'Abdullah Ibn 'Umar ﷺ related that he heard the Messenger of Allah ﷺ say as he was standing on the *Minbar* (pulpit), "Indeed, your remaining in comparison to those who came before you from the nations is like the time between the *'Asr* prayer and the setting of the sun. The People of the *Torah* were given the *Torah*, and they applied it until the middle of the day, and then they became incapable. They were given a *Qeeraat* (a measurement, indicating a great reward). Then the people of the *Injeel* (Bible) were given the Injeel, and they applied it until the *'Asr* Prayer; they were given *Qeeraat Qeeraat*. Then you were given the Qur'an, and you applied it until the setting of the sun, and you were given two *Qeeraats*, two *Qeeraats*. The People of the *Torah* and the *Injeel* said, 'Our Lord, these are less in work, but greater in reward.' He ﷻ said, 'Did I wrong you in anything regarding your wages?' They said, 'No.' He ﷻ said, 'Then that is My Favor, which I bestow upon whomsoever I please.'" (*Ahmad*) Bukhaaree related it as well, but through a different chain.

Ibn 'Umar ﷺ said, "The Messenger of Allah ﷺ said, 'Indeed your period in comparison to the period of those nations who passed

before you is like the time between the '*Asr* prayer and the setting of the sun (when compared to the entire day). Your example and the example of the Jews and the Christians..." He then mentioned the *Hadeeth* in its entirety. (*Bukhaaree*)

Another Chain From Ibn 'Umar ﷺ

Mujaahid related that Ibn 'Umar ﷺ said, "We were seated with the Prophet ﷺ when the sun was over Qu'aiq'aan (a mountain beside Makkah Al-Mukarramah), after *Al-'Asr*. He ﷺ said, "Your lives when compared to the lives of those who have passed is only like what remains from this day when compared to what has passed from it." (*Ahmad*) The chain of this narration is *Hasan*, good."

Through Another Chain

Al-Mutallib ibn 'Abdullah reported that on one occasion, 'Abdullah ibn 'Umar ﷺ was standing at 'Arafaat. He looked at the sun until it descended – like a shield – toward its setting. He ﷺ cried, and then his crying intensified. A man beside him said, "O Abu 'Abdur-Rahmaan, you have stood beside me many times without doing the same?" He ﷺ said, "O people, there does not remain from your world when compared to what has passed from it except what remains from this day of yours compared to what has passed from it." (*Ahmad*) Ahmad alone related this *Hadeeth*.

Another Chain From Ibn 'Umar ﷺ

Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said, "Lo! Indeed, your period when compared to the periods of the nations before you is as the period between 'Asr prayer and the setting of the sun (when compared to the rest of the day)." (*Ahmad*) And Bukhaaree related it through a different chain. Al-Haafiz Abu Al-Qaasim At-Tabaraanee related the same from Ibn 'Umar ﷺ. All of these narrations point to the little time remaining when compared to the time that has passed by; however, none knows exactly how much time remains except for Allah ﷻ. If any narration does specify the time of the end, it has a chain that is not authentic. Nevertheless, we do know that it is only a short amount of time compared to the time that has passed by. Verses of the Qur'an and authentically reported sayings of the Prophet ﷺ clearly indicate that knowledge

of the Hour is a matter that Allah ﷻ alone possesses. We will further establish this in the section that follows this one, *Insha Allah* ﷻ. We place our trust in Allah, and upon Him do we depend.

The Prophet ﷺ Foretold That Those Of His Generation Would Expire Before The Passage Of 100 Years

'Abdullah ibn 'Umar ؓ said, "Once, when the Messenger of Allah ﷺ performed the *'Esha* Prayer at the end of his life, he made (*Tasleem*, signifying the end of the prayer), and then he stood, saying, 'Do you see this night of yours? For at the exact time of 100 years (from now), none from those who are on the earth today shall remain.'" 'Abdullah ؓ said, "The people erred regarding this saying of the Prophet ﷺ. All that the Prophet ﷺ said is, 'None from those who are on the earth today shall remain (and not, as some people thought, that the world will come to an end), by which he ﷺ meant that that generation will come to an end." (*Ahmad*) Bukhaaree and Muslim related it as well, but through different chains of narrators. Regarding this *Hadeeth*, a Companion, 'Abdullah ibn 'Umar ؓ, explained the meaning of the *Hadeeth* according to his understanding. And he is more worthy of understanding it than all others. He explained it to mean that no one who was alive at the time that the Prophet ﷺ spoke his words was going to be alive after the passage of 100 years. The scholars differed among themselves — is this ruling specific for that generation, or is it general for all generations: that no one lives longer than 100 years? That this *Hadeeth* is specific to the Prophet's generation is what is clear and more appropriate, for it has been witnessed that some people have lived for longer than 100 years; some of these instances we have related in our (book of) History. Nonetheless, even that is very rare among people. And Allah ﷻ knows best. This *Hadeeth* is also related through other chains from the Prophet ﷺ.

The Narration Of Jaabir Ibn 'Abdullah ؓ

Jaabir ibn 'Abdullah ؓ reported that, one month before his death, the Messenger of Allah ﷺ was asked about the Hour. He ﷺ said, "You ask me about the Hour, when indeed its knowledge is with Allah ﷻ only. And by the One Who has my soul in His Hand, I do not know a soul today upon whom 100 years will come." (*Ahmad*) Ahmad alone related this narration, and its chain is *Hasan*, good; its

narrators are all trustworthy ones.

Another Chain From Jaabir ﷺ

Jaabir ibn 'Abdullah ﷺ said, "One month before the Prophet ﷺ died, I heard him say, 'You ask me about the Hour, when indeed its knowledge is with Allah alone. And I swear by Allah: there is not a breathing soul on the earth today upon whom 100 years will come." (*Ahmad*) Muslim related the same *Hadeeth*, but through a different chain of narrators.

About The Nearness Of The End

'Aaisha ﷺ said, "When the Bedouins would come to the Messenger of Allah ﷺ, they would ask him about the Hour. He would look at the youngest person among them and say, 'If this one lives, old age will not reach him until the hour of each one of you arrives.'" (*Muslim*, who alone related it.)

Anas ﷺ reported that a man asked the Messenger of Allah ﷺ, "When will the Hour arrive?" A boy from the *Ansaar*, called Muhammad, was there, and the Messenger of Allah ﷺ said, "If this young boy lives, then perhaps old age will not reach him until the Hour arrives." (*Muslim*)

In another narration, Anas Ibn Maalik ﷺ reported that a man asked the Prophet ﷺ, "When will the Hour arrive?" The Prophet ﷺ remained quiet, and then he looked at a young boy before him who was from Azd Shanooah. He ﷺ then said, "If this one is given long life, then old age will not reach him until the Hour arrives." (*Muslim*) Anas ﷺ said, "That boy was of my age at that time." (Muslim alone related this narration).

And in another narration, Anas ﷺ said, "A boy, who was of my age, and who belonged to Mugheerah ibn Sho'bah, passed by. The Prophet ﷺ then said, 'If life for this one is prolonged, then old age will not reach him until the Hour arrives.'" (*Muslim*) Bukhaaree related it through a different chain of narrators.

These narrations point to the frequency of the same question being asked, as well as to its answer. The intended meaning is not an indication of the exact time of the Greater Hour (i.e. the end of this world) based on the old age of the said children in the above narrations; rather, the intended meaning is that the Hour of those

alive at that time was to arrive before the passage of the stated term, and this is referring to the passing away of that generation. The longest period that people alive at that time were to live for was the time it would take for that young boy to reach old age. These narrations are similar in purport to the previously mentioned *Hadeeth*: "You ask me about the Hour, when its knowledge is with Allah ﷻ only. And I swear by Allah that there is not a breathing soul today upon whom 100 years will come." And this meaning is also supported by the *Hadeeth* of 'Aaishah ؓ: "Your Hour will arrive upon you." This is because when one dies, we rule that he has entered into the Hereafter. The world of the *Barzakh*, though it is close to this world, is close to the Hereafter and more similar to it than it is to this world. When the appointed period of this world ends, then Allah ﷻ will order for the Hour to come. The first ones and the last ones will be gathered at an appointed day, and we will further clarify this from the Qur'an and the *Sunnah*. And we seek help in Allah ﷻ.

Same Verses About The Resurraction Day

﴿ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ﴾

"Draws near for mankind their reckoning, while they turn away in heedlessness."[1]

﴿أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ﴾

"The Event (the Hour or the punishment of disbelievers and polytheists or the Islamic laws or commandments), ordained by Allah will come to pass, so seek not to hasten it"[2]

﴿يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا﴾

"People ask you concerning the Hour, say: "The knowledge of it is with Allah only. What do you know? It may be that the hour is near!"[3]

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[1] Qur'an 21:1.
[2] Qur'an 16:1.
[3] Qur'an 33:63.

﴿سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ○ لِّلْكَـٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ○ مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ○ تَعْرُجُ ٱلْمَلَـٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ○ فَٱصْبِرْ صَبْرًا جَمِيلًا ○ إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ○ وَنَرَىٰهُ قَرِيبًا ○ يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ ○ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ○ وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ○ يُبَصَّرُونَهُمْ﴾

"A questioner asked concerning a torment about to befall upon the disbelievers, which none can avert, from Allah, the Lord of the ways of ascent. The angels and the Ruh (Jibreel (Gabriel)) ascend to Him in a Day the measure whereof is fifty thousand years, so be patient (O Muhammad ﷺ), – with a good patience. Verily! They see it (the torment) afar off, but we see it (quite) near. The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead, etc.). And the mountains will be like flakes of wool, and no friend will ask of a friend, though they shall be made to see one another ((i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help))."[1]

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ﴾

"The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon)."[2]

﴿وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ﴾

"And the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves, etc.) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the meeting with Allah, and were not guided."[3]

[1] Qur'an 70:1-11.
[2] Qur'an 54:1.
[3] Qur'an 10:45.

﴿ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَـٰبَ بِٱلْحَقِّ وَٱلْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ
قَرِيبٌ ○ يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟
مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ ۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ
لَفِى ضَلَـٰلٍۭ بَعِيدٍ ○﴾

"It is Allah Who has sent down the Book (the Qur'an) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand? Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away."[1]

﴿يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ○ يَتَخَـٰفَتُونَ بَيْنَهُمْ
إِن لَّبِثْتُمْ إِلَّا عَشْرًا ○ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً
إِن لَّبِثْتُمْ إِلَّا يَوْمًا ○﴾

"The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimun (criminals, polytheists, sinners, disbelievers in the Oneness of Allah, etc.) Zurqa: (blue or blind eyed with black faces). In whispers will they speak to each other (saying): "You stayed not longer than ten (days)." We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"[2]

﴿قَـٰلَ كَمْ لَبِثْتُمْ فِى ٱلْأَرْضِ عَدَدَ سِنِينَ ○ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ
فَسْـَٔلِ ٱلْعَآدِّينَ ○ قَـٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ۖ لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ﴾

"He (Allah) will say: "What number of years did you stay on earth?" They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allah) will say: "You stayed not but a little, - if you had only known!"[3]

[1] Qur'an 42:17-18.
[2] Qur'an 20:102-104.
[3] Qur'an 23:112-114.

﴿يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا
لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ
كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ﴾

"They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone) but most of mankind know not."[1]

﴿يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ○ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ○ إِلَىٰ رَبِّكَ
مُنتَهَىٰهَآ ○﴾

"They ask you (O Muhammad ﷺ) about the Hour, - when will be its appointed time? You have no knowledge to say anything about it, to your Lord belongs (the knowledge of) the term thereof"[2]

﴿إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ ○ فَلَا
يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرْدَىٰ ○﴾

"Verily, the Hour is coming – and My Will is to keep it hidden – that every person may be rewarded for that which he strives. Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise, and Hell, etc.), but follows his own lusts, divert you therefrom, lest you perish"[3]

﴿قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ
يُبْعَثُونَ ○ بَلِ ٱدَّٰرَكَ عِلْمُهُمْ فِى ٱلْـَٔاخِرَةِ ۚ بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ بَلْ هُم
مِّنْهَا عَمُونَ ○﴾

[1] Qur'an 7:187.
[2] Qur'an 79:42-44.
[3] Qur'an 20:15,16.

"Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected." Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are blind about it."[1]

﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ ۝﴾

"Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)."[2]

When Jibreel came in the shape of a Bedouin and asked the Messenger of Allah ﷺ about the Hour, the Prophet ﷺ answered, "The one being asked is not more knowledgeable regarding it than the questioner." Regarding knowledge of when the Hour will come, the questioner and the one being questioned are at the same level: both have no knowledge thereof. Both categories — the questioner and the one being asked — are preceded by Alif and Laam, which signify the word "the." If the questioner is referring to Jibreel عليه السلام and the one being questioned is referring to the Prophet ﷺ, then we can conclude that everyone other than them does not have knowledge about the Hour as well. However, "the" can have a more general meaning here: "the" questioner meaning every single questioner, and "the one being asked" meaning every single person who can be asked a question. In that case, the wording itself excludes all from having knowledge about the Hour. And Allah ﷻ knows best.

And Allah ﷻ said:

﴿وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ﴾

"And they ask you (O Muhammad ﷺ) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour; — the

[1] Qur'an 27:65-66.

[2] Qur'an 31:34.

Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!"[1]

﴿وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَـٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَـٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَـٰبٍ مُّبِينٍ ۝ لِّيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ ۚ أُو۟لَـٰٓئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝ وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَـٰتِنَا مُعَـٰجِزِينَ أُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ﴾

"Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you." (Allah, He is) the All-Knower of the unseen, not even the weight of an atom (or a small ant) or less than that or greater, escapes His Knowledge in the heavens or in the earth, but it is in a Clear Book (Al-Lauh Al-Mahfuz). That He may recompense those who believe (in the Oneness of Allah – Islamic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and Rizqun Karim (generous provision, i.e. Paradise). But those who strive against Our Ayaat (Proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them, - those, for them will be a severe painful torment."[2]

﴿زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

"The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah"[3]

﴿وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَـٰنِهِمْ ۙ لَا يَبْعَثُ ٱللَّهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا

[1] Qur'an 10:53.

[2] Qur'an 34:3-5.

[3] Qur'an 64:7.

عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ○ لِيُبَيِّنَ لَهُمُ ٱلَّذِى يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ كَانُوا۟ كَٰذِبِينَ ○ إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ○﴾

"And they swear by Allah their strongest oaths, that Allah guides not those whom He makes to go astray (or none can guide him whom Allah sends astray). And they will have no helpers. In order that he make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allah) may know that they were liars. Verily! Our Word unto a thing when We intend it is only that We say unto it: "Be!" – and it is." (Qur'an 16:38-40)

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ ۗ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ﴾

"The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allah is All-Hearer, All-Seer."[1]

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ○ وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَلَا ٱلْمُسِىٓءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ○ إِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ﴾

"The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not. And not equal are the blind and those who see, nor are (equal) those who believe (in the Oneness of Allah – Islamic Monotheism), and do righteous good deeds, and those who do evil, Little do you remember! Verily, the Hour (Day of Judgement) is surely coming, therein is no doubt, yet most men believe not."[2]

﴿ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا ○ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ○ وَأَغْطَشَ لَيْلَهَا

[1] Qur'an 31:28.

[2] Qur'an 40:57-59.

وَأَخْرَجَ ضُحَىٰهَا ۝ وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ۝ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا
۝ وَٱلْجِبَالَ أَرْسَىٰهَا ۝ مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ۝﴾

"Are you more difficult to create, or is the heaven that He constructed? He raised its height, and He has equally ordered it, its night He covers with darkness, and its forenoon He brings out (with light). And after that He spread the earth; and brought forth therefrom its water and its pasture; and the mountains He has fixed firmly; (to be) a provision and benefit for you and your cattle."[1]

﴿وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ
كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ۝ ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَٰتِنَا
وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ۝﴾

"And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf, their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. That is their recompense, because they denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"[2]

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ
مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى ٱلظَّٰلِمُونَ إِلَّا كُفُورًا ۝﴾

"See they not that Allah, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is not doubt. But the Zalimun (polytheists and wrongdoers, etc.) refuse (the truth – the Message of Islamic Monotheism, and accept nothing) but disbelief."[3]

﴿أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ
بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ۝ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن

[1] Qur'an 79:27-33.

[2] Qur'an 17:97-98.

[3] Qur'an 17:99.

فَيَكُونُ ۝ فَسُبْحَـٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ﴾

"Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" – and it is! So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned."[1]

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَـٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

"Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things."[2]

﴿وَمِنْ ءَايَـٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ﴾

"And among His Signs is that the heaven and the earth stand by His Command, then afterwards when He will call you by single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense)."[3]

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

"And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise."[4]

[1] Qur'an 36:81-83.
[2] Qur'an 46:33.
[3] Qur'an 30:25.
[4] Qur'an 30:27.

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ○ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

"And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and became dust?" Say: (O Muhammad ﷺ) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"[1]

﴿وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

"And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things."[2]

﴿يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ○ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○ وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ﴾

"O Mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e.

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[1] Qur'an 36:78-79.
[2] Qur'an 41:39.

offspring of Adam), then from a clot (piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth). That is because Allah, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. And surely, the Hour is coming, there is no doubt about it, and certainly, Allah will resurrect those who are in the graves."[1]

﴿وَلَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ مِن سُلَـٰلَةٍ مِّن طِينٍ ○ ثُمَّ جَعَلْنَـٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ○ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَـةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَـٰمًا فَكَسَوْنَا ٱلْعِظَـٰمَ لَحْمًا ثُمَّ أَنشَأْنَـٰهُ خَلْقًا ءَاخَرَ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَـٰلِقِينَ ○ ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ○ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَـٰمَةِ تُبْعَثُونَ ○ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا عَنِ ٱلْخَلْقِ غَـٰفِلِينَ﴾

"And indeed We created man (Adam) out of an extract of clay (water and earth). Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman). Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators. After that, surely, you will die. Then (again), surely, you will be resurrected on the Day of Resurrection. And indeed We have created above you seven heavens (one over the

[1] Qur'an 22:5-7.

other), and We are never unaware of the creation."[1]

That the dead come to life from the earth proves that bodies will come to life after their death and decomposition; similary, the beginning of creation is used as a proof to the bringing back of life. Allah ﷻ said:

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

"And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise."[2]

﴿قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

"Say: "Travel in the land and see how (Allah) originates creation, and then Allah will bring forth (resurrect) the creation of the Hereafter (i.e. resurrection after death). Verily, Allah is Able to do all things."[3]

﴿وَٱلَّذِى نَزَّلَ مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَنشَرْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ﴾

"And Who sends sown water (rain) from the sky in due measure. Then we revive a dead land therewith, and even so you will be brought forth (from the dead)."[4]

﴿وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَسُقْنَٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ ٱلنُّشُورُ﴾

[1] Qur'an 23:12-17.

[2] Qur'an 30:27.

[3] Qur'an 29:20.

[4] Qur'an 43:11.

"And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!"[1]

﴿فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ ○ خُلِقَ مِن مَّآءٍ دَافِقٍ ○ يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ○ إِنَّهُۥ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ ○ يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ○ فَمَا لَهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ ○ وَٱلسَّمَآءِ ذَاتِ ٱلرَّجْعِ ○ وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ○ إِنَّهُۥ لَقَوْلٌ فَصْلٌ ○ وَمَا هُوَ بِٱلْهَزْلِ ○ إِنَّهُمْ يَكِيدُونَ كَيْدًا ○ وَأَكِيدُ كَيْدًا ○ فَمَهِّلِ ٱلْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًۢا ○﴾

"So let man see from what he is created! He is created from a water gushing forth proceeding from between the backbone and the ribs, verily, (Allah) is Able to bring him back (to life)! The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth). Then will (man) have no power, nor any helper. By the sky (having rain clouds) which gives rain, again and again. And the earth which splits (with the growth of trees and plants), verily! This (the Qur'an) is the Word that separates (the truth from falsehood, and commands strict legal laws for mankind to cut the roots of evil). And it is not a thing for amusement. Verily, they are but plotting a plot (against you O Muhammad ﷺ). And I (too) am planning a plan. So give a respite to the disbelievers. Deal you gently with them for a while."[2]

﴿وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۖ حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ ۚ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ○﴾

"And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed."[3]

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[1] Qur'an 35:9.
[2] Qur'an 86:5-17.
[3] Qur'an 7:57.

﴿أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌۢ بَعِيدٌ قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ ۖ وَعِندَنَا كِتَٰبٌ﴾

"When we are dead and have become dust (shall we be resurrected?) That is a far return." We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees)."[1]

﴿أَفَرَءَيْتُم مَّا تُمْنُونَ ○ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ○ نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ○ عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ○ وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ﴾

"Then tell Me (about) the human semen that you emit. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator? We have decreed death to you all, and We are not unable, to transfigure you and create you in (forms) that you know not. And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember or take heed?"[2]

﴿نَّحْنُ خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا﴾

"It is We Who created them and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement."[3]

﴿كَلَّآ ۖ إِنَّا خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ ○ فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ○ عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ﴾

"No, that is not like that! Verily, We have created them out of that which they know! So I swear by the Lord of all (the three hundred and sixty (360)) points of sunrise and sunset in the east and the west that surely We are Able – To replace them by (others) better

[1] Qur'an 50:3-4.

[2] Qur'an 56: 58-62.

[3] Qur'an 76:28.

than them; and We are not to be outrun."[1]

﴿وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ○ قُلْ كُونُوا۟
حِجَارَةً أَوْ حَدِيدًا ○ أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَن
يُعِيدُنَا ۖ قُلِ ٱلَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ
مَتَىٰ هُوَ ۖ قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا ○ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ
وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا﴾

"And they say; "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?" Say (O Muhammad ﷺ) "Be you stones or iron, or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!' On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!"[2]

﴿يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ○ أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً ○ قَالُوا۟
تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ○ فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ○ فَإِذَا هُم بِٱلسَّاهِرَةِ﴾

"They say: "Shall we indeed be returned to (our) former state of life? Even after we are crumbled bones?" They say: "It would in that case, be a return with loss!" But only, it will be a single Zajrah (shout (i.e. the second blowing of the Trumpet)). When, behold, they find themselves over the earth alive after their death."[3]

In Suratul-Baqarah, when the story of the children of Israel is related and how some of them killed the others because of their worship of the calf, Allah ﷻ mentioned resurrection of the dead in five different places. Allah ﷻ said:

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[1] Qur'an 70:39-41.

[2] Qur'an 17:49-52.

[3] Qur'an 79:10-14.

﴿ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

"Then We raised you up after your death, so that you might be grateful"[1]

In the story of the cow:

﴿فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْىِ ٱللَّهُ ٱلْمَوْتَىٰ وَيُرِيكُمْ ءَايَٰتِهِۦ
لَعَلَّكُمْ تَعْقِلُونَ﴾

"So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allah brings the dead to life and shows you His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand."[2]

Also in the story of the cow:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ
فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟ ثُمَّ أَحْيَٰهُمْ ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ﴾

"Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allah said to them, "Die". And then He restored them to life. Truly, Allah is full of Bounty to mankind, but most men thank not."[3]

And in the story of Al'Azeez – or other than him – Allah ﷻ said:

﴿أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ
هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ ٱللَّهُ مِا۟ئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ
لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِا۟ئَةَ عَامٍ فَٱنظُرْ
إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَٱنظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ
ءَايَةً لِّلنَّاسِ ۖ وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ

[1] Qur'an 2:56.

[2] Qur'an 2:73.

[3] Qur'an 2:243.

نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعْلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

"Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allah ever bring it to life after its death?" So Allah caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allah is Able to do all things."[1]

And in the fifth verse, Allah ﷻ said:

﴿وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَـٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ﴾

"And (remember) when Ibrahim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He (Ibrahim (Abraham)) said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise."[2]

Allah ﷻ mentioned the people of the cave story and how they woke up from a sleep that lasted for 300 sun years – which is equal to 309 moon years. Allah ﷻ said regarding that:

﴿وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوٓا۟ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَأَنَّ ٱلسَّاعَةَ لَا

[1] Qur'an 2:259.

[2] Qur'an 2:260.

﴿رَيْبَ فِيهَآ﴾

"And thus We made their case known to the people, that they might know that the Promise of Allah is true, and that there can be no doubt about the Hour"[1]

The End Of This World And The Coming Of The Hereafter

After the occurrence of all the Signs, the first matter to overcome the people of this world is the blowing of terror, and that occurs when Allah ﷻ orders Israafeel to blow the trumpet — this blowing is the blowing of terror. It will be looked at, and none shall remain from the people of the earth except that he raises his neck and then lowers it, hearing the great matter, which will have terrified the people and caused them great anxiety. Referring to the occurrence of this tremendous matter, Allah ﷻ said:

﴿وَيَوْمَ يُنفَخُ فِي ٱلصُّورِ فَفَزِعَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ وَكُلٌّ أَتَوْهُ دَٰخِرِينَ ○ وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ ٱلسَّحَابِ صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ○﴾

"And (remember) the Day on which the Trumpet will be blown – and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah will (exempt). And all shall come to Him humbled. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allah, Who perfected all things, verily! He is Well-Acquainted with what you do."[2]

﴿وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيْحَةً وَٰحِدَةً مَّا لَهَا مِن فَوَاقٍ﴾

"And these only wait for a single Saihah (shout (i.e. the blowing of the Trumpet by the angel Israfil – Sarafil)) there will be no pause or ending thereto (till everything will perish except Allah (the only God full of Majesty, Bounty, and Honor))" (Qur'an 38:15)

[1] Qur'an 18:21.

[2] Qur'an 27:87-88.

﴿فَإِذَا نُقِرَ فِي ٱلنَّاقُورِ ۝ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝ عَلَى ٱلْكَـٰفِرِينَ غَيْرُ يَسِيرٍ﴾

"Then, when the Trumpet is sounded (i.e. its second blowing); truly, that Day will be a Hard Day. Far from easy for the disbelievers."[1]

﴿قَوْلُهُ ٱلْحَقُّ ۚ وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِي ٱلصُّورِ ۚ عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ﴾

"His Word is the truth. His will be the dominion on the Day when the trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things)."[2]

Then after a while, Allah ﷻ will make His command and the trumpet will be blown, and all in the heavens and the earth, except for those whom Allah ﷻ wills, will swoon away. Then Allah ﷻ will order Israafeel a second time, and the people will stand for the Lord of all that exists.

﴿وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَـٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ۝ وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَـٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ۝ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ﴾

"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah will. Then it will be blown a second time and behold, they will be standing, looking on (waiting). And the earth will shine with the light of its Lord (Allah, when He will come to judge among men) and the Book will be placed (open) and Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. And each person will be paid in full of what he did; and He is Best Aware of what they do."[3]

[1] Qur'an 74:8-10.
[2] Qur'an 6:73.
[3] Qur'an 39:68-70.

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ۝ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ۝ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ۝ وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ۝ قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ۝ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ۝ فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾

"And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?" They await only but a single Saihah (shout, etc.), which will seize them while they are disputing! Then they will not be able to make bequest, nor they will return to their family. And the Trumpet will be blown (i.e. the second blowing) and behold! From the graves they will come out quickly to their Lord. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Beneficent (Allah) had promised, and Messengers spoke truth!" It will be but a single Saihah (shout, etc.), so behold! They will all be brought up before Us! This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do."[1]

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ﴾

"But only, it will be a single Zajrah (shout (i.e., the second blowing of the Trumpet))"[2]

﴿وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ﴾

"And Our Commandment is but one, as the twinkling of an eye." (Qur'an 54:50)

﴿وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ ۖ وَنُفِخَ فِى ٱلصُّورِ فَجَمَعْنَٰهُمْ جَمْعًا﴾

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[1] Qur'an 36:48-54.

[2] Qur'an 79:13.

"And the Trumpet will be blown, and We shall collect them all together."[1]

﴿فَإِذَا نُفِخَ فِي ٱلصُّورِ نَفْخَةٌ وَٰحِدَةٌ ○ وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ○ فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ○ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ○ وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ ○ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ﴾

"Then when the Trumpet will be blown with one blowing (the first one), And the earth and mountains shall be removed from their places, and crushed with a single crushing, Then on that Day shall the (Great) Event befall. And the heaven will split asunder, for that Day it (the heaven will be frail (weak), and torn up. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. That Day shall you be brought to Judgement, not a secret of you will be hidden." (Qur'an 69:13-18)

﴿يَوْمَ يُنفَخُ فِي ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ○ وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ○ وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا﴾

"The Day when the Trumpet will be blown, and you shall come forth in crowds (groups); and the heaven shall be opened, and it will become as gates, and the mountains shall be moved away from their places and they will be as if they were a mirage."[2]

﴿يَوْمَ يُنفَخُ فِي ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا﴾

"The Day when the trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimun (criminals, polytheists, sinners, disbelievers in the Oneness of Allah, etc.) Zurqa: (blue or blind eyed with black faces)."[3]

'Abdullah ibn 'Amr ﷺ said, "A Bedouin said, 'O Messenger of Allah, what is As-Soor?' He ﷺ said, 'It is a horn that is blown.'" (*Ahmad*)

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[1] Qur'an 18:99.

[2] Qur'an 78:18-20.

[3] Qur'an 20:102.

The Hour Will Arrive Between One Instant And Another

Through another chain, At-Tirmidhee, An-Nisaaee, and, Abu Daawood related it as well, and At-Tirmidhee said, "*Hasan*, and we do not know it except from the *Hadeeth* of Aslam Al-'Ijlee." And regarding the Verse: "*Then, when the Trumpet is sounded (i.e. the second blowing)*", Ibn 'Abbaas ﷺ reported that the Messenger of Allah ﷺ said, "How can I be comfortable when the one of the horn has taken the horn (by his mouth) and has inclined his forehead, waiting – for the time he will be ordered, and then he will blow." The Companions of Muhammad ﷺ said, "O Messenger of Allah, what should we say?" He ﷺ said, "Say: Sufficient is Allah for us and the most Blessed *Wakeel* (Protector), and we place our complete trust in Allah." (*Ahmad*).

In the narration of Abu Kadeenah, Abu Sa'eed ﷺ reported that the Prophet ﷺ said, "How can I be comfortable (and at ease) when the one of the horn has taken the horn (by his mouth) and has leaned his forehead, listening carefully and waiting – for the time he will be ordered." The Muslims said, "O Messenger of Allah, and what should we say?" He ﷺ said, "Say: Sufficient is Allah for us and the most Blessed *Wakeel* (Protector), and we place our complete trust in Allah." At-Tirmidhee related it from Ibn 'Umar ﷺ and then said, "*Hasan.*"

Abu Sa'eed Al-Khudree ﷺ reported that the Messenger of Allah ﷺ said, "How can I be comfortable (and at ease) when the one of the horn has taken the horn (by his mouth) and has inclined his forehead, waiting – for the time he will be ordered to blow, and he will blow." Abu Sa'eed ﷺ said, "We said, 'O Messenger of Allah, what should we say?'" He ﷺ said, "Say: Sufficient is Allah for us and the most Blessed *Wakeel* (Protector)." Abu Bakr ibn Abee Ad-Dunyaa reported this narration in *Kitaab Al-Ahwaal.*

In another narration, Abu Sa'eed ﷺ reported that the Messenger of Allah ﷺ said, "How can I be comfortable or how can you (be comfortable) — one of the narrators, Abu Saaleh, was not sure which it was — and the one of the horn has taken the horn by his mouth, paying attention with his hearing, leaning his forehead down, waiting — for the time he will be ordered, so that he will blow!" The Companions ﷺ said, "O Messenger of Allah, what should we say?" He ﷺ said, "Say: Sufficient is Allah for us and the most blessed Wakeel (Protector). And we place our complete trust

upon Allah." This narration is related by Abu Ya'laa Al-Moosalee in *Musnad Abu Hurairah*.

Abu Sa'eed Al-Khudree ﷺ said, "The Messenger of Allah ﷺ mentioned the one of the horn and said, 'On his right is Jibreel, and on his left is Meekaaeel — upon them prayers and salutations.'" (*Ahmad*)

Abu Sa'eed ﷺ reported that the Messenger of Allah ﷺ said, "Indeed, as for the two holders of the horn, by their hands or in their hands are two horns: they are observing (and waiting) — for the time that they will be ordered." (*Ibn Maajah*)

'Abdullah Ibn 'Umar ﷺ related that the Prophet ﷺ said, "The two blowers are in the second Heaven; the head of one of them is in the West and his two legs are in the east. They are waiting for the time that they will be ordered to blow into the horn, so that they will then blow." (*Ahmad*) One of the narrators of this *Hadeeth*, Abu Miryah, is not famous. Regarding these two angels, perhaps one of them is Israafeel, and he is the one who will blow in the horn; we will further clarify this in the *Hadeeth* of the horn, in its full length. The other one will blow in the *Naaqoor*, which might be the horn. *Naaqoor* is a general term, under which there may be many individual elements. Each one of the two said angels will have followers, doing what he does. And Allah ﷻ knows best what is correct.

Ibn 'Abbaas ﷺ said, "Indeed the holder of the horn has not blinked since it has been assigned to him, and it is as if his two eyes are glistening stars. He is looking in the direction of the *'Arsh* (Throne), fearing that he will be ordered to blow into it before he opens (his eye) again after having blinked." Ibn Abee Ad-Dunyaa related this narration.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The holder of the trumpet has not blinked since it was assigned to him. He is looking toward the *'Arsh* (Throne), fearing that he will be ordered before he is finished blinking — it is as if his two eyes are glistening stars." Ibn Abee Ad-Dunyaa related this narration as well.

The *Hadeeth* Of The Horn In Its Full Length, With A Description Of Some Of The Events That Will Take Place On The Day Of Resurrection

Abu Hurairah said that, while the Messenger of Allah ﷺ was among a group of his companions, he ﷺ said, "Indeed, when Allah finished creating the heavens and the earth, He created the horn (Trumpet) and gave it to Israafeel. He holds it on his mouth, looking at the *'Arsh* (Throne) with his sight, waiting for when he will be ordered." Abu Hurairah asked, "O Messenger of Allah, and what is *As-Soor*?" He ﷺ said, "A horn." "And what is it like?" He ﷺ said, "Huge. And by the One Who has sent me by the truth, the greatness of the circle of his mouth is like the width of the heavens and the earth. He will blow into it three times: the first is the blowing of terror; the second is the blowing of swooning away; and the third is the blowing of resurrection to the Lord of all that exists. Allah will order Israafeel to make the first blowing, saying, 'Blow the blowing of terror.' The inhabitants of the heavens and the earth will be terrified except for whomsoever Allah pleases. Allah will order him, and then he will extend it and prolong it without getting tired. This blowing is the one about which Allah said:

﴿وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ مَّا لَهَا مِن فَوَاقٖ﴾

"And these only wait for a single Siahah (shout (i.e. the blowing of the Trumpet by the angel Israafeel – Sarafeel)) there will be no pause or ending thereto (till everything will perish except Allah (the only God full of Majesty, Bounty, and Honor))"[1]

"The mountains will move like clouds, and they will be (like a) mirage. The earth will shake its inhabitants, and it will be like a ship at sea, and the waves are striking it; it will capsize its inhabitants like a lamp suspended from a throne. It will shake the souls. Lo! It is the one about which Allah said:

﴿يَوۡمَ تَرۡجُفُ ٱلرَّاجِفَةُ ۝ تَتۡبَعُهَا ٱلرَّادِفَةُ ۝ قُلُوبٞ يَوۡمَئِذٖ وَاجِفَةٌ ۝﴾

"On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will

[1] Qur'an 38:15.

die), the second blowing of the Trumpet follows it (and everybody will be raised up), (some) hearts that Day will shake with fear and anxiety."[1]

The earth will shake with its inhabitants; every nursing mother will forget her nursling and every pregnant one will drop her load. Children will turn gray-haired, and people will fly, fleeing from the terror. The angels will meet them, striking them on their faces, and they will return. Then they turn around, running away. They will have no protector from Allah. Some of them will call the others, and while they are upon that state, the earth will split into two cracks, from one region to another. Then they will see a tremendous matter, never having seen before something similar to it. And for that they will fall into such a state of terror and grief that only Allah has full knowledge thereof. They will look at the sky, and it will be like the boiling filth of oil, (or molten copper or silver or lead, etc.). Then the sky will be cleft asunder and the stars will be scattered. The sun and its moon will be eclipsed." The Messenger of Allah ﷺ said, "The dead will know nothing of that."

Abu Hurairah ﷺ said, "As for those whom Allah ﷻ exempted when He ﷻ said, 'and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah will (exempt),' they are the martyrs. The terror reaches only those who are alive, and the martyrs are alive with their Lord, and they are being given provision. Allah ﷻ will protect them from the terror of that day, making them safe. It will be a punishment from Allah ﷻ that he will send upon the worst of the creation. About this terror, Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ○ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ ○﴾

"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgment) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and

[1] Qur'an 79:6-8.

every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah."[1]

"They will remain in that state of punishment for a period that Allah ﷻ wills; and it will be prolonged. Then Allah will order Israafeel to blow the blowing of the swooning away. Except for those whom Allah ﷻ wills, the inhabitants of the heavens and the earth will swoon away. And they will be silent (dead, destroyed). The angel of death will go to the All-Mighty and say, 'O my Lord, other than those whom You exempted, the inhabitants of the heavens and the earth are dead.' He ﷻ will say, and He is most knowledgeable regarding who remains, 'And who is left.' The angel will say, 'O my Lord, You, the Ever-Living, Who never dies, remains. The bearers of Your throne remain; Jibreel and Meekaaeel remain; and I remain.' Allah ﷻ says, 'Let Jibreel and Meekaaeel die.' Then Allah will make His Throne speak, and it will say, 'O my Lord, Jibreel and Meekaaeel will die?' Allah ﷻ will say, 'Be quiet, for I have indeed written death upon everyone who is under my Throne.' And so the two said angels die. Then the Angel of death goes to the All-Mighty '*Azza Wa-Jall* (to Whom belongs Might and Majesty), and says, 'O my Lord, Jibreel and Meekaaeel have indeed died. I and the bearers of the throne are left.' Allah will say, 'Then let the bearers of the throne die,' and then they will die. And Allah will order the throne, and it will seize the horn from Israafeel. Then the angel of death will go to the All-Mighty and say, "O my Lord, the bearers of Your throne have indeed died.' He ﷻ will say, and He is most knowledgeable regarding who remains, 'Then who is left?' He will say, 'O my Lord, You, the Ever-Living, Who never dies remains, and I remain.' Allah ﷻ will say, 'You are one from my creation; I have created you for what you have seen, so die, and he will die. When no one remains except for Allah, the One, the Irresistible, the One, the single Self-Sufficient Master (Whom all creatures need, He neither eats nor drinks): He begets not, nor was He begotten. And there is none co-equal or comparable unto Him. He ﷻ will be the last just as He was the first. He will fold the heavens and the earth like the folding of the registry for a book. Then he will spread them and then wrap them three times. He ﷻ will say, 'I am the All-Mighty

[1] Qur'an 22:1.

(*Al-Jabbaar*),' three times. Then He ﷻ will call with His voice, 'Whose is the kingdom this Day?' He ﷻ will call out (with this question) three times, and no one will answer Him. He ﷻ will say to Himself, 'It is Allah's, the One, the Irresistible!' The earth will be changed to another earth and so will be the heavens. Then He ﷻ will unfold, even out, spread, and then extend it, like the extending of tanned leather... You will see therein nothing crooked or curved. Then Allah will drive out the creation with one driving, and they will be like they were the first time: whoever was inside of it will be inside of it, and whoever was on it will be on it. Then Allah will send water from underneath the Throne on you. Then Allah will order the sky to give rain, and it will rain for forty days, until the water will be above them by 12 arm-spans. Then Allah will order bodies to grow, and they will grow like the growing of vegetables, until their bodies will be complete, becoming as they were. Allah will say, 'Let Jibreel and Meekaaeel live,' and they will come back to life. Then Allah will call the souls. They will be brought, and they will be shining: the souls of the Muslims are light; and the (souls of the) others are dark. He will seize them all and throw them into the horn (Trumpet). Then Allah will order Israafeel to blow the blowing of resurrection, and he will blow the blowing of resurrection. The souls will come out as if they are bees; they will have filled what is between the heavens and the earth. Allah ﷻ will say, 'By My Greatness and Majesty, each soul will indeed return to its body. The souls will enter the earth to the bodies, and they will enter into the noses, moving in the body like poison in a poisonous (creature). Then the earth will split for you, and I am the first for whom the earth will split. You will come out in a hurry, going quickly to your Lord:

﴿مُّهْطِعِينَ إِلَى ٱلدَّاعِ يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ﴾

"Hastening towards the caller, the disbelievers will say: "This is a hard Day."[1]

"You will be barefooted, naked, *Ghulfan Ghurlan* (uncircumcised). Then you will stand in one place of standing for a period of seventy years, and you will not be looked at. Nor will any judgment be passed between you. Then you will cry until your tears are depleted.

[1] Qur'an 54:8.

Then you will cry blood and you will sweat, until that (sweat) bridles you (i.e., reaches your faces, just as a bridle does for a horse) or it will reach the chins (of some). Then you will shout, saying, 'Who will intercede for us to our Lord, so that He judges between us?' They will say, 'Who is more worthy of that than your father, Adam. Allah created him with His Hand, and He blew into him from His *Rooh*, and He spoke to him *Qublan*.' They will go to Adam and request that from him, but he will refuse... Then they will go to the Prophets, one Prophet at a time. Each time they go to a Prophet, he will refuse them."

The Messenger of Allah ﷺ said, "Until you come to me, and I will go until I reach Al-Fahs, where I will fall down, prostrating." Abu Hurairah ؓ said, "O Messenger of Allah, what is Al-Fahs?" He ﷺ said, "A place before the Throne; until Allah sends an angel to me, who will take me by my upper arm. He will raise me and say to me, 'O Muhammad.' I will say (to Allah), 'Yes, I am answering your call, O my Lord.' Allah will say, 'What is your affair?' – and He is Most Knowledgeable thereof. I will say, 'O my Lord, You promised me intercession, so allow me to intercede for Your creation – so judge between them.' He ﷻ will say, 'I have granted you intercession. I am coming to you all and I will judge among you.'"

The Messenger of Allah ﷺ said, "I will then return and stand with the people. As we are standing, we will hear a powerful sound from the sky. The inhabitants of the heaven of the earth will descend, (in number) like those who are on earth from jinn and mankind. When they come near to the earth, the earth will shine with their light. And they will take their places in rows. We will say to them, 'Is our Lord among you.' They will say, 'No, He is coming.'...Until the All-Mighty – Blessed is He, The Exalted – will come in the shadows of the clouds and the angels. At that time, eight will carry His Throne; and today they are four... Then Allah will call out with His voice, saying, 'O group of jinn and mankind; indeed, I have listened to you from the day you were created until this day of yours: I have listened to your speech and seen your deeds, so listen to Me. Verily, it is only your deeds and your scrolls that are read out to you. Whosoever finds goodness then let him praise Allah. And whosoever finds otherwise, then let him blame no one except himself. Then Allah will order the Hellfire, and a manifest dark neck will come out from it. Then He will say:

﴿وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ﴾

"And O you Al-Mujrimoon (criminals, polytheists, sinners, disbelievers in the Islamic Monotheism, wicked evil ones, etc.)! Get you apart this day (from the believers)"[1]

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ○ وَأَنِ ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ○ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ○ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ ○ ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

"Did I not ordain for you, O Children of Adam, that you should not worship Shaitan (Satan). Verily, he is a plain enemy to you. And that you should worship Me (Alone – Islamic Monotheism, and set up not rivals, associate-gods with Me). That is a Straight Path and indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand? This is Hell which you were promised! Burn therein this Day, for that you used to disbelieve."[2]

"Allah ﷻ will separate the people, making each group distinct. He ﷻ will call the nations, calling each nation to its Book. And the nations will be kneeling from the terror (of the situation). Allah ﷻ said:

﴿وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ﴾

"And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do."[3]

"Then Allah will rule between the creation except for *Ath-Thaqalain*: mankind and jinn. Allah will rule between wild beasts and animals, to the degree that the hornless animal will exact retribution from the horned one. When Allah finishes that, and there remains no liability upon anyone else (from other than jinn and mankind), Allah will

[1] Qur'an 36:59.
[2] Qur'an 36:60-64.
[3] Qur'an 45:28.

say to them (to beasts and animals): 'Be you all dust.' At that juncture, the disbeliever will say, 'Would that I were dust.' Then Allah will rule between (His) slaves, and the first matter that will be ruled upon will be (issues of) blood. Everyone who was killed in the way of Allah will come, and Allah will command the one who killed, and he will carry his head (i.e. the head of the one who was killed); (blood) will be coming out from its veins. He will say, 'My Lord, for what did this one kill me?' Allah will say, and He knows best, 'For what did you kill him?' He will say, 'O my Lord, I killed him so that the Glory be Yours.' Allah will say, 'You have spoken the truth.' Then Allah will make his face become like the light of the heavens, and then the angels will precede him to Paradise. Then all will be brought who were killed for other reasons. He will command the one who killed, and he will carry his head (i.e. the head of the one who was killed), the veins of which will spill blood. He will say, 'O my Lord, for what did this one kill me?' Allah will say, and He knows best, 'For what did you kill him?' He will say, 'O my Lord, I killed him so that the glory be mine.' Allah will say, 'You have become wretched (or destroyed; or: be wretched).' There will remain no soul that was killed by a killer except that it will be killed for, nor will any transgression remain that one person wronged another with, except that Allah will take it for the wronged from the transgressor, to the degree that one who mixed milk with water will be called upon to purify the milk from the water. When Allah finishes that, then a caller will call out, and all of the creation will hear him. He will say, 'Let every people go to their gods and those that they worshipped instead of Allah. Anyone that was worshipped other than Allah will be given a shape before him: at that time an angel from the angels will be made to take the appearance of 'Uzair; and another angel will be made to take the appearance of 'Eesa. The former will be followed by the Jews, and the latter will be followed by the Christians. Then all of their (false) gods will steer them to the Fire. About this, Allah ﷻ said:

﴿لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا ۖ وَكُلٌّ فِيهَا خَٰلِدُونَ﴾

"Had these (idols, etc.) been aliha (gods), they would not have entered there (Hell), and all of them will abide therein."[1]

[1] Qur'an 21:99.

"When only the believers remain, the hypocrites will remain among them. Allah will come to them upon whatsoever form He ﷻ pleases. He will say, 'O people, the people have went, so catch up to your gods and to whatever you worshipped.' They will say, 'By Allah, we have no one save Allah: we would not worship anyone save Him.' Then he will leave them — and He is Allah — and they remain for what period Allah wills for them to remain. Then He will come to them and say, 'O people, the people have gone, so catch up with your gods and with those you used to worship.' They will say, 'By Allah, we have no one save Allah, and we would not worship anyone save Him.' He will reveal His Shin to them, and such of His Greatness will become plain to them that they will know that He is their Lord. They will fall down, prostrating on their faces. Every hypocrite will fall on the back of his neck, and Allah will make their spinal columns become like the horns of cows (i.e., they will not be able to bend). Then Allah will give permission to them, and they will raise their heads. And Allah will place the *Siraat* (path) over Paradise, like a strap of hair or a knot of hair or like the blade of a sword. Upon it will be hooks and grapples and hard thorns of steel like the thorns of *Sa'daan* (a kind of thorny plant). Before it is a bridge that is slick and slippery. They will pass over it like the blinking of an eye, like the flash of lightning, like the passing of wind, like racing horses, like other racing animals, or like racing men. Some will go by safely, some will be safe but scratched, and some will be pushed onto their faces into the Hellfire. When the people of Paradise will reach Paradise, they will say, 'Who will intercede for us to our Lord, so that He will make us enter Paradise?' They will say, 'Who is more worthy of that than your father, Adam? Indeed Allah created him with His Hand and blew into him from His *Rooh*, and spoke to him *Qublan* (directly).' They will go to Adam and request that from him. He will mention a sin and say, 'I am not the one for that, but go to Nooh, for he is the first of His Messengers to His creation.' They will go to Nooh and request that from him, but he will mention something and say, 'I am not the one for that, but you should go to Moosa.' They will make that request to him, but he will mention a sin and say, 'I am not the one for that, but you should go to *Roohullah* (a spirit created by Allah) and His Word (i.e., He ﷻ said, "be" — and he was), 'Eesa Ibn Maryam.' They will request that from him, but he will say, 'I am not the one for that, but you should go to Muhammad ﷺ.'" The Messenger of Allah ﷺ said,

"Then they will come to me, and for me are three intercessions that my Lord promised. Then I will go to Paradise and take the ring of the door. Next, I will ask for it to be opened, and it will be opened for me. I will be greeted and welcomed. When I enter Paradise, I will look at my Lord *'Azza Wa-Jall* (to Whom belongs Might and Majesty), and I will fall down to Him, prostrating. Allah will inform me of something from His praise and glorification that He never before informed anyone from His creation. Then Allah will say to me, 'Raise your head, O Muhammad, and intercede, for you will be granted intercession. And ask, for you will be given.' When I will raise my head, Allah will say, and He knows best, 'What is your affair?' I will say, 'O my Lord, you promised me intercession, so grant it to me for the inhabitants of Paradise, so that they enter Paradise. Allah *'Azza Wa-Jall* (to Whom belongs Might and Majesty) will say, 'I have granted you intercession, and I have given permission for them to enter Paradise.'" The Messenger of Allah ﷺ used to say, "By the One Who has sent me by the Truth, you do not recognize your wives and abodes in this world as well as the inhabitants of Paradise will recognize their wives and abodes."

"Each man from them will enter upon 72 wives as Allah created them (i.e. Allah created them for the dwellers of Paradise; they are not women who lived in the world), and two will be *Adamiyyatain* (two from the children of Adam). Because of their worship of Allah in the world, they will have the favor of whomsoever Allah pleases. He (the dweller of Paradise) will enter upon one of the two in a room made of sapphire (or ruby), upon a bed made of gold, wreathed in pearls. He will have 70 levels of fine and thick silk. He will place his hand between her shoulders and then look from her chest to what is behind her garment in terms of skin and flesh. And he will indeed look at the flesh of her shin...His liver will be as a mirror to her and her liver will be as a mirror to him. While he is with her — he does not tire of her nor does she tire of him — it will be called out, 'We indeed know that you do not tire and that she does not tire (or become bored), but you have wives other than her.' Then he will go out, going to them one by one. Every time he goes to one, she will say, 'By Allah, there is none in Paradise who is better than you, and there is none in Paradise who is more beloved to me than you.'" He ﷺ said, "And when the people of the Hellfire fall into the Hellfire, some among your Lord's creation will fall into it — their deeds will have destroyed them. As for some of them, (the fire)

will take them until their feet, not going beyond that from them; others it will take until the loins; and yet others it will take their entire body, except for the face..." The Messenger of Allah ﷺ said, "I will say, 'O my Lord, grant me intercession for those from my Nation who entered into the Hellfire.' Allah 'Azza Wa-Jall (to Whom belongs Might and Majesty) will say, 'Take out those you know,' and they will come out, until not a single one from them remains. Then Allah will give me permission to intercede. There will remain no Prophet or martyr except that he intercedes. Then Allah will say, 'Take out the one in whose heart you find *Eemaan* equal to the weight of a Deenaar.' Those will come out, until not a single one from them remains. Then intercession will be sought from Allah, and He will say, 'Take out the one in whose heart you find *Eemaan* equal to two-thirds of a dinar.' Then He will say, 'One-third.' Then He will say, 'A *Qeeraat*.' Then He will say, 'A mustard seed.' They will come out until there remains not a single one from them, and until there remains no one in the Hellfire who ever did even a single deed for Allah, and until there remains no one who is granted intercession except after his intercession is granted. Even *Iblees* will stand tall from what he sees of Allah's mercy, hoping that he will be interceded for. Then Allah will say, 'I remain, and I am the Most Merciful of the merciful ones. He will enter His Hand into the Hellfire and take out an amount that none can enumerate except He ﷻ, as if they are grain. Allah will spread them on a river that is called the River of the Animals. And they will grow...from beside a green sun and a shade that has yellowness to it. They will grow until they become the likes of pearls. Written on their necks is *Al-Jahannamiyyoon* (the Hellfire ones), the ones freed by the Most Merciful *'Azza Wa-Jall* (to Whom belongs Might and Majesty). The People of Paradise will know them by that writing. They never did any good for Allah, and they will remain in Paradise."

Up until here is the text of Abu Bakr Al-'Arabee from Abu Ya'laa (may Allah have mercy on him), and it is a famous *Hadeeth*. Many groups from the *Imams* related it in their books; for example, At-Tabaraanee in *Al-Mutawwilaat*; Al-Haafiz Al-Baihaqee, in *Al-Ba'ath Wan-Nushoor*; Al-Haafiz Abu Moosa Al-Madeenee, in *Al-Mutawwilaat*. He related it through many chains from Ismaa'eel ibn Raafai', the storyteller of Al-Madeenah. He was spoken of negatively for that very reason (that he was a storyteller), and some of the wordings are different and have *Nakaarah* to them. I clarified

the different chains of this *Hadeeth* in a section all by itself.

Ismaa'eel ibn Raafai' Al-Madeenee (the said storyteller) is not from the fabricators. It seems as if he gathered this *Hadeeth* from different chains and places. He gathered them and related them in one text. He used to relate it in the form of a story to the people of Al-Madeenah. Some of the most eminent people of his era attended his gathering, and some of the formidable ones — such as Abee 'Aasim An-Nabeel, Al-Waleed ibn Muslim, Makkee Ibn Ibraaheem, Muhammand Ibn Shu'aib Ibn Saaboor, his slave Ibn Sulaimaan, and others — related it from him. After relating this narration in its entirety, Al-Haafiz Ibn Moosa Al-Madeenee said, "Even though there are those from the chain of narrators of this *Hadeeth* that are spoken about, most of what is in it is related separately with established chains." He then spoke about what is strange from it. And here, we will speak about it, one chapter at a time.



The Different Times That The Horn Is Blown, And Nothing Remains From A Human Being Except For *'Ajbudh-Dhanab* (The Lowest Bone On The Spinal Cord)

The horn (or Trumpet) will be blown three times: the blowing of the terror, the blowing of the swooning away, and the blowing of the resurrection. We clarified all of this in the long *Hadeeth* about the horn.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Between the two times the horn is blown is forty." Abu Hurairah ﷺ was asked, "Forty days?" He ﷺ said, "I refuse (i.e., I refuse to comment on this, for I cannot say for sure whether it is forty days, months, or years. All that I know is that it is forty)." Then he was asked, "Forty months?" He ﷺ said, "I refuse." Then he was asked, "Forty years?" And he ﷺ said, "I refuse." The Prophet ﷺ then said, "Then Allah sends water down from the sky, and they (mankind) will grow like vegetables. And everything from man decomposes except for one bone: *'Ajbudh-Dhanab* (the lowest bone on the spinal

cord), and from it the creation will be made again on the Day of Resurrection." (*Muslim*) Bukhaaree related the same through a different chain of narrators. What is related here about '*Ajbudh-Dhanab* and about the creation being made again from it on the Day of Resurrection is also established in the narration of Ahmad from Abu Hurairah ﷺ.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Every part of the son of Adam decomposes, being eaten by the earth except for Ajbudh-Dhanab (the lowest bone on the spinal cord). From it man was created and from it he will be put together again." (*Ahmad*) Ahmad alone related it but it fulfills the condition of Muslim.

Abu Sa'eed ﷺ reported that the Messenger of Allah ﷺ said, "The earth will eat all parts of man except for *Ajbudh-Dhanab* (the lowest bone on the spinal cord)." It was said, "And what is it, O Messenger of Allah?" The Messenger of Allah ﷺ said, "Like a mustard kernel, and from it they will grow."

The purpose here is to mention the two times the Trumpet will be blown; between them there is a period of 40 days, months, or years. The two said blows are — and Allah knows best — the blowing of swooning away and the blowing for the resurrection, which is proven by the mention of the water falling down between them. Another proof is the mention of the '*Ajbudh-Dhanab*, from which man was created and from which man will be brought together again on the Day of Resurrection. It is still possible, however, that the blowing of terror and the blowing of swooning away are intended here. At any rate, there must be a period separating between the blowing of terror and the blowing of swooning away. In the *Hadeeth* of the horn, it is mentioned that between them there will occur great matters.

From The Terrors Of The Day Of Resurrection

One such terror is the shaking of the earth and its inhabitants, which will rock them to the left and to the right. Allah ﷻ said:

﴿إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ۝ وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ۝ وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا﴾

"When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens, and man will say: "What is the matter with it?"[1]

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمْۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَيْءٌ عَظِيمٌ ○ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾

"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgment) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah"[2]

﴿إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ○ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ○ خَافِضَةٌ رَّافِعَةٌ ○ إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ○ وَبُسَّتِ ٱلْجِبَالُ بَسًّا ○ فَكَانَتْ هَبَآءً مُّنۢبَثًّا ○ وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً﴾

"When the Event (i.e. the Day of Resurrection) befalls. And there can be no denying of its befalling. It will bring low (some); (and others) it will exalt; when the earth will be shaken with a terrible shake. And the mountains will be powdered to dust so that they will become floating dust particles. And you (all) will be in three kinds (i.e. separate groups)."[3]

Because the blowing of terror is from the very early stages of the Resurrection, the name, 'The Day of Resurrection' is appropriate to it and to what follows. Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "And the Hour shall arrive when two men will have spread a garment between them, but they will not make the transaction for it, nor will they fold it. The Hour will indeed arrive when a man goes with the milk of his *Liqhah* (camel that gives a lot

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[1] Qur'an 99:1-3.
[2] Qur'an 22:1,2.
[3] Qur'an 56:1-7.

of milk) but he will not taste it. And the Hour will indeed arrive when one is plastering his basin, but he will not drink from it. And the Hour will indeed arrive when one raises food to his mouth but he will not taste it." (*Bukhaaree*)

This applies to what is before the blowing of the terror, so that blowing is here referred to as the Hour, and that is because it is from its early stages. We have previously related the *Hadeeth* in which it is mentioned that the people of the end of times are the worst of people and upon them the Hour will arrive.

In the previous *Hadeeth* of the horn that is related by Ibn Raafai', it is mentioned that the sky will be cleft asunder between the blowing of the terror and the blowing of the swooning away; also, the stars will scatter, and the sun and the moon will be eclipsed. What is apparent — and Allah knows best — is that this will be after the blowing of the swooning away. Allah ﷻ said:

﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ○ وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ○ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ﴾

"On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible. And you will see the Mujrimun (criminals, disbelievers in the Oneness of Allah, etc.) that Day bound together in fetters; (Muqarranun in fetters; mean: — with their hands and feet tied to their necks with chains.) Their garments will be of pitch, and fire will cover their faces." (Qur'an 14:48-50)

﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ○ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ﴾

"When the heaven is split asunder, and listens and obeys its Lord, — and it must do so."[1]

﴿فَإِذَا بَرِقَ ٱلْبَصَرُ ○ وَخَسَفَ ٱلْقَمَرُ ○ وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ○ يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ○ كَلَّا لَا وَزَرَ ○ إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ○ يُنَبَّؤُا۟ ٱلْإِنسَٰنُ

[1] Qur'an 84:1-2.

يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ○ بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ○ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ﴾

"So, when the sight shall be dazed, and the moon will be eclipsed, and the sun and moon will be joined together (by going one into the other or folded up or deprived of their light, etc.) On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord (Alone) will be the place of rest that Day. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions). Nay! Man will be a witness against himself (as his body parts (skin, hands, legs, etc.) will speak about his deeds). Though he may put forth his excuses (to cover his evil deeds)"[1]

We will later on establish that all of this will occur after the blowing of the swooning away. As for the shaking of the earth and its splitting that will result from that shaking and the fleeing of the people to its different regions, it is appropriate that that will all occur after the blowing of the terror but before the blowing of the swooning away. Mentioning the believer from Fir'aoun's family, Allah ﷻ said:

﴿وَيَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ○ يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ﴾

"And, O my people! Verily! I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise). A Day when you will turn your backs and flee having no protector from Allah"[2]

And Allah ﷻ said:

﴿يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ○ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ○ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾

[1] Qur'an 75:7-15.

[2] Qur'an 40:32-33.

"O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah)! Then which of the Blessings of your Lord will you both (jinn and men) deny? There will be sent against you smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves. Then which of the Blessings of your Lord will you both (jinn and men) deny?"[1]

We have hitherto related the *Hadeeth* of Abu Shuraihah Hudhaifah ibn Usaid, a *Hadeeth* that is related in *Musnad Ahmad*, *Saheeh Muslim*, and the Four *Sunan*. In it, the Messenger of Allah ﷺ said, "Indeed, the Hour will not arrive until you see ten Signs." He then began enumerating them until he ﷺ said, "And the last of them is a fire them will emerge from the floor of 'Adn; it will steer people to the place of gathering." This fire will steer those who are present and alive at the end of times, steering them from all regions of the earth to the land of Ash-Sham (Syria and surrounding areas), the land of the gathering.

The Mention Of The Fire And How It Will Gather The People To Ash-Sham

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "The people will be gathered upon three groups; they will be hopeful and fearful. There will be two on a camel, three on a camel, and ten on a camel. The fire will gather the rest of them. It will be with them in the day wherever it is they take their noon nap, and it will spend the night with them wherever it is they spend the night." (*Bukhaaree* and *Muslim*)

In the narration of Ahmad, 'Abdullah ibn Salaam ﷺ asked the Messenger of Allah ﷺ about the first Signs of the Hour. He ﷺ said, "A fire that will gather the people from the east to the west." (*Ahmad*)

On The Day Of Resurrection People Will Be Gathered Into Three Categories

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "The

[1] Qur'an 55:33-36.

people will be gathered on the Day of Resurrection, and they will be of three kinds: a category that will walk, a category that will ride, and a category that will (move) on their faces." The Companions ﷺ asked, "O Messenger of Allah ﷺ, and how will they walk on their faces?" He ﷺ said, "Indeed, the One Who made them walk on their legs is capable of making them walk on their faces. With their faces they will shield themselves from every high place and every thorn." (*Ahmad*)

'Abdullah ibn 'Umar ﷺ said, "I heard the Messenger of Allah ﷺ say, 'Indeed there will be Hijrah (migration) after *Hijrah,* people will betake themselves to the place of Ibraaheem's migration. None shall remain on earth except for its most evil inhabitants. Their lands will expel them, and the fire will gather them with the apes and pigs. It will spend the night with them wherever it is they spend the night, and it will spend the day with them wherever it is they take their day nap. And it will eat those who remain behind.'" (*Ahmad*)

Abu Shuraihah Huzaifah ibn Usaid Al-Ghaffaaree ﷺ reported that he heard Abu Dharr Al-Ghaffaaree ﷺ recite this Verse:

﴿دُونِهِۦۖ وَنَحۡشُرُهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ عَلَىٰ وُجُوهِهِمۡ عُمۡيٗا وَبُكۡمٗا وَصُمّٗاۖ﴾

"And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf".[1]

Abu Dharr ﷺ then said, "As-Saadiq Al-Masdooq (Muhammad ﷺ) said to me, 'Indeed the people will be gathered on the Day of Resurrection in three groups: one group will be fed, will be clothed, and will be riding; another group will be walking and striving; and the angels will drag another group on their faces.' We said, 'We know these two, but what is that matter with those who are walking and striving?' He ﷺ said, 'Allah will send death to mounts, until there remains no mount. A man will give his attractive garden for a camel that no longer gives off milk, upon which is *Al-Qatab* (what is placed on the hump of a camel and below the rider)." (*At-Tabaraanee*)

Mu'aawiyah ibn Humaidah Al-Qushairee ﷺ related that the Messenger of Allah ﷺ said, "They will be gathered here — and he ﷺ signaled with his hand toward Ash-Sham — walking, riding,

[1] Qur'an 17:97.

and passing on their faces, and they will be displayed before Allah. And upon their mouths will be Al-Fidaam (a covering, which in this instance is meant to prevent them from speaking)." (*Ahmad*)

The phrasing of the previous narrations indicates that the gathering referred to is the gathering of those who are present when the world comes to an end. The place of gathering for them will be the land of Ash-Sham (Syria and surrounding areas). They will be of three categories; a group will be gathered, fed, and clothed, and they will be upon mounts; a group will be walking sometimes and riding sometimes. They will take turns riding on a single mount, as has been mentioned in *Bukhaaree* and *Muslim*. There will be two on a camel, three on a camel, and ten on a camel; this means that they will take turns riding because there will be few mounts. And the fire will gather the rest of them, and it is that fire which will emerge from the floor of 'Ad'n. It will encompass the people from behind them, and it will steer them from all directions to the land of the gathering. As for those who remain behind from them, the fire will eat them. This all goes to prove that these occurrences will take place at the end of this world, when people will eat and drink, and when they will ride on level mounts and other mounts as well. That the fire mentioned occurs at the end of this world is further proven by the fact that the fire will destroy those who remain behind. If all of that were indeed for after the blowing of the resurrection, there would not remain death, a mount that travels, eating or drinking, or even clothing for the *'Arasaat*. What is indeed bewildering is that after having related most of these *Ahaadeeth*, Al-Haafiz Abu Bakr Al-Baihaqee said the aforementioned riding refers to the Day of Resurrection. He mentioned the following proof to support his opinion:

﴿يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا ○ وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا﴾

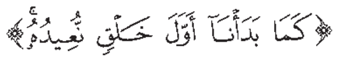
"The Day We shall gather the Muttaqun (pious) unto the Most Beneficent (Allah), like a delegate (presented before a king for honor). And We shall drive the Mujrimun (polytheists, sinners, criminals, disbelievers in the Oneness of Allah, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water)."[1]

[1] Qur'an 19:85-86.

On The Day Of Resurrection When People Will Be Gathered, They Will Be Barefooted, Naked, And Uncircumcised

How can his declared *Tafseer* of the verse be correct when it is mentioned in the *Hadeeth* that, "From them, there will be two on a camel, three on a camel, and ten on a camel." Furthermore, it was clearly mentioned that the reason why there is more than one per camel is because there is a shortage of mounts (which is appropriate for this world). And Allah ﷻ knows best. The superior mounts from Paradise that the believers will ride from *Al-'Arasaat* to the Paradise constitute another matter altogether. And we will clarify this in a later section.

In another *Hadeeth,* which is related through different chains from a group of Companions — such as Ibn 'Abbaas ﷺ, Ibn Mas'ood ﷺ, 'Aaisha ﷺ, and others — the following is mentioned: "Indeed when you will be gathered, you will be barefooted, naked, and uncircumcised."



"As We began the first creation, We shall repeat it.[1]

The gathering we discussed previously is not the gathering we are discussing here, which is the gathering on the Day of Resurrection, after the blowing of the resurrection. People will stand up from their graves, barefooted, naked, and uncircumcised; on the other hand, the disbelievers will be gathered to the Hellfire, and they will all be thirsty. Allah ﷻ says:

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَاهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا﴾

"And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf, their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire."[2]

This will occur when they are in the place of gathering and Allah ﷻ commands them to the Fire. We will clarify this further later on,

[1] Qur'an 21:104.

[2] Qur'an 17:97.

Insha Allah. And we completely depend upon and trust in Allah ﷻ.

In the long *Hadeeth* of the horn, it is mentioned that the dead will not perceive or feel what is happening when the blowing of the terror takes place. The living ones will only perceive it, and from them Allah ﷻ exempted the martyrs, for they are alive with Allah ﷻ, being provided for. So they will perceive it, but they will not be terrorized by it. Similarly, they will not pass out because of the blowing of the *Sa'aq* (swooning away).

The *Mufassiroon* do not, however, agree as to who is exempted from the said terror. One opinion, as is expressed clearly, is that they are the martyrs. It is said that they are Jibreel, Meekaaeel, Israafeel, and the angel of death. According to another opinion, it is held that they are the bearers of the Throne. Other opinions are held as well, and Allah ﷻ knows best.

In the long *Hadeeth* of the horn, it is mentioned that the waiting period for the people of the world is prolonged between the blowing of the terror and the blowing of the swooning away. People will witness the terrifying events that will take place. And as a result, all those who are present then will die — both the inhabitants of the heavens and the inhabitants of the earth. This includes *jinns*, mankind, and angels alike, except for those whom Allah ﷻ wills. It is held by some that they are the bearers of the throne, Jibreel, Meekaaeel, and Israafeel; among the other opinions, it is held that they are the martyrs. Allah ﷻ said:

﴿وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَـٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ﴾

"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah will. Then it will be blown a second time and behold, they will be standing, looking on (waiting)."[1]

And Allah ﷻ said:

﴿فَإِذَا نُفِخَ فِي ٱلصُّورِ نَفْخَةٌ وَٰحِدَةٌ ۝ وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ۝ فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ۝ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۝

[1] Qur'an 39:68.

وَالْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ ۝ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ﴾

"Then when the Trumpet will be blown with one blowing (the first one), And the earth and mountains shall be removed from their places, and crushed with a single crushing, Then on that Day shall the (Great) Event befall, And the heaven will split asunder, for that Day it (the heaven will be frail (weak), and torn up, And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. That Day shall you be brought to Judgment, not a secret of you will be hidden."[1]

In the *Hadeeth* of the horn, the following is mentioned: "Then Allah will order Israafeel to blow the blowing of the swooning away. He will blow, and except for those whom Allah ﷻ wills, the inhabitants of the heavens and the earth will swoon away. Allah ﷻ will say, and He is most knowledgeable regarding who remains, 'And who is left.' The angel will say, 'O my Lord, You, the Ever-Living, Who never dies, remains, the bearers of Your throne remain, and Jibreel and Meekaaeel remain..." Then Allah will order him to take the soul of Jibreel and of Meekaaeel, and then Allah (ﷻ) will order him take the life of the throne bearers, and then Allah ﷻ will order him to die, and he will be the last of the creation to die.

Abu Hurairah ؓ related that the Prophet ﷺ said, "Indeed, Allah ﷻ will say to the angel of death, "Verily, you are a creature from my creation. I created you for the purpose that you have seen, so die and then do not live." Abu Bakr ibn Abee Ad-Dunyaa related this narration.

Muhammad ibn Ka'ab related the narration as it reached him: "Die a death after which you will never live again. He (the angel) will let out a scream at that point. Were the inhabitants of the heavens and the earth to hear it, they would have died from the terror of it.

Al-Haafiz Abu Moosa Al-Madeenee said, "Ismaa'eel ibn Raafai' was not followed in this wording; in fact, most narrations did not word it in this way." But some have related the narration along the lines of the following meaning: "Die a death after which you will never live again," meaning, there will never be an angel of death

[1] Qur'an 69:13-18.

henceforward because there will never again be death after this day. The following narration is established in *As-Saheeh*: "Death will be brought on the Day of Resurrection in the form of a ram that is *Amlah* (it has a mix of whiteness and blackness to it), and it will be slaughtered between Paradise and the Hellfire. Then it will be said, 'O people of the Hellfire, eternal life without death; and O people of Paradise, eternal life without death.'"

The angel of death will perish, so that never again after him will there be an angel of death. And Allah ﷻ knows best. Suppose that the above wording is authentically related from the Prophet ﷺ, the apparent meaning, then, is that he will never again live after that. Even if we suppose the *Hadeeth* is authentic, this interpretation of it is improbable.



Regarding The *Hadeeth* Of The Horn

The following is a section from the *Hadeeth* of the horn: "When no one remains except for Allah, the One, the Irresistible, the One, the Sole Self-Sufficient Master (Whom all creatures need, He neither eats nor drinks): He begets not, nor was He begotten. And there is none co-equal or comparable unto Him. He ﷻ will be the last just as He was the first. He will fold the heavens and the earth like the folding of the registry for a book. Then he will spread them and then wrap them three times. He ﷻ will say, 'I am the All-Mighty (Al-Jabbaar),' three times. Then He ﷻ will call, 'Whose is the kingdom this Day?' He ﷻ will call out (with this question) three times, and no one will answer Him. He ﷻ will say to Himself, 'It is Allah's, the One, the Irresistible!'" And Allah ﷻ said:

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ﴾

"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by

His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!"[1]

﴿يَوْمَ نَطْوِي ٱلسَّمَآءَ كَطَيِّ ٱلسِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ ۚ وَعْدًا عَلَيْنَآ ۚ إِنَّا كُنَّا فَٰعِلِينَ﴾

"And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it."[2]

﴿هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

"He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing"[3]

﴿رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِي ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ ۝ يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَيْءٌ ۚ لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ۝ ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ۝﴾

"(He is Allah) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Inspiration by His Command to any of His slaves He wills, that he (the person who receives inspiration) may warn (men) of the Day of Mutual Meeting (i.e. The Day of Resurrection). The Day when they will (all) come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day? (Allah Himself will reply to His Question): It is Allah's, the One, the Irresistible! This Day shall every person be recompensed for what he earned. No injustice (shall be done to anybody). Truly, Allah is Swift in reckoning."[4]

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[1] Qur'an 39:67.
[2] Qur'an 21:104.
[3] Qur'an 57:3.
[4] Qur'an 40:15-17.

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "Allah will grasp the earth, fold the sky with His Right, and say, "I am the King, I am the All-Mighty! Where are the kings of the earth? Where are the tyrants? Where are the haughty ones?" (*Bukhaaree* and *Muslim*)

Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said, "Indeed Allah will grasp the heavens with His Right, and then will say, "I am the King." (*Bukhaaree* and *Muslim*) In another narration, Ibn 'Umar ﷺ reported that one day, the Messenger of Allah ﷺ recited this Verse on the *Minbar* (pulpit):

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ﴾

> *"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!"*[1]

The Messenger of Allah ﷺ said such with his hand, moving it forward and turning it around; the Lord will glorify Himself: "I am the All-Mighty! I am Al-Mutakabbir (the Omnipotent)! I am the Most Powerful! I am the Most Generous!" The Minbar shook with the Messenger of Allah ﷺ on it. Ibn 'Umar ﷺ said, "We said, 'It will fall down with him.'" Imam Ahmad and Muslim related this narration, and the wording is that of the former.



He ﷺ said in the *Hadeeth* of the horn: The earth will be changed to another earth. Then He ﷻ will unfold, even out, spread, and then extend it, like the extending of tanned leather..."

Allah ﷻ said:

﴿لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا﴾

[1] Qur'an 39:67.

"You will see therein nothing crooked or curved."[1]

Then Allah will drive out the creation, and they will end up in the one that replaced it (in the earth that replaced it). Allah ﷻ said:

﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾

"On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible."[2]

'Aaisha ﷺ reported that the Messenger of Allah ﷺ was asked, "Where will the people be when the earth and the heavens will be replaced?" He ﷺ said, "In the darkness before the bridge." (*Muslim*)

The changing of the earth might have a meaning other than the one mentioned in the aforesaid *Hadeeth*: the features and characteristics of the earth will undergo a change between the two blows of the horn, the blowing of the swooning away and the blowing of the resurrection. The mountains will move and the earth will shake, and then all will become a single plane, with no crookedness therein, no hills, and no valleys. Allah ﷻ said:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ○ فَيَذَرُهَا قَاعًا صَفْصَفًا ○ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا﴾

"And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust. Then He shall leave it as a level smooth plain. You will see therein nothing crooked or curved."[3]

This means that it will be smooth, with no lowness or highness to the land.

And Allah ﷻ said:

﴿وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا﴾

"And the mountains shall be moved away from their places and they will be as if they were a mirage."[4]

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[1] Qur'an 20:107.
[2] Qur'an 14:48.
[3] Qur'an 20:105-107.
[4] Qur'an 78:20.

﴿وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ﴾

"And the mountains will be like carded wool."[1]

﴿وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً﴾

"And the earth and mountains shall be removed from their places, and crushed with a single crushing."[2]

And Allah ﷻ said:

﴿وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ۝ وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا﴾

"And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind. And they will be set before your Lord in (lines as) rows, (and Allah will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."[3]



The Prophet ﷺ said in the *Hadeeth* of the trumpet: "Then Allah will send water from underneath the Throne, and then the sky will give rain for forty days, until the water will be above you by 12 arm-spans. Then Allah ﷻ will order for bodies to grow, like the growing of *At-Taraatheeth* (small Egyptian cucumbers) or like the growing of vegetables.

In a previously mentioned *Hadeeth* related by 'Abdullah ibn 'Umar ؓ, the Messenger of Allah ﷺ said, "Then the horn (Trumpet) will be blown, no one will hear it except that he tilts his head forward and back ward. And the first to hear it is a man who is plastering his

[1] Qur'an 101:5.
[2] Qur'an 69:14.
[3] Qur'an 18:47-48.

basin, and he will swoon away. Everyone that hears it will swoon away. Then Allah ﷻ will send rain that is like dewdrops or the shade. From it the bodies of the creation will grow. Then it will be blown into another time, and they will be standing, looking. Then it will be said, 'O people, come to your Lord!'" (*Ahmad* and *Muslim*)

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Between the two times the horn is blown is forty." Abu Hurairah ﷺ was asked, "Forty days?" He ﷺ said, "I refuse (i.e., I refuse to comment on this, for I cannot say for sure whether it is forty days, months, or years. All that I know is that it is forty)." Then he was asked, "Forty months?" He ﷺ said, "I refuse." Then he was asked, "Forty years?" And he ﷺ said, "I refuse. (This third refusal is related in the narration of Muslim.)" The Prophet ﷺ then said, "And everything from man decomposes except for one bone: *'Ajbudh-Dhanab* (the lowest bone on the spinal cord), and from it the creation will be made again." (*Bukhaaree*) Muslim narrated it but the end of his narration is slightly different: "Then Allah sends water down from the sky, and they (the creation) will grow like vegetables. And everything from man decomposes except for one bone: *'Ajbudh-Dhanab* (the lowest bone on the spinal cord), and from it the creation will be made again on the Day of Resurrection."

Ubai Ibn Ka'ab ﷺ said, "Six signs before the Day of Resurrection. While the people are in their marketplaces, the light of the sun will depart. While they are upon that state, the mountains will fall onto the face of the earth. It will shake, tremble, and intermingle. The jinn will take recourse to mankind, and mankind will take recourse to jinn. Animals and beasts and birds will intermingle, and will surge into one another. Allah ﷻ said:

﴿وَإِذَا ٱلْوُحُوشُ حُشِرَتْ﴾

"And when the wild beasts shall be gathered together."[1]

﴿وَإِذَا ٱلْعِشَارُ عُطِّلَتْ﴾

"And when the pregnant she-camels shall be neglected."[2]

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[1] Qur'an 81:5.
[2] Qur'an 81:4.

﴿وَإِذَا ٱلْبِحَارُ سُجِّرَتْ﴾

"And when the seas shall become as blazing Fire or shall overflow."[1]

"The jinn will say to mankind, 'We come to you with news.' They will go to the sea, and it will be like a blazing fire. While they are upon that state, the earth will split and make one crack that reaches the lower seventh earth, and reaches the highest seventh sky. And when they are upon that state, a wind will come to them and make them die." Abu Bakr Ibn Abee Ad-Dunyaa related this narration.

'Ataa Ibn Yazeed As-Saksakee said, "After taking the life of 'Eesa ibn Maryam and when the Hour will be near at hand, Allah will send a good wind, which will take the soul of every believer. Only the most evil of people will remain; they will do lewd acts in the open just as donkeys do: upon them the Hour will arrive. When they are upon that condition, Allah will send a tremor to the people of the earth, and it will shake their feet and their abodes. Mankind, the jinn, and the devils will come out, each seeking a way out. They will go to the Western Khaafiq, and they will find that it is blocked, and over it are defenders. Then they will return to the people, and while they are upon that condition, the Hour will *Sharraqat* upon them (arrive upon them, perhaps meaning from the east). They will hear a caller call out, 'O people, the Event is come to pass, so seek not to hasten it.' A woman will not be listening more attentively than the infant in her lap. Then the trumpet will be blown, and those in the heavens and the earth will swoon away, except for those whom Allah ﷻ exempts." Ibn Abu Ad-Dunyaa related this narration.

Fudaalah ibn 'Ubaid ؓ and 'Uqbah ibn 'Aamir ؓ related that the Prophet ﷺ said, "A black cloud, like a shield, will rise over you from the direction of the west. It will continue to rise and rise until it fills the clouds. And a caller will call out, 'O people, indeed the Matter of Allah has indeed arrived.' By the One Who has my soul in His hand, two men will spread out a garment (to trade it) and they will not fold it. And a man will be plastering his basin, but he will not drink from it. And a man will milk his *Liqhah* (a camel that gives off much milk), but he will not drink anything from it." Ibn Abu Ad-

[1] Qur'an 81:6.

Dunyaa related this narration as well.

'Abdullah ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said, "Whosoever it pleases to look at the Day of Resurrection with the vision of the eye, then let him recite:

﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ﴾

"When the sun Kuwwirat (wound round and lost its light is overthrown)."[1]

﴿إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ﴾

"When the heaven is cleft asunder."[2]

﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾

"When the heaven is split asunder."[3]

Ibn Abu Ad-Dunyaa related this narration, and it is also related by Ahmad and At-Tirmidhee through another chain.

The Blowing Of The Resurrection

Allah ﷻ said:

﴿وَنُفِخَ فِى ٱلصُّورِ فَصَعِقَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ○ وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ○ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ﴾

"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time and behold, they will be standing, looking on (waiting). And the earth will shine with the light of its Lord (Allah, when He will come to judge among

[1] Qur'an 81:1.
[2] Qur'an 82:1.
[3] Qur'an 84:1.

men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. And each person will be paid in full of what he did; and He is Best Aware of what they do."[1]

﴿يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ○ وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ○ وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا﴾

"The Day when the Trumpet will be blown, and you shall come forth in crowds (groups); and the heaven shall be opened, and it will become as gates, and the mountains shall be moved away from their places and they will be as if they were a mirage."[2]

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا﴾

"On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!"[3]

﴿فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ○ فَإِذَا هُم بِٱلسَّاهِرَةِ﴾

"But only, it will be a single Zajrah (shout (i.e., the second blowing of the Trumpet)). When behold, they find themselves over the earth alive after their death."[4]

﴿وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ○ قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ○ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ○ فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾

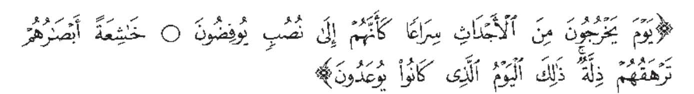
"And the Trumpet will be blown (i.e. the second blowing) and behold! From the graves they will come out quickly to their Lord.

[1] Qur'an 39:67-70.
[2] Qur'an 78:18-20.
[3] Qur'an 17:52.
[4] Qur'an 79:13 -14.

They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Beneficent (Allah) had promised, and Messengers spoke truth!" It will be but a single Saihah (shout, etc.), so behold! They will all be brought up before Us! This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do."[1]

In the *Hadeeth* of the horn, after the blowing of the swooning away, after only the Ever-Living, Who does not die, remains — and He was before all things and after all things — after the earth and the heavens are changed between the two blows, Allah ﷻ then orders for water to be sent down, and from it bodies grow and become formed in their graves, just as they were in the world, but now without souls. Then the *Hadeeth* continues with Allah ﷻ saying, " 'Let the bearers of the Throne live, and they will live (i.e. come back to life).' Then He ﷻ will order Israafeel, who will then take the horn and place it on his mouth. Then Allah will say, 'Let Jibreel and Meekaaeel live', and they will come back to life. Then Allah will call the souls. They will be brought, and the souls of the believers are glowing with light and the others will be darkness. He will grasp them all and throw them in the horn (trumpet). Then Allah will order Israafeel to blow the blowing of resurrection, and he will blow (the horn). The souls will come out as if they are bees; they will have filled what is between the heavens and the earth. Allah ﷻ will say, 'By My Greatness and Majesty, each soul will indeed return to the body that it inhabited in the world.' The souls will head toward the bodies, and they will enter into the noses, moving in the body like poison flows in a poisonous (creature). Then the earth will split for you, and I am the first for whom the earth will split."

They will come out quickly towards their Lord, looking fearfully at the caller. The disbelievers will say that it is a most difficult day. Every person will be barefooted, naked, and uncircumcised. And Allah ﷻ said:



[1] Qur'an 36:51-54.

"The Day when they will come out of the graves quickly as racing to a goal, with their eyes lowered in fear and humility – ignominy covering them (all over)! That is the Day which they were promised!"[1]

﴿وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ۝ يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ ۝ إِنَّا نَحْنُ نُحْيِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ۝ يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ﴾

"And listen on the Day when the caller will call from a near place, the Day when they will hear As-Saihah (shout, etc.) in truth, that will be the Day of coming out (from the graves i.e. the Day of Resurrection). Verily, We it is Who give life and cause death; and to Us is the final return, - on the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us."[2]

﴿فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ نُّكُرٍ ۝ خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ۝ مُّهْطِعِينَ إِلَى ٱلدَّاعِ يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ﴾

"So (O Muhammad ﷺ) withdraw from them. The Day that the caller will call (them) to a terrible thing. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad. Hastening towards the caller, the disbelievers will say, "This is a hard Day.""[3]

﴿مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ﴾

"Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again."[4]

﴿فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ﴾

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[1] Qur'an 70:43,44).
[2] Qur'an 50:41-44.
[3] Qur'an 54:6-8.
[4] Qur'an20: 55.

"Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected).""[1]

﴿وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتٗا ۝ ثُمَّ يُعِيدُكُمۡ فِيهَا وَيُخۡرِجُكُمۡ إِخۡرَاجٗا﴾

"And Allah has brought you forth from the (dust of) earth. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)"[2]

﴿يَوۡمَ يُنفَخُ فِي ٱلصُّورِ فَتَأۡتُونَ أَفۡوَاجٗا﴾

"The Day when the Trumpet will be blown, and you shall come forth in crowds (groups)."[3]

'Abdullah ibn Mas'ood ؓ said, "A violent, bitter, cold wind will be sent; no believer will be left on earth except that that wind will envelop him. Then the Hour will arrive upon the people. An angel with the horn will stand between the heaven and the earth, and he will blow into it. Every single creation in the heaven and in the earth will die. Then whatsoever Allah wills will occur between the two blows. Then Allah will send water from underneath the Throne. Their bodies and flesh will grow from that water, just as (crops of) the earth grows from irrigation." Then Ibn Mas'ood ؓ recited:

﴿كَذَٰلِكَ ٱلنُّشُورُ﴾

"As such (will be) the Resurrection!"[4]

"Then an angel will stand with the horn between the heaven and the earth, and he will blow. Each soul will head to its body and enter into it. And then they will rise, standing to the Lord of all that exists." Ibn Abu Ad-Dunyaa reported this narration.

Wahb ibn Munabbah said, "They will decompose in the graves, and when they hear the shout, the souls will return to the bodies and joints, some of them to the others. When they hear the second blowing, the people will rise, standing on their legs. They will shake off the dirt from their heads, and the believers will say, 'How perfect

[1] Qur'an 7:25.
[2] Qur'an 71:17-18.
[3] Quran 78:18.
[4] Qur'an 35:9.

You are! We did not worship You as You truly deserve to be worshipped.'"

Ahaadeeth About The Resurrection

Sufyaan Ath-Thauree reported that 'Abdullah ﷺ said, "A violent, bitter, cold wind will be sent; no believer will be left on earth except that that wind will envelop him. Then the Hour will arrive upon the people. An angel with the Horn will stand between the heaven and the earth, and he will blow into it. Every single created being in the heaven and in the earth will die. Then whatsoever Allah wills will occur between the two blows. Then Allah will send water from underneath the Throne. Their bodies and flesh will grow from that water, just as (crops of) the earth grows forth from the soil." Then Ibn Mas'ood ﷺ recited:

﴿وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَسُقْنَٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ ٱلنُّشُورُ﴾

"And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!"[1]

"Then an angel will stand with the horn between the heaven and the earth, and he will blow. Each soul will head to its body and enter into it. And then they will come, standing to the Lord of all that exists."

Ibn Rizzeen ﷺ said, "I said, 'O Messenger of Allah, how will Allah bring life to the dead? And what is the sign of that in His creation?' He ﷺ said, 'O Aba Rizzeen, did you not pass by a valley that was barren with dryness and then (later on) you passed by it, and it had a river and was green?' I said, 'Yes.' He ﷺ said, 'Then that is how Allah brings life to the dead, and that is His sign in His creation.'" Ibn Abee Ad-Dunyaa related this narration, and Imam Ahmad related the same or a similar narration through a different chain of narrators.

Imam Ahmad related the same *Hadeeth* through another chain of narrators; in it, Abu Rizzeen Al-'Uqailee said, "I went to the

[1] Qur'an 35:9.

Messenger of Allah ﷺ and said, 'O Messenger of Allah, how does Allah bring life to the dead?' He ﷺ said, 'You have passed by a land from your land that was barren, and when you later on passed by it, it was fertile?' I said, 'Yes.' He ﷺ said, 'And such will be the resurrection.' I said, 'O Messenger of Allah, what is *Eemaan*?' He ﷺ said, 'For you to bear witness that none has the right to be worshipped but Allah alone, and He has no partner, and that Muhammad is His slave and Messenger; for Allah and His Messenger to be more beloved to you than anyone else; for it to be more beloved to you to burn in the Hellfire than for you to associate partners with Allah; for you to love one who is not a relation, loving him for no reason other than for Allah — if you are like that, then the love of *Eemaan* has entered your heart like the love of water enters the thirsty one on a sweltering, hot day.' I said, 'O Messenger of Allah, how can I know that I am a believer?' He ﷺ said, 'There is no slave from my nation or from the nation who does a good deed and knows that it is a good deed and that Allah will reward him well for it, and who perpetrates a sin and then knows that it is a sin, and then seeks forgiveness from Allah and knows that none can forgive except He ﷻ — except that he is a believer.'" (*Ahmad*)

Al-Waleed ibn Muslim said, "*Ahaadeeth* and narrations have been gathered that attest to the *Hadeeth* of the horn in its different parts. Regarding this verse,

﴿وَٱسۡتَمِعۡ يَوۡمَ يُنَادِ ٱلۡمُنَادِ مِن مَّكَانٖ قَرِيبٖ﴾

> *"And listen on the Day when he caller will call from a near place"*[1]

Sa'eed ibn Basheer related that Qataadah said, "An angel will stand on the rock of Jerusalem, calling out, 'O decomposed bones and broken limbs, Allah indeed orders you to the rendering of the judgment.'" Qataadah said, "The punishment of the grave will not change for the people of the graves until the time between the blowing of the swooning away and the blowing of the resurrection."

And that is why the disbeliever will say when he is raised:

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[1] Qur'an 50:41.

﴿يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ﴾

"Woe to us! Who has raised us up from our place of sleep." This is referring to that period, and the believer will say to him: "This is what the Most Beneficent (Allah) had promised, and Messengers spoke truth!"[1]

Abu Muhkam Al-Jasaree, who was a wise man, once gathered with his brothers, when he recited this Verse:

﴿وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ○ قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ﴾

"And the Trumpet will be blown (i.e. the second blowing) and behold! From the graves they will come out quickly to their Lord. They will say: "Woe to us! Who has raised us up from our place of sleep."[2]

He cried and then said, "...For the entire duration in which they remained in the *Barzakh*, they were in pain and they were being punished in their graves. They only said, 'Woe to us,' because they were headed to a greater catastrophe for them. That is why they played down the punishment in the grave, calling it 'sleep.' And there is a proof for that in the Qur'an: *"But when there comes the greatest catastrophe (i.e. the Day of Recompense, etc.)"* He then cried until his beard was soaked. Abu Bakr ibn Abee Ad-Dunyaa related this narration.

Abu Idrees Al-Khoolaanee ﵀ said, "During the period of ignorance, people gathered to *Mashaayikh* somewhere between Iraq and Ash-Sham. A *Shaikh* among them stood and said, "O people, you are all dying, and then you will be raised to face judgment and accountability." A man stood up and said, "By Allah, I saw a man, whom Allah will never resurrect. He fell from his mount during one of the seasons of the Arabs. His camels trampled him with their feet, animals with their hoofs, and men with their legs, until he decomposed without even a fingertip from him remaining." The *Shaikh* said to him, "You are a people...whose certainty of faith

[1] Qur'an 36:52.

[2] Qur'an 36:51.

is weak and whose deeds are few. Had a hyena taken that decomposed body and ate it, and then defecated it; then had dogs came and ate that, after which they defecated it; and then had animals who eat animal excrement came and ate them... then on the Day of Resurrection, Allah would order everything that took anything from him to return it, and they would all return it. Then Allah would raise him so that he faces judgment and receives his reward."

A harsh old man who still had not accepted Islam said, "O Messenger of Allah, regarding three sayings of yours which I have been informed of, no person of sound mind should believe you in them. It has reached me that you say, 'Indeed, the Arabs will leave that which their fathers worshipped; that we will be victorious over the treasures of Kisra and Qaisar; and that we will die after which we will be resurrected." The Messenger of Allah ﷺ said to him, "Then I will indeed take you by your hand on the Day of resurrection and will certainly remind you of this saying of yours." The man said, "You will not lose me among the dead? And you will not forget me?" The Prophet ﷺ said, "I will not lose you among the dead, nor will I forget you." The old man lived on even after the Messenger of Allah ﷺ died. In fact, he himself witnessed the Muslims overcoming Kisrah and Qaisar. He then accepted Islam and became a good Muslim. Very often 'Umar Ibn Al-Khattaab ﷺ would be heard greeting him in the *Masjid* of the Messenger of Allah ﷺ, doing so because he honored the encounter that the man had with the Messenger of Allah ﷺ. 'Umar ﷺ would go to him and say, "You have indeed accepted Islam, and the Messenger of Allah ﷺ promised you to take you by your hand, and the Messenger of Allah ﷺ does not take anyone by the hand except he who will be successful and happy, *Insha Allah*." Al-Waleed related this narration.

Sa'eed ibn Jubair ﷺ said, "Al-'Aas ibn Waail went to the Messenger of Allah ﷺ with a bone that had decayed, and he said, 'O Muhammad, Allah will raise this?' He ﷺ said, 'Yes, He will make you die, and by Allah, he will then bring you to life — then he will make you enter the Hellfire.'" And this Verse was revealed:

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُۥ قَالَ مَن يُحْيِ ٱلْعِظَٰمَ وَهِيَ رَمِيمٌ﴾

"And he puts forth for Us a parable, and forgets his own creation.

He says: "Who will give life to these bones when they have rotted away and became dust?"[1]

And Allah ﷻ also said this about Al-'Aas's question:

﴿وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ﴾

"And indeed, you have already known the first form of creation (i.e. the creation of Adam)"[2]

Meaning, Allah created Adam and created you, then will you not believe.

Abu Ja'far Al-Baaqir used to say, "It is the strangest thing that some disbelieve in the bringing about of the creation again when they see the first creation. And it is most strange that one should disbelieve in resurrection after death when he is resurrected every day and night (i.e. after sleep)." (Related by Ibn Abu Ad-Dunyaa)

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

"And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him."[3]

Regarding this Verse, Abu Al-'Aaliyah said, "Repeating the creation after it has been destroyed is easier for Him than originating the creation (i.e. in the first place); though both are easy (for Allah ﷻ)." (Related by Ibn Abu Ad-Dunyaa)

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "Allah *'Azza Wa-Jall* (to Whom belongs Might and Majesty) said, 'My slave has disbelieved in me, and it was not for him to do that; and he has cursed me, though it was not for him to do that. As for him disbelieving in Me, then that is his saying, 'Then let Him return us (to life) as He originated us.' As for his cursing Me, then that is his saying, 'Allah has taken a child. And I am the One, the Self-Sufficient Master (Whom all creatures need, He neither eats nor drinks), Who neither begets nor was begotten, and there is none co-equal or comparable unto Him." (*Ahmad*) And this narration is established in *Bukhaaree* and *Muslim*.

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[1] Qur'an 36:78.
[2] Qur'an 56:62.
[3] Qur'an 30:27.

Also in *Bukhaaree* and *Muslim* is the story of the man who ordered his children to burn him and then to scatter half of his ashes on land and half of them in the sea. He said, 'If Allah will achieve power over me, He will punish me with a punishment that He will not inflict on anyone else from all of creation." That is because he had not saved for his meeting with Allah a single good deed. So when he died, his children did as he had commanded. Allah ﷻ ordered the land, and it gathered all it had of him, and He ﷻ ordered the sea and it gathered all it had of him – and then the man was standing. His Lord said to him, 'What made you do that?' He said, 'I feared you, and You know best.' The Messenger of Allah ﷺ said, 'And He ﷻ forgave him.'

Saaleh Al-Mizzee said, "In the middle of the day, I entered the graveyard. I looked at the graves, and they were like a group of silent people. I said, 'How perfect Allah is! Who will bring you back to life and resurrect you after a long period of decomposition?' A caller called out to me from behind those holes (in the ground), saying, 'O Saaleh:

﴿وَمِنْ ءَايَـٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ﴾

"And among His Signs is that the heaven and the earth stand by His Command, then afterwards when He will call you by single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense)."[1]

Saaleh said, "By Allah, I then fell down unconscious."

The Day Of Resurrection Is The Day That The Trumpet Will Be Blown, For The Resurrection Of Bodies From Their Graves, And That Will Be On A Friday

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "The best day that the sun shined upon is Friday: in it, Adam was created; on it, he was made to descend (from Paradise); on it, his repentance was accepted; on it, he died; on it, the Hour will arrive. On Friday, from the morning until the rising of the sun, every animal is waiting

[1] Qur'an 30:25.

apprehensively, fearing the Hour, except for jinn and mankind. On Friday, there is an hour wherein no Muslim slave (of Allah) coincides with it, by praying and asking something of Allah, except that Allah gives it to him." (Related by Imam Maalik ibn Anas) Abu Daawood related it as well, and the above phrasing is his. At-Tirmidhee and An-Nasaaee related it as well.

The Moment When The Hour Will Arrive

Ibn 'Umar ﷺ related this narration, which he imputed to the Prophet ﷺ: "The Hour will not arrive except in the *Aadhaan*." At-Tabaree, who related this narration, said, "i.e., in the *Aadhaan* of *Al-Fajr*."

Anas ibn Maalik ﷺ said, "Jibreel came with a shining, white mirror to the Prophet ﷺ. Then The Prophet ﷺ said, 'What is this?' He said, 'It is Friday; it has been made superior for you and your nation. The people are your followers in it — the Jews and the Christians. And there is good for you in it. In it is an hour — no believer coincides with it, by supplicating for something good, except that he is answered. And with us, it is the Day of Increase.' The Prophet ﷺ said, 'O Jibreel, and what is the Day of Increase?' He said, 'In *Al-Firdaus*, your Lord has taken a valley, whose high sand exudes the fragrance of *Musk*. On Friday, He will make whatsoever amount He pleases of His angels to descend. Around... are *Minbars* upon which are the seats of the Prophets. Those *Minbars* are surrounded by Minbars made of gold, which are enwreathed by sapphire (or ruby) and aquamarine (a precious stone) — upon them are the martyrs and the *Siddeeqoon* (the Truthful Ones). They will sit behind them over those high sands. Allah says, 'I am your Lord and have made true for you my promise, so ask me, and I will give you.' They say, 'O Lord, we ask You Your Good Pleasure (i.e. that You be pleased with us).' He says, 'I am indeed pleased with you, but whatsoever you desire (you will have) and with me is even more.' They love Friday for the good that their Lord gives them on that day. It is the day on which He ﷻ *Istawaa* (rose over) the Throne (in a manner that suits His Majesty). On Friday, Adam was created, and on it, the Hour will arrive." Muhammad ibn Idrees Ash-Shaafi'ee related this narration in his *Musnad*.

In the chapter wherein we relate the description of Paradise, we will mention this *Hadeeth* with its different chains and with other narrations that attest to it. And we seek help from Allah ﷻ.

The Bodies Of The Prophets Do Not Decompose In The Earth

Aous ibn Aous Ath-Thaqafee ﷺ reported that the Messenger of Allah ﷺ said, "Indeed, from the best of your days is Friday: on it, Adam was born; on it, he died; on it, the blowing (of the horn) will take place; and on it, is the (blowing of the) swooning away. So during Friday, send much prayers upon me, for your prayers are presented to me." The Companions asked, "O Messenger of Allah, how will our prayers be presented to you when you will have decayed (i.e. his body ﷺ)?" He ﷺ said, "Indeed, Allah has made it forbidden upon the earth to eat the bodies of the Prophets." (*Ahmad*) Abu Daawood, An-Nasaaee, and Ibn Maajah related it as well.

Umaamah ibn Al-Mundhir ﷺ reported that the Messenger of Allah ﷺ said, "The chief of the days is Friday. It is the most superior with Allah, more superior with Allah than the day of *Al-Fitr* and the day of *Al-Adhaa*. It has in it five qualities: during it, Allah created Adam; during it Allah made Adam die; during it is an hour, in which no slave asks anything from Allah, except that Allah gives it to him – as long as he does not ask for something *Haram;* and on it, the Hour will arrive. Every *Muqarrib* (chosen and close) angel, every heaven, every earth, every mountain, and every sea *Yushfiqu* (fears) Friday (i.e. fears that on the Friday before them, the Hour will arrive)." (*Ahmad*) Ibn Maajah related it as well. The following is a narration that Ibn 'Umar ﷺ ascribed to the Prophet ﷺ: "The Hour will arrive at the *Fajr Aadhaan,* on Friday." At-Tabaraanee related this narration. In *At-Tadhkirah,* Abu 'Abdullah Al-Qurtubee related that it is on a Friday, halfway through Ramadan. But this requires some proof.

Al-Hasan said, "There are two days and two nights that the creation have not seen the like thereof: the first night one spends with the inhabitants of the grave; the night, which is followed by the morning during which the Hour will arrive; the day that the bearer of news will come to you – either with tidings of the Paradise or Hellfire; and the day that you are given your book, either in your right (hand) or in your left (hand)." Abu Bakr Ibn Abu Ad-Dunyaa reported this saying. It is related from many other eminent ones that they would give great significance to the night which is followed by the morning during which the Hour arrives.

Humaid said, "During a day from Rajab, as Al-Hasan was in the *Masjid*, he had a *Qaleelah* in his hand. He sucked out its water and then spit it out. Then he breathed heavily and cried, so much so that he made his cushion shake. He said, 'Would that hearts had life to them! Would that hearts were in a healthy state! O, woe to you from a night, whose following morning is the Day of Resurrection! The creation has never heard of a day when private areas will be more exposed and when eyes will shed more tears than the Day of Resurrection." Ibn Abu Ad-Dunyaa related this narration.

On The Day Of Resurrection, The First For Whom The Earth Will Split Open Is The Messenger Of Allah ﷺ

Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "I am the chief of the children of Adam on the Day of Resurrection and the first for whom the earth will split open. I am the first to intercede and the first whose intercession will be accepted." (*Muslim*)

Abu Sa'eed ؓ reported that the Messenger of Allah ﷺ said, "I am the chief of the children of Adam on the Day of Resurrection, and no *Fakhr* (no pride or haughtiness because of that). And I am the first for whom the earth will split open, and no *Fakhr*." Hasheem related this narration.

Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "The horn will be blown, and those in the heavens and the earth will swoon away, except for those whom Allah ﷻ exempts. Then it will be blown another time, and I will be the first to be resurrected, (and I will see) Moosa holding on to (a part of) the Throne. And I will not know, was he recompensed for when he swooned away on the Day of Toor (when he ﷺ swooned away after Allah ﷻ revealed Himself to the mountain) or was he resurrected before me." (Related by Abu Bakr ibn Abu Ad-Dunyaa)

There is a narration in *As-Saheeh* that is similar to this in wording. The *Hadeeth* is in *Saheeh Muslim*: "I am the first for whom the earth will split open, and I will find Moosa, strongly holding on to the *Qaaimah* (foot or post) of the Throne. I do not know — did he get up before me? Or was he rewarded for when he swooned away at At-Toor." Here, one *Hadeeth* is intermingled with another, for there seems to be no explanation for the reiteration, especially considering

his saying, "Or was he rewarded for when he swooned away at At-Toor (i.e. this saying apparently does not correspond in the given context with "Did he get up before me?")."

Sa'eed Ibn Al-Musayyib said, "There was a dispute between Abu Bakr ﷺ and a Jew. The Jew said, 'By the One Who has chosen Moosa over all of mankind.' Abu Bakr ﷺ slapped him. The Jew went to the Messenger of Allah ﷺ, who said, 'O Jew! I am the first for whom the earth will split open, and I will find Moosa clinging to the Throne. And I will not know — was he before me? Or was he rewarded for his swooning away?'" Abu Bakr Ibn Abee Ad-Dunyaa related this narration, and through the particular chain of his narration, it is Mursal. But it is also related through different chains and with different wordings in *Saheeh Al-Bukhaaree* and *Saheeh Muslim*. In some of those narrations, it is not Abu Bakr ﷺ who is speaking to the Jew, but rather it is a man from the *Ansaar*. And Allah ﷻ knows best.

And from the best phrasings of the *Hadeeth* is this one: "On the Day of Resurrection, people will swoon away, and I will be the first to (get up after) swooning away, and I will find Moosa strongly holding on to a *Qaaimah* (foot or pole) from the *Qaaimahs* of the Throne. And I will not know — did he swoon away and then get up before me? Or was he rewarded for when he swooned away at At-Toor (i.e., rewarded by not having to swoon away a second time)?"

As we will further clarify later on, this swooning away or passing out will occur on the *'Arasaat* (vast plane) of the Resurrection, so it is different from the swooning away that is mentioned in the Qur'an. People will swoon away on the Day of Resurrection when Allah ﷻ reveals Himself (i.e. His Shin) to them, which will occur when He ﷻ comes to render judgments. People will pass out just as Moosa ﷺ passed out on the Day of At-Toor. And Allah ﷻ knows best.

Al-Hasan ﷺ reported that the Messenger of Allah ﷺ said, "It is as if I see myself, shaking the dirt off my head. I will turn around and not see anyone except for Moosa, who will be clinging to the Throne. I will not know whether he is from those whom Allah exempted from being afflicted by the blow (of the horn) or whether he was resurrected before me." (Related by Abu Bakr ibn Abee Ad-Dunyaa) This narration is Mursal also, but it is even weaker than the other one.

'Abdullah ibn Salaam ﷺ reported that the Messenger of Allah ﷺ

said, "I am the chief of the children of Adam on the Day of Resurrection, and no *Fakhr* (no pride or haughtiness), and I am the first for whom the earth will split open. I am the first to intercede and the first whose intercession will be accepted. In my hand will be the banner of *Al-Hamd,* (under which will be) even Adam and those below him." (Related by Al-Haafiz Abu Bakr Al-Baihaqee) They (i.e. the other compilers of the *Sunnah*) did not relate this, though its chain is okay.

Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said, "I am the first for whom the earth will split open; then Abu Bakr; then 'Umar. Then I will go the people of Al-Baqee' (famous graveyard in Al-Madeenah), and they will be gathered with me. Then I will wait for the people of Makkah, and they will be gathered with me. The gathering with me, then, will be between Al-Haramain (i.e. between Makkah and Al-Madeenah)." (Related by Abu Bakr ibn Abu Ad-Dunyaa)

Ibn 'Umar ﷺ said, "The Messenger of Allah ﷺ entered the *Masjid;* Abu Bakr was on his right and 'Umar was on his left, and he was leaning on both of them. He ﷺ then said, 'This is how we will be raised on the Day of Resurrection.'" (Related by Abu Bakr Ibn Abu Ad-Dunyaa)

Ka'ab Al-Ahbaaar said, "At the time of every dawn, 70,000 angels descend until they surround the grave (of the Prophet ﷺ), striking it with their wings. And they send prayers upon the Prophet ﷺ until the evening, when they ascend, and a group like them descends, doing as they did. This continues until the earth splits open, and the Messenger of Allah ﷺ emerges among 70,000 angels, who will be honoring him." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

Younus Ibn Saif related that the Messenger of Allah ﷺ said, "People will be raised, walking; I will be on Al-Buraaq (name of the creature upon which the Prophet ﷺ rode when he ascended to the heavens); Bilal will be with me on a red camel. When we reach the gathering place of the people, Bilal will call out the *Adhaan* (the call to prayer). When he says 'I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is the Messenger of Allah,' the first ones and the last ones will believe him." (Related by Abu Bakr ibn Abee Ad-Dunyaa) This particular narration of the *Hadeeth* is *Mursal.*

The Mention Of The One Who Will Be The First To Be Dressed At That Time

'Aaishah ﷺ reported that the Messenger of Allah ﷺ said, "People will be raised on the Day of Resurrection, barefooted, naked, and uncircumcised." 'Aaishah ﷺ said, "O Messenger of Allah, and what about the private parts?" He ﷺ said:

﴿لِكُلِّ ٱمْرِيٍٕ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾

"Everyman, that Day, will have enough to make him careless of others."[1] (*Ahmad*).

Through another chain, this *Hadeeth* is also related in *Bukhaaree* and *Muslim*.

The First To Be Clothed On The Day Of Resurrection Will Be Ibraaheem, Al-Khaleel ﷺ

Ibn 'Abbaas ﷺ said, "The Messenger of Allah ﷺ stood among us, admonished us, and said, "O people, you will indeed be gathered to your Lord, and you will be barefooted, naked, and uncircumcised.

﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ ۚ وَعْدًا عَلَيْنَآ ۚ إِنَّا كُنَّا فَـٰعِلِينَ﴾

"As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it."[2]

"Lo! From the creation, the first to be clothed on the Day of Resurrection will be Ibraaheem ﷺ. And people from my nation will be brought, and they will be taken on the side of the left (i.e. toward the Hellfire). Then I will say, 'My companions,' and it will be said to me, 'You do not know the sins they perpetrated after you.' Then I will say as the righteous slave said:

﴿كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ۝ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

[1] Qur'an 80:37.
[2] Qur'an 21:104.

> *"And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). "If You punish them, they are your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise."*[1]

"Then it will be said, 'These kept turning back on their heals (i.e. returning to *Kufr*; some scholars said that this refers to those who apostatized during the caliphate of Abu Bakr ﷺ) since you parted from them.'" (*Ahmad*) Bukhaaree and Muslim related it as well in the *Hadeeth* of Sho'bah.

Ibn 'Abbaas ﷺ related the following narration, which he ascribed to the Prophet ﷺ: "Indeed, when you will be gathered to Allah, you will be barefooted, naked, and uncircumcised." (*Ahmad*)

In the narration of Al-Baihaqee, Ibn 'Abbaas ﷺ related that the Prophet ﷺ said, "When you will be gathered, you will be naked and barefoot." His wife said, "Will we be looking at each other?" He ﷺ said, "O so-and-so, 'Every man, that Day, will have enough to make him careless of others.'" (*Al-Buhaiqee*)

Abu Hurairah ﷺ said, "The people will be raised (or gathered), and they will be barefooted, naked, and uncircumcised. They will be standing for forty years, and their gazes will be fixed on the sky. Allah will *Aljamahum* (bridle them) with their sweat because of the severity of their distress. Then it will be said, 'Clothe Ibraaheem,' and he will be clothed in two *Qibtiyyahs* (a *Qibtiyyah* is a kind of garment) from the *Qibtiyyahs* of Paradise. Then He will call for Muhammad ﷺ, and his Basin will gush forth for him: it is (as large as) the distance between Ailaa (a small sea town that is at the borderlands of Hijaaz and Sham) and Makkah. He will drink and wash. The necks of the creation will be *Taqatta'at* (the literal meaning of this word is 'cut off') from the severity of their thirst. The Messenger of Allah ﷺ said, 'Then I will be dressed from the garments of Paradise. I will stand from or on the right of *Al-Kursee* (literally, the Footstool). No one from the creation will stand at that station on the Day of Judgment other than me. It will be said, 'Ask and you will be given; intercede and your intercession will be granted.'" A man stood up and said, "Do you desire anything for

[1] Qur'an 5:117-118.

your parents?" He ﷺ said, "I will intercede for them, regardless of whether I am given or prevented, and I do not hope for anything for them." (Related by Al-Baihaqee) Al-Baihaqee said, "Perhaps this is before revelation was sent down to prohibit asking forgiveness for the disbelievers and praying over the hypocrites."

'Alee ﷺ said, "The first to be clothed will be Al-Khaleel: in two *Qibtiyyahs* (a kind of garment), and then Muhammad ﷺ in a *Hullah* (a kind of garment) from the right of the Throne." (Related by Al-Qurtubee)

'Abdullah ibn Mas'ood ﷺ reported that the Messenger of Allah ﷺ said, "The first to be clothed is Ibraaheem. Allah will say, 'Clothe my *Khaleel* (one who is chosen for extra love; a very high ranking).' Two white *Reetahs* (a soft, thin garment) will be brought, and he will wear them. He will then sit down, facing the Throne. Then my garment will be brought, and I will wear it. I will stand on his right, in a station that none will stand upon other than me — the first ones and the last ones will envy me for it." Abu 'Abdullah Al-Quradhee related this narration in *Kitaab At-Tadhkirah*.

Jaabir ﷺ said, "The callers to prayer and the *Mulabbeen* (those who were making the *Talbiyyah* for the pilgrimage) will come out on the Day of Resurrection, with the callers to prayer making the *Aadhaan* and the *Mulabee* (singular of *Mulabbeen*) making the *Talbiyyah*. And the first to be dressed from the garments of Paradise is Ibraaheem ﷺ; then Muhammad ﷺ; then the Prophets ﷺ; and then the callers to prayer." (Related by Al-Qurtubee)

Al-Qurtubee went on to mention the appropriateness of Ibraaheem ﷺ being given precedence in this issue. He said, "He was the first to wear *Saraaweel* (a kind of pants), showing extra carefulness in covering himself. Perhaps another reason is that he was stripped of his clothing on the day that he was thrown into the fire (so because of that, it is appropriate that he be dressed first on the Day of Resurrection, as a reward and honor). And Allah ﷻ knows best."

Saudah ﷺ, the wife of the Prophet ﷺ, said, "The Messenger of Allah ﷺ said, 'When the people will be raised, they will be barefooted, naked, and uncircumcised. They will be bridled in sweat: it will reach the flesh of their ears.' I said, 'O Messenger of Allah, and the private parts!! We will be looking at each other?' He ﷺ said, 'People will be occupied away from that; every man, that Day, will have enough to make him careless of others.'" (Related by Al-Baihaqee)

Its chain is good, but it is neither in Al-Musnad nor in the Books.

Umm Salamah رضي الله عنها related that she heard the Prophet ﷺ say, "People will be raised (or gathered), and they will be barefooted, naked, and uncircumcised, just as they began." Umm Salamah رضي الله عنها said, "O Messenger of Allah, we will be looking at one another?" He ﷺ said, "People will be occupied away from that." She رضي الله عنها asked, "And what will be their preoccupation?" He ﷺ said, "The spreading out of the scrolls (of deeds); in them are atom weights (of deeds) and mustard seed weights." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

'Abdullah رضي الله عنه said, "The Messenger of Allah ﷺ said, 'Indeed you will be gathered — barefooted, naked, and uncircumcised." (Related by Al-Haafiz Abu Bakr Al-Bazzaar) In the narration of Ibn Abee Ad-Dunyaa from 'Umar ibn Shubbah, here is the following addition: "And the first to be clothed on the Day of Resurrection is Ibraaheem عليه السلام."

Anas رضي الله عنه said, "'Aaishah رضي الله عنها asked the Messenger of Allah ﷺ, saying, 'O Messenger of Allah, how will men be raised (or gathered)?' He ﷺ said, 'Barefooted and naked.' She رضي الله عنها said, 'Alas, for private parts on the Day of Resurrection!' He ﷺ said, 'What from that are you asking about? It has been revealed to me that, regardless of whether you have a garment on you or not, it will not harm you.' She رضي الله عنها said, 'What Verse is that, O Messenger of Allah?' He ﷺ said:

﴿لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾

> *"Every man, that Day, will have enough to make him careless of others." (Qur'an 80:37)"*

(Related by Abu Bakr Ibn Abee Ad-Dunyaa)

Ibn 'Umar رضي الله عنه related that the Messenger of Allah ﷺ said, "The people will be resurrected just as their mothers gave birth to them: (they will be) barefooted, naked, and uncircumcised." 'Aaishah رضي الله عنها asked, "Women and men? Be my mother and father sacrificed for you!' He ﷺ said, 'Yes.' She said, 'Alas to the private parts!!' He ﷺ said, 'What are you finding so strange, O daughter of Abu Bakr?' She said, 'I was amazed at your saying that men and women will be resurrected — barefooted, naked, and uncircumcised. They will look at one another?' He ﷺ tapped her shoulder and said, 'O daughter of Abee Quhaafah, at that time people will be preoccupied away from looking...They will neither eat nor drink. Their gazes will be fixed to

the sky for 40 years. Sweat will reach the feet of some of them; it will reach the ankles of others; it will reach the stomachs of yet others; and some among them will be bridled by sweat from standing so long. Then, after that, Allah will have mercy on His slaves. He will order the *Muqarrabeen* (chosen and close ones) Angels, and they will carry His Throne from the heavens to the earth, until His Throne is placed on a white earth — upon which no blood was spilled and upon which no wrongdoing was perpetrated. It is like white silver. Then the angels will stand, surrounding the Throne. That is the first day that an eye will see Allah. He ﷻ will order a caller, who will call out with a voice that is heard by *Ath-Thaqalaan*, jinn and mankind, 'where is so-and-so, so-and-so, son of so-and-so, son of so-and-so?' People will stretch out their necks for that voice, and the one who is called will come out from the *Mawqif* (station, place of gathering), and Allah will make the people to be acquainted with him. Then it will be said, 'Let his good deeds come out with him, and Allah will make the people of the *Mauqif* to be acquainted with those good deeds. When he will stand before the Lord of all that exists, it will be said, 'Where are the people of *Al-Mazaalim*?'... It will be said to each one of them, 'Did you wrong so and so for such and such?' He (each one) will say, 'Yes, O my Lord.' And that is the day wherein their tongues, hands, and legs bear witness upon them, testifying to what they used to do. The good deeds of the transgressor will be taken and then given to the one he wronged. Then there will be neither dinar nor dirham, but rather only taking of good deeds and returning (to someone else) bad deeds. The people of *Madhaalim* (who were wronged) will continue to take from the good deeds of the transgressor until there remains no good deed with him; then those who remain, who did not take anything, will say, 'Why are those other than us taking their full right when we are prevented?' It will be said to them, 'Do not rush.' Then their bad deeds are taken and are returned to him, until their remains no one whom he wronged with a single act of transgression (against him). Allah will make all of the people of the *Mawqif* (place of the gathering) to be acquainted with that. When the accountability of the wrongdoer is finished, it will be said, 'return to your mother, *Al-Haawiyah* (the Hellfire), for there is no wrongdoing today, and Allah is quick to take account.' Because of the severe accountability that they see, every angel, sent Prophet, *Siddeeq* (truthful One), and Martyr will think that he will not be saved — except he whom Allah ﷻ protects

'Azza Wa-Jall (to Him belongs Might and Majesty)." (Related by Al-Haafiz Abu Ya'la Al-Moosalee) It is *Ghareeb* with its chain of narrators, but some parts of the *Hadeeth* are attested to by what is related in *As-Saheeh*, as we will clarify shortly, *Insha Allah*. We trust in Allah and completely depend on Him.

Man Will Be Raised By The Garment Of His Deeds — Whether They Are Good Or Bad

When death approached Abu Sa'eed Al-Khudree ﷺ, he called for a new garment to be brought, and he wore it. He ﷺ then said, "I heard the Messenger of Allah ﷺ say, 'Indeed, the Muslim is resurrected in the garment that he dies in.'" (*Abu Daawood*) Al-Baihaqee then responded to this narration, which is in apparent contradiction with the previously mentioned narrations, narrations which indicate that man is resurrected — barefooted, naked, and uncircumcised. He proffered three answers:

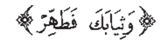
1) Their garments decompose after they rise from their graves. When they come to the *Mawqif* (place where they will gather), they will be naked. Then after that, they will wear the attire of Paradise.

2) When the Prophets, the truthful ones, and those after them in their respected rankings are clothed, the attire of each person will be of the same kind that he died wearing. Then when people will enter Paradise, they will wear the garments of Paradise.

3) The meaning of garments here is deeds, i.e., people will be resurrected in the deeds that they died upon, whether they were good or bad. Allah ﷻ said:

﴿وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾

"And the raiment of righteousness, that is better"[1]



[1] Qur'an 7:26.

"And your garments purify!"[1]

Explaining this last Verse, Al-Qataadah said, "And as for your deeds, purify them (making them sincere for Allah)." Then Al-Baihaqee mentioned the following narration, which is related by Muslim, to support his last answer: Jaabir ﷺ related that the Messenger of Allah ﷺ said, "Each slave (of Allah) will be resurrected on that which he died upon." And in another narration, the Messenger of Allah ﷺ said, "Whoever dies on a ranking from these rankings will be raised upon it on the Day of Resurrection." (*Ahmad*)

'Amr ibn Al-Aswad said, "When he left (on a journey), Mu'aadh ﷺ asked us to look after his wife. She died and we buried her. He returned to us just as we raised our hands from burying her. He ﷺ said, 'In what did you prepare her?' We said, 'In her garments.' He made an order and the grave was dug up. Then we enshrouded her in new garments. He ﷺ said, 'Enshroud your dead well, for they will be resurrected in them (in the attire that that they are enshrouded in).'" (Related by Abu Bakr ibn Abee Ad-Dunyaa)

Ibn 'Abbaas ﷺ said, "The dead will be resurrected in their shrouds." (Related by Ibn Abee Ad-Dunyaa) It is related from Abu Al-'Aaliyah that Abu Saaleh Al-Mizzee said, "It has reached me that they will come out of their graves in ugly shrouds, with decomposed bodies; their faces will be changed, their heads will be disheveled, and their bodies will be exhausted... The people will not know their *Ma'waa* (literally, shelter or resting place; here it means final abode) until they will leave the *Mauqif* (place of gathering for accountability). They will be directed to Paradise or to the Hellfire." He then called out with his loudest voice: "Alas! How awful is the destination if You do not shelter us with Your vast mercy!! Our chests are constricted because of grave sins and crimes, for which there is no forgiver save You."

Some Of What Has Been Mentioned In The Qur'an About Terrifying Events On The Day Of Resurrection

Allah ﷻ said:

[1] Qur'an 74:4.

﴿فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ○ وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ○ وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ○ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ﴾

"Then on that Day shall the (Great) Event befall, and the heaven will split asunder, for that Day it (the heaven will be frail (weak), and torn up, and the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. That Day shall you be brought to Judgement, not a secret of you will be hidden."[1]

﴿وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ○ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ ○ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ○ يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ﴾

"And listen on the Day when the caller will call from a near place, the Day when they will hear As-Saihah (shout, etc.) in truth, that will be the Day of coming out (from the graves i.e. the Day of Resurrection). Verily, We it is Who give life and cause death; and to Us is the final return, – on the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us."[2]

﴿إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ○ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ○ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ○ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ○ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ○ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ○ السَّمَاءُ مُنفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا﴾

"Verily, with Us are fetters (to bind them), and a raging Fire. And a food that chokes, and a painful torment. On the Day when the earth and the mountains will be in violent shake, and the mountains

[1] Qur'an 69:15-18.

[2] Qur'an 50:41-44.

will be a heap of sand poured out and flowing down} Until He ﷻ said: {Then how can you avoid the punishment, if you disbelieve, on a Day that will make the children grey-headed (i.e. the Day of Resurrection). Whereon the heaven will be cleft asunder? His promise is certainly to be accomplished."[1]

﴿وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ﴾

"And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves, etc.) but an hour of a day. They will recognize each other. Ruined indeed will be those who denied the meeting with Allah, and were not guided."[2]

﴿وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ○ وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ ۚ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ○ وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

"And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will se the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind. And they will be set before your Lord in (lines as) rows, (and Allah will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)." And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the Mujrimoon (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves

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[1] Qur'an 73:12-14, 16,18.
[2] Qur'an 10:45.

neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice."[1]

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ○ وَنُفِخَ فِى ٱلصُّورِ فَصَعِقَ مَن فِى ٱلسَّمَـٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ○ وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَـٰبُ وَجِا۟ىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ○ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ﴾

"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him! And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah will. Then it will be blown a second time and behold, they will be standing, looking on (waiting). And the earth will shine with the light of its Lord (Allah, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. And each person will be paid in full of what he did; and He is Best Aware of what they do."[2]

﴿فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ○ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ○ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَـٰلِدُونَ﴾

"Then, when the trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose

[1] Qur'an 18:47-49.

[2] Qur'an 39:67-70.

scales (of good deeds) are heavy, – these, they are the successful. And those whose scales (of good deeds) are light, – they are those who lose their ownselves, in Hell will they abide."[1]

﴿يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ ○ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ○ وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ○ يُبَصَّرُونَهُمْ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ○ وَصَـٰحِبَتِهِۦ وَأَخِيهِ ○ وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ○ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ○ كَلَّآ إِنَّهَا لَظَىٰ ○ نَزَّاعَةً لِّلشَّوَىٰ ○ تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ ○ وَجَمَعَ فَأَوْعَىٰٓ﴾

"The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead, etc.). And the mountains will be like flakes of wool, and no friend will ask of a friend, though they shall be made to see one another ((i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help)), – the Mujrim, (criminal, sinner, disbeliever, etc.) would desire to ransom himself from the punishment of that Day by his children. And his wife and his brother, and his kindred who sheltered him, and all that are in the earth, so that it might save him. By no means! Verily, it will be the Fire of Hell! Taking away (burning completely) the head skin! Calling: "(O Kafir (O disbeliever in Allah, His angels, His Book, His Messengers, Day of Resurrection and in Al-Qadar – Divine Preordainments), O Mushrik (O polytheist, disbeliever in the Oneness of Allah)) (all) such as turn their backs and turn away their faces (from Faith) (picking and swallowing them up from that great gathering of mankind (on the Day of Resurrection) just as a bird picks up food-grain from the earth with its beak and swallows it up). And collect (wealth) and hide it (from spending it in the Cause of Allah)."[2]

﴿فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ○ يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ○ وَأُمِّهِۦ وَأَبِيهِ ○ وَصَـٰحِبَتِهِۦ وَبَنِيهِ ○ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ○ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ○ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ○ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ○ تَرْهَقُهَا قَتَرَةٌ ○ أُو۟لَـٰٓئِكَ هُمُ

[1] Qur'an 23:101-103.

[2] Qur'an 70:8-18.

ٱلْكَفَرَةُ ٱلْفَجَرَةُ﴾

{Then, when there comes As-Sakhkhah (the Day of Resurrection's second blowing of Trumpet), that Day shall a man flee from his brother, and from his mother and father, and from his wife and his children. Everyone, that Day, will have enough to make him careless of others. Some faces that Day, will be bright (true believers of Islamic Monotheism). Laughing, rejoicing at good news (of Paradise). And other faces, that Day, will be dust-stained; darkness will cover them, such will be the Kafarah (disbelievers in Allah, in His Oneness, and in His Messenger Muhammad ﷺ, etc.), the Fajarah (wicked evil doers).}[1]

﴿فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ○ يَوْمَ يَتَذَكَّرُ ٱلْإِنسَـٰنُ مَا سَعَىٰ ○ وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ○ فَأَمَّا مَن طَغَىٰ ○ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ○ فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ○ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ○ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ○ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ○ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ○ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ○ إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ○ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا﴾

"But when there comes the greatest catastrophe (i.e. the Day of Recompense, etc.), The Day when man shall remember what he strove for, And Hell-fire shall be made apparent in full view for (every) one who sees, then, for him who Tagha (transgressed all bounds, in disbelief, oppression and evil deeds of disobedience to Allah). And preferred the life of this world (by following his evil desires and lusts), verily, his abode will be Hell-fire; but as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode. They ask you (O Muhammad ﷺ) about the Hour, - when will be its appointed time? You have no knowledge to say anything about it, to your Lord belongs (the knowledge of) the term thereof? You (O Muhammad ﷺ) are only a warner for those who fear it, the Day they see it, (it will be) as if they had not tarried (in this world)

[1] Qur'an 80:33-42.

except an afternoon or a morning.''[1]

﴿كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ۝ وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ۝ وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ۝ يَقُولُ يَٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى ۝ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ۝ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ۝ يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ۝ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝ فَٱدْخُلِى فِى عِبَٰدِى ۝ وَٱدْخُلِى جَنَّتِى﴾

"Nay! When the earth is ground to powder, and your Lord comes with the angels in rows, and Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him? He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!" So on that Day, none will punish as He will punish. And none will bind as He will bind. (It will be said to the pious): "O (you) the one in (complete) rest and satisfaction! Come back to your Lord, – Well-pleased (yourself) and well-pleasing unto Him! Enter you, then, among My honoured slaves, and enter you My Paradise!''[2]

﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ ۝ وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ۝ عَامِلَةٌ نَّاصِبَةٌ ۝ تَصْلَىٰ نَارًا حَامِيَةً ۝ تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ۝ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ۝ لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ ۝ وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ۝ لِّسَعْيِهَا رَاضِيَةٌ ۝ فِى جَنَّةٍ عَالِيَةٍ ۝ لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ۝ فِيهَا عَيْنٌ جَارِيَةٌ ۝ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝ وَأَكْوَابٌ مَّوْضُوعَةٌ ۝ وَنَمَارِقُ مَصْفُوفَةٌ ۝ وَزَرَابِىُّ مَبْثُوثَةٌ ۝ أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ﴾

"Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection); some faces, that Day, will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians, etc.). Labouring (hard in the worldly life by worshipping others besides Allah), weary (the Hereafter with humility and disgrace). They will enter in the hot blazing Fire, they will be given to drink

[1] Qur'an 79:34-46.

[2] Qur'an 89:21-30.

from a boiling spring. No food will there be for them but a poisonous thorny plant, which will neither nourish nor avail against hunger. (Other) faces, that Day, will be joyful, glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islamic Monotheism). In a lofty Paradise, where they shall neither hear harmful speech nor falsehood, therein will be thrones raised high, and cups set at hand, and cushions set in rows, and rich carpets (all) spread out. Do they not look at the camels, how they are created?"[1]

﴿إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ۝ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ۝ خَافِضَةٌ رَّافِعَةٌ ۝ إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ۝ وَبُسَّتِ ٱلْجِبَالُ بَسًّا ۝ فَكَانَتْ هَبَآءً مُّنۢبَثًّا ۝ وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ۝ فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ۝ وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ۝ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ۝ أُو۟لَٰٓئِكَ ٱلْمُقَرَّبُونَ ۝ فِى جَنَّٰتِ ٱلنَّعِيمِ﴾

"When the Event (i.e. the Day of Resurrection) befalls. And there can be no denying of its befalling. It will bring low (some); (and others) it will exalt; when the earth will be shaken with a terrible shake and the mountains will be powdered to dust so that they will become floating dust particles and you (all) will be in three kinds (i.e. separate groups). So those on the Right Hand (i.e. those who will be given their Records in their right hands), - Who will be those on the Right Hand? (As a respect for them, because they will enter Paradise). And those on the Left Hand (i.e. those who will be given their Record in their left hands), - Who will be those on the Left Hand? (As a disgrace for them, because they will enter Hell). And those foremost ((in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam,) will be foremost (in Paradise). These will be those nearest to Allah, in the Gardens of delight (Paradise)."[2]

He then mentioned the reward of each of these three categories; we mentioned this in the Tafseer of the end of these Chapters. And Allah ﷻ said:

[1] Qur'an 88:1-17.
[2] Qur'an 56:1-12.

﴿فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ نُّكُرٍ ○ خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ○ مُّهْطِعِينَ إِلَى ٱلدَّاعِ يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ﴾

"So (O Muhammad ﷺ) withdraw from them. The Day that the caller will call (them) to a terrible thing. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad. Hastening towards the caller, the disbelievers will say: "This is a hard Day."[1]

﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ○ وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ○ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ ○ لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ○ هَٰذَا بَلَٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ﴾

"On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible. And you will see the Mujrimun (criminals, disbelievers in the Oneness of Allah, etc.) that Day bound together in fetters; (Muqarranoon in fetters; mean: – with their hands and feet tied to their necks with chains.) Their garments will be of pitch, and fire will cover their faces. That Allah may requite each person according to what he has earned. Truly, Allah is Swift at reckoning. This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilah (God – Allah) – (none has the right to be worshipped but Allah), and that men of understanding may take heed."[2]

﴿رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ ○ يَوْمَ هُم بَٰرِزُونَ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ

[1] Qur'an 54:6-8.

[2] Qur'an 14:48-52.

شَىْءٌ لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ۝ ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ لَا ظُلْمَ ٱلْيَوْمَ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ﴾

"(He is Allah) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Inspiration by His Command to any of His slaves He wills, that he (the person who receives inspiration) may warn (men) of the Day of Mutual Meeting (i.e. The Day of Resurrection). The Day when they will (all) come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day? (Allah Himself will reply to His Question): It is Allah's, the One, the Irresistible! This Day shall every person be recompensed for what he earned. No injustice (shall be done to anybody). Truly, Allah is Swift in reckoning."[1]

﴿وَأَنذِرْهُمْ يَوْمَ ٱلْءَازِفَةِ إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ كَٰظِمِينَ مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ۝ يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ۝ وَٱللَّهُ يَقْضِى بِٱلْحَقِّ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ بِشَىْءٍ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

"And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zalimoon (polytheists and wrong-doers, etc.), who could be given heed to. Allah knows the fraud of the eyes, and all that the breasts conceal. And Allah judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allah! He is the All-Hearer, the All-Seer."[2]

﴿إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ۝ كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ مَا قَدْ سَبَقَ وَقَدْ ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا ۝ مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا ۝ خَٰلِدِينَ فِيهِ وَسَآءَ

[1] Qur'an 40:15-17.

[2] Qur'an 40:18-20.

لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ حِمْلًا ○ يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ
زُرْقًا ○ يَتَخَٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ○ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ
إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ○ وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ
فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ○ فَيَذَرُهَا قَاعًا صَفْصَفًا ○ لَّا تَرَىٰ فِيهَا
عِوَجًا وَلَآ أَمْتًا ○ يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ ۖ وَخَشَعَتِ
ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ○ يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا
مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَرَضِىَ لَهُۥ قَوْلًا ○ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِهِۦ عِلْمًا ○ وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ
حَمَلَ ظُلْمًا﴾

"Your Ilah (God) is only Allah, the One (La ilaha illa Huwa) (none has the right to be worshipped but He). He has full knowledge of all things. Thus we relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'an). Whoever turns away from it (this Qur'an – i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection, they will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of Resurrection; the Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimoon (criminals, polytheists, sinners, disbelievers in the Oneness of Allah, etc.) Zurqa: (blue or blind eyed with black faces). In whispers will they speak to each other (saying); "You stayed not longer than ten (days)." We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!' And they ask you concerning the mountains, say; "My Lord will blast them and scatter them as particles of dust. Then He shall leave it as a level smooth plain. You will see therein nothing crooked or curved. On that Day mankind will follow strictly (the voice of) Allah's caller, no crookedness (that is going to the right or left of that voice) will they show him (Allah's caller). And all voices will be humbled for the Most Beneficent (Allah), and nothing shall you hear but the low voice of their footsteps. On that day no intercession shall avail, except the one for whom the Most Beneficent (Allah) has given

permission and whose word is acceptable to Him. He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they will never compass anything of His knowledge. And (all) faces shall be humbled before (Allah), the Ever Living, the One Who sustains and protects all that exists. And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allah, and did deeds of His disobedience), became indeed a complete failure (on that Day)."[1]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ﴾

"O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zaalimoon (wrongdoers, etc."[2]

وَٱتَّقُواْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

"And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly."[3]

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ فَذُوقُواْ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ○ وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ هُمْ فِيهَا خَٰلِدُونَ﴾

"On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting Faith." And for those whose faces will become white, they will be in Allah's Mercy (paradise), therein they shall dwell forever."[4]

[1] Qur'an 20:98-111.
[2] Qur'an 2:254.
[3] Qur'an 2:281.
[4] Qur'an 3:106-107.

﴿وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ ۚ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

"It is not for any Prophet to take illegally a part of booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, – and they shall not be dealt with unjustly."[1]

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

"And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims)."[2]

﴿وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ○ وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ○ وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَٰؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُو مِن دُونِكَ ۖ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ○ وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ○ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ﴾

"And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who have disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allah's Forgiveness (of their sins, etc.). And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor

[1] Qur'an 3:161.

[2] Qur'an 16:89.

will they be given respite. And when those who associated partners with Allah see their (Allah's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!" And they will offer (their full) submission to Allah (Alone) on that Day, and their invented false deities (all that they used to invoke besides Allah, e.g. idols, saints, priests, monks, angels, jinn, Jibrael (Gabriel), Messengers, etc.) will vanish from them. Those who disbelieved and hinder (men) from the Path of Allah, for them We will add torment over the torment; because they used to spread corruption (by disobeying Allah themselves, as well as ordering others (mankind) to do so)."[1]

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا﴾

"Allah! La ilaha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allah?"[2]

﴿فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ﴾

"Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak."[3]

﴿يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ﴾

"On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge; verily, only You are the All-Knower of all that is hidden (or unseen, etc.).""[4]

[1] Qur'an 16:84-88.
[2] Qur'an 4:87.
[3] Qur'an 51:23.
[4] Qur'an 5:109.

﴿فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ۝ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ۖ وَمَا كُنَّا غَآئِبِينَ ۝ وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَـٰتِنَا يَظْلِمُونَ﴾

"Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We were not absent. And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)."[1]

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًۢا بَعِيدًا ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ﴾

"On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against Himself (His Punishment) and Allah is full of Kindness to the (His) slaves."[2]

﴿حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَـٰلَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ ۝ وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ﴾

"Till, when (such a one) comes to Us, he says (to his Qarin (Satan/ devil companion)) "Would that between me and you were the distance of the two easts (or the east and east)" – a worst (type of) companion (indeed)! It will profit you not this Day (O you who

[1] Qur'an 7:6-9.

[2] Qur'an 3:30.

turn away from Allah's remembrance and His worship, etc.) as you did wrong, (and) that you will be sharers (you and your Qarin) in the punishment."[1]

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ○ فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ ○ هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ﴾

"And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allah's so-called) partners shall say: "It was not us that you used to worship. So sufficient is Allah for a Witness between us and you, that We indeed knew nothing of your worship for us." There! Every person will know (exactly) what (all) he had earned before, and they will be brought back to Allah, their rightful Lord (Maula), and their invented false deities will vanish from them."[2]

﴿يُنَبَّؤُا الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ○ بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ○ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ○ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ○ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ ○ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْءَانَهُ﴾

"On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions). Nay! Man will be a witness against himself (as his body parts (skin, hands, legs, etc.) will speak about his deeds). Though he may put forth his excuses (to cover his evil deeds). Move not your tongue concerning (the Qur'an, O Muhammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'an), and when We have recited it to you (O Muhammad ﷺ through Jibrael (Gabriel)), then follow you its (the Qur'an's) recital."[3]

[1] Qur'an 43:38-39.
[2] Qur'an 10:28-30.
[3] Qur'an 75:13-18.

﴿وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ۝ ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا﴾

"And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day.""[1]

﴿وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ۝ وَسَكَنتُمْ فِى مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ﴾

"And warn (O Muhammadﷺ) mankind of the Day when the Torment will come unto them; then the wromg-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said); "Had you not sworn aforetime that you would not leave (the world for the Hereafter). "And you dwelt in the dwellings of men who wronged themselves.""[2]

﴿وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ۝ ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ۝ وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ۝ يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ۝ لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا﴾

"And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allah), and it will be a hard Day for the disbelievers (those who disbelieve in the

[1] Qur'an 17:13,14.
[2] Qur'an 14:44-45.

Oneness of Allah – Islamic Monotheism). And (remember) the Day when the Zalim (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ). Ah! Woe to me! Would that I had never taken so-and-so as a friend! He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And Shaitan (Satan) is ever a deserter to man in the hour of need."[1]

﴿وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِى هَٰٓؤُلَآءِ أَمْ هُمْ ضَلُّوا۟ ٱلسَّبِيلَ ○ قَالُوا۟ سُبْحَٰنَكَ مَا كَانَ يَنۢبَغِى لَنَآ أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَآءَ وَلَٰكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ وَكَانُوا۟ قَوْمًۢا بُورًا ○ فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا﴾

"And on the Day when He will gather them together and that which they worship besides Allah (idols, angels, pious men, saints, 'Iesa (Jesus) – son of Maryan (Mary), etc.) He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?" They will say: "Glorified be You! It was not for us to take any Auliya' (Protectors, Helpers, etc.) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss). Thus they (false gods – all deities other than Allah) will give you (polytheists) the lie regarding what you say (that they are gods besides Allah), then you neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allah), We shall make him taste a great torment."[2]

﴿هَٰذَا يَوْمُ لَا يَنطِقُونَ ○ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ○ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ○ هَٰذَا يَوْمُ ٱلْفَصْلِ ۖ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ ○ فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ﴾

"That will be a Day when they shall not speak (during some part of it), and they will not be permitted to put forth any excuse. Woe that

[1] Qur'an 25:25-29.
[2] Qur'an 25:25-29.

Day to the deniers (of the Day of Resurrection)! That will be a Day of Decision! We have brought you and the men of old together! So if you have a plot, use it against Me (Allah)!"[1]

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِيَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ○ قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَآ إِلَيْكَ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ ○ وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ ○ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ○ فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ﴾

"And (remember) the Day when He will call to them, and say: "Where are My (so-called) partners whom you used to assert?" Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped." And it will be said (to them): "Call upon your (so-called) partners (of Allah), and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!" And (remember) the Day (Allah) will call to them, and say: "What answer gave you to the Messengers?" Then the news of a good answer will be obscured to them on that day, and they will not be able to ask one another."[2]

﴿هَٰذَا يَوْمُ لَا يَنطِقُونَ ○ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ○ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

"That will be a Day when they shall not speak (during some part of it), and they will not be permitted to put forth any excuse. Woe that Day to the deniers (of the Day of Resurrection)!"[3]

This means that they will speak with a proof that will help them or benefit them.

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[1] Qur'an 77:35-39.
[2] Qur'an 28:62-66.
[3] Qur'an 77:35-37.

﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ○ ٱنظُرْ كَيْفَ كَذَبُوا۟ عَلَىٰٓ أَنفُسِهِمْ ۚ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ﴾

"There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah." Look! How they lie against themselves! But the (lie) which they invented will disappear from them."[1]

﴿يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ ٱلْكَـٰذِبُونَ﴾

"On that Day when Allah will resurrect them all together (for their account), then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!"[2]

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ○ قَالُوٓا۟ إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ ٱلْيَمِينِ ○ قَالُوا۟ بَل لَّمْ تَكُونُوا۟ مُؤْمِنِينَ ○ وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَـٰنٍ ۖ بَلْ كُنتُمْ قَوْمًا طَـٰغِينَ ○ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ ۖ إِنَّا لَذَآئِقُونَ ○ فَأَغْوَيْنَـٰكُمْ إِنَّا كُنَّا غَـٰوِينَ ○ فَإِنَّهُمْ يَوْمَئِذٍ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ○ إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ○ إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَـٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ○ وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍۭ ○ بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ﴾

"And they will turn to one another and question one another. They will say: "It was you who used to come to us from the right side (i.e. from the right side of one of us and beautify for us every evil, order us for polytheism, and stop us from the truth i.e. Islamic Monotheism and from every good deed)." They will reply: "Nay, you yourselves were not believers. "And we had no authority over you. Nay! But you were transgressing people (disobedient, polytheists, and disbelievers). "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the

[1] Qur'an 6:23-24.

[2] Qur'an 58:18.

torment). "So we led you astray because we were ourselves astray." Then verily, that Day, they will (all) share in the torment. Certainly, that is how We deal with Al-Mujrimoon (polytheists, sinners, criminals, the disobedient to Allah, etc.). Truly, when it was said to them: Laa ilaha ill-Allah "(none has the right to be worshipped but Allah)," they puffed themselves up with pride (i.e. denied it). And (they) said: "Are we going to abandon our aliha (gods) for the sake of a mad poet? Nay! He (Muhammad ﷺ) has come with the truth (i.e. Allah's religion – Islamic Monotheism and this Qur'an) and he confirms the Messengers (before him who brought Allah's religion – Islamic Monotheism)"[1]

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ○ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ○ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ○ وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ○ قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ○ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ○ فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾

"And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?" They await only but a single Saihah (shout, etc.), which will seize them while they are disputing! Then they will not be able to make bequest, nor they will return to their family. And the Trumpet will be blown (i.e. the second blowing) and behold! From the graves they will come out quickly to their Lord. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Beneficent (Allah) had promised, and Messengers spoke truth!" It will be but a single Saihah (shout, etc.), so behold! They will all be brought up before Us! This Day (Day of Resurrection), none will be wronged in anything, not will you be requited anything except that which you used to do."[2]

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[1] Qur'an 37:27-37.

[2] Qur'an 36:48-54.

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ۝ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ۝ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآئِ ٱلْـَٔاخِرَةِ فَأُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ﴾

"And on the Day when the Hour will be established, - that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers). Then as for those who believed (in the Oneness of Allah – Islamic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of delight (Paradise). And as for those who disbelieved and belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, Allah's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, - such shall be brought forth to the torment (in the Hell-fire)."[1]

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ ۝ مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ﴾

"So set you (O Muhammad ﷺ) your face to (the obedience of Allah, your Lord) – the straight and right religion (Islamic Monotheism), before there comes from Allah a Day which none can avert it. On that Day men shall be divided (in two groups), a group in Paradise and a group in Hell). Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practicing Islamic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allah from His Torment)."[2]

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ كَانُوا۟ يُؤْفَكُونَ ۝ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَٱلْإِيمَٰنَ لَقَدْ لَبِثْتُمْ فِى كِتَٰبِ ٱللَّهِ إِلَىٰ يَوْمِ ٱلْبَعْثِ ۖ فَهَٰذَا يَوْمُ ٱلْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ۝ فَيَوْمَئِذٍ لَّا يَنفَعُ ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ﴾

[1] Qur'an 30:14-16.
[2] Quran 30:43-44.

"And on the Day that the Hour will be established, the Mujrimoon (criminals, disbelievers, polytheists, sinners, etc.) will swear that they stayed not but an hour, thus were they ever deluded (away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world)). And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allah, until the Day of Resurrection, but you knew not.' So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allah, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allah's Pleasure (by having Islamic faith with righteous deeds and by giving up polytheism, sins and crimes with repentance)."[1]

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ ○ قَالُوا۟ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ○ فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ﴾

"And (remember) the Day when He will gather them all together, and then will say to the angels: "Was it you that these people used to worship?" They (angels) will say: "Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the jinns; most of them were believers in them." So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong (i.e. worshipped others (like angels, jinns, prophets, saints, righteous persons, etc.) along with Allah): "Taste the torment of the Fire which you used to belie.""[2]

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا ۚ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ﴾

"O Mankind! Be afraid of your Lord (by keeping your duty to Him

[1] Qur'an 30:55-57.

[2] Qura'n 34:40-42.

and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allah is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allah."[1]

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ ٱلْآخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ
ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ○ وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ○ يَوْمَ
يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ○ فَأَمَّا ٱلَّذِينَ
شَقُوا۟ فَفِي ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ○ خَٰلِدِينَ فِيهَا مَا دَامَتِ
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ○ وَأَمَّا
ٱلَّذِينَ سُعِدُوا۟ فَفِي ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا
شَآءَ رَبُّكَ ۖ عَطَآءً غَيْرَ مَجْذُوذٍ﴾

"Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed. As for those who are wretched, they will be in the Fire, sighing in a high and low tone. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of what He wills. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end."[2]

﴿إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا ○ يَوْمَ يُنفَخُ فِي ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ○
وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ○ وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا ○ إِنَّ
جَهَنَّمَ كَانَتْ مِرْصَادًا ○ لِّلطَّٰغِينَ مَـَٔابًا ○ لَّٰبِثِينَ فِيهَآ أَحْقَابًا ○ لَّا
يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ○ إِلَّا حَمِيمًا وَغَسَّاقًا ○ جَزَآءً وِفَاقًا ○

[1] Qur'an 31:33.
[2] Qur'an 11:103-108.

إِنَّهُمْ كَانُوا۟ لَا يَرْجُونَ حِسَابًا ○ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا كِذَّابًا ○ وَكُلَّ شَىْءٍ
أَحْصَيْنَٰهُ كِتَٰبًا ○ فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ○ إِنَّ لِلْمُتَّقِينَ مَفَازًا
○ حَدَآئِقَ وَأَعْنَٰبًا ○ وَكَوَاعِبَ أَتْرَابًا ○ وَكَأْسًا دِهَاقًا ○ لَّا يَسْمَعُونَ فِيهَا لَغْوًا
وَلَا كِذَّٰبًا ○ جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ○ رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا
بَيْنَهُمَا ٱلرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ○ يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا لَّا
يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ○ ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ
فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ○ إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ
ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا﴾

"Verily, the Day of Decision is a fixed time, the Day when the Trumpet will be blown, and you shall come forth in crowds (groups); and the heaven shall be opened, and it will become as gates, and the mountains shall be moved away from their places and they will be as if they were a mirage. Truly, Hell is a place of ambush, a dwelling place for the Taghoon (those who transgress the boundry limits set by Allah like polytheists, disbelievers in the Oneness of Allah, hypocrites, sinners, criminals, etc.), they will abide therein for ages. Nothing cool shall they taste therein, nor any drink. Except boiling water, and dirty wound discharges. An exact recompense (according to their evil crimes). For verily, they used not to look for a reckoning. But they belied Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet ﷺ brought) completely. And all things We have recorded in a Book. So taste you (the results of your evil actions); no increase shall We give you, except in torment. Verily, for the Muttaqoon, there will be success (Paradise); gardens and grapeyards; and young full-breasted (mature) maidens of equal age; and a full cup (of wine). No Laghw (dirty, false, evil talk) shall they hear therein, nor lying; a reward from your Lord, an ample calculated gift (according to the best of their good deeds). (From) the Lord of the heavens and the earth, and whatsoever is in between them, — the Most Beneficent, none can dare to speak with Him (on the Day of Resurrection except after His Leave). The Day that Ar-Ruh (Jibreel (Gabriel) or another angel) and the angels will stand forth in rows, none shall speak except him whom the Most Beneficent (Allah)

allows, and he will speak what is right. That is without doubt the True Day, so, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)! Verily, We have warned you of a near torment, — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"'[1]

﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ ○ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ ○ وَإِذَا ٱلْجِبَالُ سُيِّرَتْ ○
وَإِذَا ٱلْعِشَارُ عُطِّلَتْ ○ وَإِذَا ٱلْوُحُوشُ حُشِرَتْ ○ وَإِذَا ٱلْبِحَارُ سُجِّرَتْ
○ وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ○ وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ○ بِأَيِّ ذَنۢبٍ قُتِلَتْ ○
وَإِذَا ٱلصُّحُفُ نُشِرَتْ ○ وَإِذَا ٱلسَّمَآءُ كُشِطَتْ ○ وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ ○ وَإِذَا
ٱلْجَنَّةُ أُزْلِفَتْ ○ عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ﴾

"When the sun Kuwwirat (wound round and lost its light and is overthrown). And when the stars shall fall; and when the mountains shall made to pass away; and when the pregnant she-camels shall be neglected; and when the wild beasts shall be gathered together; and when the seas shall become as blazing Fire or shall overflow; and the souls shall be joined with their bodies; and when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned. For what sin she was killed? And when the written pages of deeds (good and bad) of every person shall be laid open; and when the heaven shall be stripped off and taken away from its place; and when Hell-fire shall be kindled to fierce ablaze. And when Paradise shall be brought near, (then) every person will know what he has brought (of good and evil)."[2]

﴿إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ ○ وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ○ وَإِذَا ٱلْبِحَارُ فُجِّرَتْ ○
وَإِذَا ٱلْقُبُورُ بُعْثِرَتْ ○ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ○ يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا
غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ ○ ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ○ فِىٓ أَىِّ صُورَةٍ
مَّا شَآءَ رَكَّبَكَ ○ كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ ○ وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ○
كِرَامًا كَٰتِبِينَ ○ يَعْلَمُونَ مَا تَفْعَلُونَ ○ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ○ وَإِنَّ

[1] Qur'an 78:17-40.
[2] Qur'an 81:1-14.

ٱلْفُجَّارَ لَفِى جَحِيمٍ ○ يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ ○ وَمَا هُمْ عَنْهَا بِغَآئِبِينَ ○ وَمَآ
أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ○ ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ○ يَوْمَ لَا تَمْلِكُ
نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ﴾

"When the heaven is cleft asunder. And when the stars have fallen and scattered; and when the seas are burst forth (got dried up); and when the graves are turned upside down (and they bring out their contents), (then) a person will know what he has sent forward and (what he has) left behind (of good and bad deeds). O man! What has made you careless concerning your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion; in whatever form He willed, He put you together. Nay! But you deny the Recompense (reward for good deeds and punishment for evil deeds). But verily, over you (are appointed angels in charge of mankind) to watch you, Kiramun (honourable) Katibin – writing down (your deeds), they know all that you do. Verily, the Abrar (pious and righteous) will be in delight (Paradise); and verily, the Fujjar (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell), in which they will enter, and taste its burning flame on the Day of Recompense, and they (Al-Fujjar) will not be absent therefrom (i.e. will not go out from the Hell). And what will make you know what the Day of Recompense is? (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allah."[1]

And Allah ﷻ said:

﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ○ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ○ وَإِذَا ٱلْأَرْضُ مُدَّتْ ○ وَأَلْقَتْ
مَا فِيهَا وَتَخَلَّتْ ○ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ○ يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ
رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ○ فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ ○ فَسَوْفَ يُحَاسَبُ
حِسَابًا يَسِيرًا ○ وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ○ وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ
ظَهْرِهِۦ ○ فَسَوْفَ يَدْعُوا۟ ثُبُورًا ○ وَيَصْلَىٰ سَعِيرًا ○ إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ
مَسْرُورًا ○ إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ○ بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا﴾

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[1] Qur'an 82:1-19.

"When the heaven is split asunder, and listens and obeys its Lord, — and it must do so; and when the earth is stretched forth, and has cast out all that was in it and became empty, and listens and obeys its Lord, — and it must do so; and when the earth is stretched forth, and has cast out all that was in it and became empty, and listens and obeys its Lord, — and it must do so; O man! Verily, you are returning towards your Lord – with your deeds and actions (good or bad), a sure returning, — so you will meet (i.e. the results of your deeds which you did). Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning, and will return to his family in joy! But whosoever is given his Record behind his back, he will invoke (his) destruction and shall enter a blazing Fire, and will be made to taste its burning. Verily, he was among his people in joy! Verily, he thought that he would never come back (to Us)! Yes! Verily, his Lord has been ever beholding him!"[1]

Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said, "Whosoever it pleases to see the Day of Resurrection with his very own eyes, then let him recite: *"When the sun Kuwwirat (wound round and lost its light and is overthrown)* and *"When the heaven is cleft asunder"* and *"When the heaven is split asunder"* (i.e. the three above-mentioned chapters)." Ibn 'Umar ﷺ then said, "And I think he said, 'And *Suratul-Hood* (The Chapter Of Hood).'" (*Ahmad*) At-Tirmidhee related it through another chain. This is related in another *Hadeeth*: "(The Chapter Of) *Hood* and its sisters have made me gray-haired. In our book of *Tafseer*, whenever we came across a verse that described the Day of Resurrection, we mentioned the *Ahaadeeth* and (other) verses that explained it. By Allah's Might, Power, Help, and Good Guidance, we will relate here what Allah ﷻ makes easy for us.

The Terrifying, Great Events That Will Take Place On The Day Of Resurrection

Anas ibn Maalik ﷺ reported that the Messenger of Allah ﷺ said, "As people will be raised on the Day of Resurrection, the sky will *Tatush* upon them." The Prophet's saying, '*Tatush* upon them,' has two possible meanings: light rain will fall down upon them from the sky or the heat will be sweltering. And Allah knows best.

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[1] Qur'an 84:1-15.

And Allah ﷻ said:

﴿أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ ○ لِيَوْمٍ عَظِيمٍ ○ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

"Think they not that they will be resurrected (for reckoning), on a Great Day, the Day when (all) mankind will stand before the Lord of the Alamin (mankind, jinn and all that exists)?"[1]

It is established in *As-Saheeh* that they will be standing in sweat that will reach halfway up their ears; in another *Hadeeeth,* it is indicated that people will be different in that regard, each according to his deeds.

The following is mentioned in the *Hadeeth* of intercession, which we will relate later on: "Verily, the sun will come near the slaves (of Allah) on the Day of Resurrection; it will be a single mile away from them. At that juncture, they will be known according to their deeds."

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, sweat will go in the earth the distance of 70 [*Ba'an* (outstretched arms)]. It will indeed reach the mouths of people or up until their ears." Ath-Thaur, one of the narrators of the *Hadeeth,* wasn't sure which it was. (*Ahmad*) Muslim and Bukhaaree related it as well, each with his respective chain.

Sa'eed ibn 'Umair Al-Ansaaree said, "I sat beside 'Abdullah Ibn 'Umar ؓ and Abu Sa'eed ؓ. One of them said to the other, 'In regard to the point where the sweat of people will reach on the Day of Resurrection, what did you hear the Messenger of Allah ﷺ mention?' One of them said, 'Until the flesh of his (ear).' The other said, 'It will bridle him (i.e. it will reach his mouth, so that it will be like a bridle on the mouth of a horse).' Ibn 'Umar drew a line, and Abu Sa'eed pointed with his finger to the flesh of his ear until his mouth..." (*Ahmad*) The chain of this narration is good and strong.

Al-Miqdaad ibn Al-Aswad ؓ reported that he heard the Messenger of Allah ﷺ say, "On the Day of Resurrection, the sun will be brought close to the slaves (of Allah) until it will be at a distance of a mile or two miles." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

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[1] Qur'an 83:4-6.

Sulaim said, "I do not know which of the two meanings of *Meel* (mile) is intented — the (known) distance on the earth or the pencil that is used for applying kohl to the eyes (*Meel* conveys these two meanings, so according to the second meaning, the sun will be at a distance of the said pencil from people; and Allah knows best)." The sun will spread over them, and the amount of sweat they will be in will differ according to their deeds. For some, their sweat will reach their ankles; for some, it will reach their knees; for others, it will reach their groin; and for others, it will bridle them (i.e., it will reach their mouth and will bridle them, just as a bridle is on the mouth of a horse).

In one narration, a Companion says, "I saw the Messenger of Allah ﷺ point to his mouth and say, "It will indeed bridle him." At-Tirmidhee related this and then said, "*Hasan Saheeh*." Muslim related it as well, but through a different chain.

In a narration related by Ibn Al-Mubaarak, 'Abdullah ibn Al-'Araar said, "On the Day of Resurrection, feet will be like arrows in a horn. The happy one is he who will find a place to put his feet. The sun will approach their heads until the distance separating it and their heads will be — he said one of the following - a mile or two miles. The intensity of its heat will be multiplied 99 times."

Al-Waleed Ibn Muslim related that Mugheeth Ibn Summee said, "The sun will remain motionless above their head at a distance of some arm spans. And the doors of the Hellfire will be opened; its smells and poisons will breeze up to them, and its breaths will flow over them, to the degree that rivers will flow from their sweat, rivers that will be more putrefied than corpses. Meanwhile, the fasting ones will be in their tents, in the shade of the Throne."

Jaabir ؓ related that the Messenger of Allah ﷺ said, "At the *Mawqif* (where people will stand for accountability), sweat will adhere to a person until he says, 'O my Lord, for You to send me to the Hellfire is easier for me than the state I find myself to be in now — though he knows what is in the Hellfire in terms of severe punishment)." The chain of this narration is weak.

Some Of Those Who Will Be In The Shade Of Allah On The Day Of Resurrection

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Seven

will Allah give shade to in His shade, on the Day when there is no shade save His shade (in another narration, save the shade of His Throne): the just *Imam*; the *Shaab* (young man) who grew up in the obedience of Allah *'Azza Wa-Jall* (to Him belongs Might and Majesty); a man whose heart is attached to the *Masjid*, from the time he leaves it until he returns to it; a man whom a woman of status and beauty invites (to herself), and he says, 'Indeed I fear Allah.'; two who love each other for Allah — they gathered upon that and parted upon that; and a man who gave charity and hid it, until his left hand doesn't know what his right hand spent." (*Bukhaaree*)

'Aaishah ﷺ reported that the Messenger of Allah ﷺ said, "Do you know who are the ones that race to Allah's shade on the Day of Resurrection?" The Companions ﷺ said, "Allah and His Messenger know best." He ﷺ said, "Those who, when given the truth, accept it; who, when others ask, give generously; and who judge for people in the same manner that they judge for themselves." (*Ahmad*) Ahmad alone related it, and Ibn Luhai'ah is one of the narrators in the chain; they have spoken about him, and his Shaikh is not well known.

Furthermore, people will be standing in a very difficult, tight, uncomfortable, and constricted manner — except those for whom Allah ﷻ makes matters easy. And we ask Allah, the All-Mighty, to make that easy for us and to make matters spacious and comfortable for us. Allah ﷻ said:

﴿وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

> *"And We shall gather them all together so as to leave not one of them behind"*[1]

Zum'ah ibn 'Amr Al-Harasee Ash-Shaamee said, "I asked 'Aaisha ﷺ, saying, 'What did the Messenger of Allah ﷺ used to say when he stood up in the night (to pray)? And how would he open the prayer?" She ﷺ said, "He would make *Takbeer* (say, *Allahuakbar*, Allah is the Greatest) ten times, praise Allah ten times (saying, *Alhamdulillah*, All praise is for Allah), ask forgiveness (from Allah) ten times, or he would say, 'O Allah, forgive me, guide me, and provide for me.' And he ﷺ would say, 'O Allah, I seek refuge with You from the tightness (constriction) of the Day of Resurrection.'"

[1] Qur'an 18:47.

(*Ahmad*) An-Nasaaee related the same except with the following variation: "From the constriction of the place of standing on the Day of Resurrection."

Ibn As-Sammaak said, "I heard Abu Waa'idh Az-Zaahid say, 'They will come out of their graves and remain in the dark for 1000 years. At that time, the earth will be crushed. The most happy of people at that time will be he who finds a place for his feet." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

An-Nadr ibn 'Araee said, "It has reached me that when people come out of their graves, their slogan will be, 'None has the right to be worshipped but Allah.' And the first word that both the righteous one from them and the evil one from them will say is, 'O Our Lord, have mercy on us.'" (Related by Abu Bakr ibn Abee Ad-Dunyaa)

Abu Saaleh said, "It has reached me that people will be raised like this," and he bowed his head down, placing his right hand on his left elbow. (Related by Hamzah Ibn Al-'Abbaas)

Ash-Shaamee said, "They will come out of their graves and all of them will be terrified. Then a caller will call out:

﴿يَـٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ﴾

"(It will be said to the true believers of Islamic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve"[1]

"The creation will all desire that, and it will be followed by those,

﴿ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَـٰتِنَا وَكَانُوا۟ مُسْلِمِينَ﴾

"(You) who believed in Our Ayat (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allah's Will, and believe in the Oneness of Allah – Islamic Monotheism)."[2]

"Then, other than the Muslims, the creation will lose hope." (Related by Hamzah ibn Al-'Abbaas)

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[1] Qur'an 43:68.
[2] Qur'an 43:69.

The Prophet ﷺ Gave Great Glad Tidings For The Believers

It is related that Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said, "There will be no gloom or loneliness for the people of Laailaha Illallah in their graves, nor (will there be loneliness or gloom for them) on the Day they are raised. It is as if I am witnessing the people of Laailaha Illallah shaking the dirt from their heads as they are saying, 'All praise is for Allah, Who has removed all grief from us."

This narration is attested to by the Qur'an:

﴿إِنَّ ٱلَّذِينَ سَبَقَتۡ لَهُم مِّنَّا ٱلۡحُسۡنَىٰٓ أُوْلَٰٓئِكَ عَنۡهَا مُبۡعَدُونَ ○ لَا
يَسۡمَعُونَ حَسِيسَهَاۖ وَهُمۡ فِي مَا ٱشۡتَهَتۡ أَنفُسُهُمۡ خَٰلِدُونَ ○ لَا
يَحۡزُنُهُمُ ٱلۡفَزَعُ ٱلۡأَكۡبَرُ وَتَتَلَقَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ هَٰذَا يَوۡمُكُمُ ٱلَّذِي
كُنتُمۡ تُوعَدُونَ ○ يَوۡمَ نَطۡوِي ٱلسَّمَآءَ كَطَيِّ ٱلسِّجِلِّ لِلۡكُتُبِۚ
كَمَا بَدَأۡنَآ أَوَّلَ خَلۡقٖ نُّعِيدُهُۥۚ وَعۡدًا عَلَيۡنَآۚ إِنَّا كُنَّا فَٰعِلِينَ﴾

"Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell) (e.g. 'Iesa (Jesus), son of Maryam (Mary); 'Uzair (Ezra), etc.). They shall not hear the slightest sound of it (Hell), while they abide in that which their ownselves desire. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised." And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.[1]

Ja'far ibn Sulaimaan related that Ibraaheem ibn 'Eesa Al-Yashkaree informed him of the following: "It has been conveyed to us that when a believer will be raised from his grave, two angels will meet him. One of them will have a *Deebaajah,* in which are *Burd* and musk. The other will have a cup from the cups of Paradise; in it there will be a drink. When the believer will come out of his grave, the *Burd* and the musk will be mixed, and (the first angel) will sprinkle it on him. The other will pour a drink for him and will give it to him. Then he will drink it and will never afterwards be thirsty,

[1] Qur'an 21:101-104.

until he enters Paradise. As for the wretched ones – and we seek refuge in Allah ﷻ – Allah ﷻ has said about their affair:

﴿وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ○ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ○ حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ ○ وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ﴾

"And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allah) (i.e. this Qur'an and worship of Allah), We appoint for him Shaitan (Satan – devil) to be a Qarin (an intimate companion) to him. And verily, they (Satans/devils) hinder them from the Path (of Allah), but they think that they are guided aright! Till, when (such a one) comes to Us, he says (to his Qarin (Satan/devil companion)) "Would that between me and you were the distance of the two easts (or the east and west)" – a worst (type of) companion (indeed)! It will profit you not this Day (O you who turn away from Allah's remembrance and His worship, etc.) as you did wrong, (and) that you will be sharers (you and your Qarin) in the punishment."[1]

We mentioned this in the Tafseer: when a disbeliever rises from his grave, his shaitaan (devil) takes him by the hand and adheres to him, without parting from him until both are thrown into the Hellfire. Allah ﷻ said:

﴿وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ﴾

"And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness."[2]

Meaning, every person will have an angel steering him to the place of gathering and another angel to bear witness over his deeds. This is general for both the righteous ones and the wicked ones. And each will receive according to his level.

"(It will be said to the sinners): "Indeed you were heedless of this"

[1] Qur'an 43:26-39.
[2] Qur'an 50:21.

"Now We have removed your covering, and sharp is your sight this Day!"

"And his companion (angel) will say: "Here is (this Record) ready with me!"

In effect, the angel is saying, 'This one that I have brought is the one that I was appointed to.' Then Allah ﷻ will say to both angels — the one who is steering and the one who is bearing witness:

﴿أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ○ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ○ ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَأَلْقِيَاهُ فِي ٱلْعَذَابِ ٱلشَّدِيدِ ○ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن كَانَ فِي ضَلَٰلٍۭ بَعِيدٍ ○ قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ ○ مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ○ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ﴾

"(And it will be said): "Both of you throw (Order from Allah to the two angels) into Hell, every stubborn disbeliever (in the Oneness of Allah, in His Messengers, etc.). "Hinderer of good, transgressor, doubter, Who set up another ilah (god) with Allah, then (both of you) cast him in the severe torment." His companion (Satan – devil) will say: "Our Lord! I did not push him to transgress, (in disbelief, oppression, and evil deeds) but he was himself in error far astray." Allah will say: "Dispute not in front of Me, I had already, in advance, sent you the threat. The Sentence comes from Me cannot be changed, and I am not unjust (to the least) to the slaves." On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?""[1]

Some Of What The Haughty Ones Will Be Rewarded With On The Day Of Resurrection

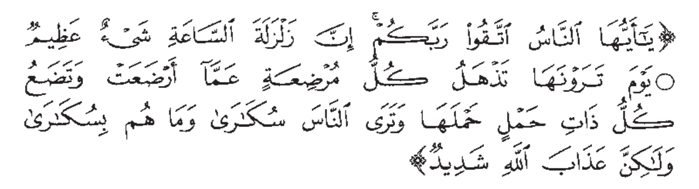
'Amr ibn Shu'aib related from his father from his grandfather that the Prophet ﷺ said, "On the Day of Resurrection, the haughty ones will be raised like small ants (or atoms) but in the forms of people. All small things will rise above them. Then they will enter a prison from the Hellfire; it is called Boolas. The fire of Al-Isaar will rise

[1] Qur'an 50:24-30.

above them. Then they will be made to drink the sweat and pus matter of the inhabitants of the Hellfire." (*Ahmad*) At-Tirmidhee and An-Nisaaee related the same through a different narration, and At-Tirmidhee said, "*Hasan.*"

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, the haughty ones will be raised in the forms of tiny ants." This narration is related by Al-Haafiz Abu Bakr Al-Bazzaar from Muhammad ibn 'Uthmaan Al-'Uqailee. And Muhammad ibn 'Uthmaan alone related it at his level in the chain.

'Umraan ibn Husain ﷺ related that when the Messenger of Allah ﷺ was on one of his journeys, his Companions traveling with him became close to one another. Then the Prophet ﷺ raised his voice with these two Verses:



"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgment) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah."[1]

When the Prophet's companions heard that, they urged their mounts forward, knowing that he was at the point of saying something. When they all came to be around him, he ﷺ said, "Do you know which day that is? It is the day that Adam will call out and his Lord will call out to him, saying, 'O Adam, bring out the group of the Hellfire.' He ﷺ will say, 'O my Lord, and what is the group of the Hellfire?' He ﷻ will say, 'From every 1000 (people), 999 to the Hellfire and one to Paradise.'" His Companions remained motionless (feeling that chances of being saved on the Day of Resurrection were slim); you would not have seen a visible smiling tooth on any of them. When the Prophet ﷺ saw that, he ﷺ said,

[1] Qur'an 22:1-2.

"Know and rejoice, for by the One Who has the soul of Muhammad in His Hand, you are with two created beings (two peoples), who always increase anything that they are with: Yajooj and Majooj (Gog and Magog) Know and rejoice, for by He Who has the soul of Muhammad in His Hand, among people you are no more (in terms of numbers) than a mark on the side of a camel and a small spot (the size of a coin) on the arm of an animal." Both At-Tirmidhee and An-Nisaaee related this narration, and the former said, "*Hasan Saheeh.*"



Different State Of Earth

When people will rise from their graves, they will find the earth to be upon a different state than the one they had previously known: the mountains will be crushed and their peaks will be no longer. Its rivers will have ceased, its trees will be destroyed, and its seas will be aflame. All will be leveled, with its cities and towns being no longer. It will have shaken its tremors, and it will have expelled its burdens. And man will say, "What is the matter with it?' The same can be said for the sky, which will be cleft asunder. And the Angels will be surrounding its sides. The sun and moon will be eclipsed; nay, they will have lost their light, both gathered in one place. Then they will be *Kuwwirat* (wound round, both losing their light). Then they will be thrown — as is mentioned in a *Hadeeth* which we will relate — into the fires, as if they are two oxen that are slaughtered.

Abu Bakr ibn 'Iyaash related that Ibn 'Abbaas said, "They will come out, and then look at the earth; they will see a different earth from the one they were accustomed to. Then they will look at the people and see them to be different from the people they had known." Then Ibn 'Abbaas illustrated that point with the saying of the poet:

'And people are not the people they were accustomed to,

And the abode is not the abode I had known.'

Allah ﷻ said:

﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾

"On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible."[1]

﴿فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾

"Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide. Then which of the Blessings of your Lord will you both (jinns and men) deny?"[2]

﴿فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ○ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ○ وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ ○ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ﴾

"Then on that Day shall the (Great) Event befall, and the heaven will split asunder, for that Day it (the heaven will be frail (weak), and torn up, and the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. That Day shall you be brought to Judgment, not a secret of you will be hidden."[3]

﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ ○ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ﴾

"When the sun Kuwwirat (wound round and lost its light and is overthrown). And when the stars shall fall.)"[4]

﴿إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ ○ وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ﴾

"When the heaven is cleft asunder. And when the stars have fallen and scattered"[5]

Sahl ibn Sa'ad ﷺ related that the Prophet ﷺ said, "On the Day of Resurrection, people will be raised (or gathered) on a white *'Afraa* (white with redness or brownness to it) land, which is like a loaf that

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[1] Qur'an 14:48.
[2] Qur'an 55:37-38.
[3] Qur'an 69:15-18.
[4] Qur'an 81:1-2.
[5] Qur'an 82:1-2.

is *Naqee* (reddened in a fire); and there is no landmark for anyone (no trace or mark left from their previous abodes)." (*Muslim*)

Muhammad ibn Qais and Sa'eed ibn Jubair said, "The earth is changed to white bread; the believer will eat from it from underneath his feet." Al-'Amash related that Ibn Mas'ood ؓ said, "On the Day of Resurrection, the earth in its entirety is fire, and Paradise is behind it — its *Kawaa'ib* and glasses will be seen. People will be bridled by sweat: it will reach their faces, but they will not have yet reached the accountability."

Al-'Amash related that Ibn Mas'ood ؓ said, "The day when the earth will be changed for another earth." He said, "That earth is like silver; it is clean, no blood was ever spilled on it and no wrongdoing was ever perpetrated on it. and the caller will call them. They will be barefooted and naked, just as they were created." One of the narrators thought he also said, "They will be standing until their sweat will bridle them."

'Aaisha ؓ said, "O Messenger of Allah, the day wherein the earth will be changed for another earth and the same for the sky — where will the people be?" He ﷺ said, "This is something that no one from my nation asked before you. The people will be on the *Siraat*." (*Ahmad*) Ahmad alone related this narration.

In another narration, 'Aaisha ؓ said, "Once, when the Prophet ﷺ placed his head on my lap, I cried. He raised his head and said, 'What made you cry?' I said, 'Be my mother and father sacrificed for you, I remembered Allah's — *'Azza Wa-Jall* (to Him belongs Might and Majesty) — saying:

﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾

> *"On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible."*[1]

The Prophet ﷺ said, "At that juncture, people will be on the bridge of (i.e., over) the Hellfire; the angels will be standing and saying, 'Our Lord, safety; Our Lord, safety. There will be male and females slipping on it." With its chain, this *Hadeeth* is *Ghareeb*, and none from the Six related it.

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[1] Qur'an 14:48.

'Aaisha ﵂ said, "I was the first among people to ask the Messenger of Allah ﷺ about this verse:

﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ﴾

> *"On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible."*[1]

She ﵂ said, 'I said, 'At that juncture, where are the people, O Messenger of Allah?' He ﷺ said, 'On the *Siraat*.' (*Ahmad*) Muslim (in his *Saheeh*), At-Tirmidhee, and Ibn Maajah related the same *Hadeeth* through Daawood Ibn Abee Hind. At-Tirmidhee said, "*Hasan Saheeh.*"

In another narration, 'Aaisha ﵂ asked about the Verse, saying, "O Messenger of Allah, where are the people at that time?" He ﷺ said, "They are on the Matn of the Hellfire (i.e. on the bridge that is over it)." (*Ahmad*)

Thaubaan ﵁ related that a rabbi from the Jews asked the Messenger of Allah ﷺ about the above-mentioned Verse, saying, "Where will we be when the earth will be changed to another earth and so will the heavens?" The Messenger of Allah ﷺ said, "In darkness, before the bridge (i.e. the bridge that is over the Hellfire)." (*Muslim*)

Abu Ayyoob Al-Ansaaree ﵁ related that a rabbi from the Jews went to the Prophet ﷺ and asked, "Consider the fact that Allah says in His Book: "*On the Day when the earth will be changed to another earth and so will be the heavens*". Then where are the created beings at that time?" He ﷺ said, "The guests of Allah..." (Related by Ibn Jareer) Ibn Abee Haatim related the same.

The above-mentioned change might occur after the gathering of the creation, so that there is a second changing that is different in description from the first. And Allah ﷻ knows best.

'Abdul-Kareem (or Abu 'Abdul-Kareem) said, "I stayed with a man from Khurasaan, and he related to me that he heard 'Alee ibn Abee Taalib ﵁ say:

﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ﴾

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[1] Qur'an 14:48.

"On the Day when the earth will be changed to another earth and so will be the heavens"[1]

He then said, "He mentioned to us that the earth will be changed to silver and the heavens will be changed to gold." This has also been related from Ibn 'Abbaas رضي الله عنه, Anas ibn Maalik رضي الله عنه, Mujaahid ibn Jubair, and others.

The Lengthy Period Of The Day Of Resurrection

Allah ﷻ said:

﴿وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَن يُخْلِفَ ٱللَّهُ وَعْدَهُۥ ۚ وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ﴾

"And they ask you to hasten on the torment! And Allah fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon."[2]

﴿سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ○ لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ○ مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ○ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ○ فَٱصْبِرْ صَبْرًا جَمِيلًا ○ إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ○ وَنَرَىٰهُ قَرِيبًا﴾

"A questioner asked concerning a torment about to befall upon the disbelievers, which none can avert, from Allah, the Lord of the ways of ascent. The angels and Ruh (Jibrael (Gabriel)) ascend to Him in a Day the measure whereof is fifty thousand years, so be patient (O Muhammad ﷺ), — with a good patience. Verily! They see it (the torment) afar off, but We see it (quite) near."[3]

When we discussed the *Tafseer* of this Verse, we mentioned the difference of opinion regarding it among our predecessors and among those in later times as well. As regards to, 'in a Day the measure whereof is fifty thousand years,' Laith Ibn Abee Sulaim

[1] Qur'an 14:48.
[2] Qur'an 22:47.
[3] Qur'an 70:1-7.

related that Ibn 'Abbaas ﷺ said, "It (fifty thousand years) is the distance between the Throne and the seventh earth." And as for this verse:

﴿فِي يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ﴾

"In one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time)."[1]

Ibn 'Abbaas ﷺ said, "Meaning, the affair descending from the heavens to the earth and it (the affair) rising from the earth to the heavens, because between the heavens and the earth is the traveling distance of 500 years." Ibn Abee Haatim and Mujaahid related this narration, and the opinion expressed therein is held by Al-Farraa and Abu 'Abdullah Al-Hulaimee, according to what is related by *Al-Haafiz* Abu Bakr Al-Baihaqee in *Kitaab Al-Ba'ath Wan-Nushoor*. Al-Hulaimee said, "The angel is able to traverse that distance in part of a day. Even though it is a distance that can be traversed, no one has been able to journey it except in a period of 50,000 years. And in no way is that number (50,000 years) considered to be the duration of the Day of Resurrection. Al-Hulaimee chose this opinion based on the Verse, *"From Allah, the Lord of the ways of ascent"*. Meaning, Exaltedness and Greatness, similar to Allah's saying:

﴿رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ﴾

"(He is Allah) Owner of High Ranks and Degrees, the Owner of the Throne."[2]

According to this first opinion, the meaning of that distance has to do with place (and not passage of time).

According to the second opinion, the meaning of "50,000 years" is the duration of the world. Abu Muhammad 'Abdur-Rahmaan ibn Abee Haatim related the following in his Tafseer. Regarding this Verse, *"The measure whereof is fifty thousand years"*, Mujaahid said, "The life of this world is 50,000 years. Allah referred to that duration as a day. He ﷻ said, *"The angels and Ruh (Jibrael (Gabriel)) ascend to Him in a Day*." A day is the World."

[1] Qur'an 32:5.

[2] Qur'an 40:15.

Regarding 'the measure whereof is fifty thousand years,' 'Abdur-Razzaaq related that 'Ikrimah said, "From its beginning to its end, the world exists for fifty thousand years. No one among you knows how much of that time has passed by and how much of it remains. Only Allah ﷻ has knowledge thereof." Al-Baihaqee related the same from Muhammad ibn Thaur. This opinion, however, is very *Ghareeb,* for it is not found in many of the famous books. And Allah ﷻ knows best.

According to the third opinion, the intended meaning is the period between the world and the Day of Resurrection. Ibn Abee Haatim related this from Muhammad ibn Ka'ab Al-Qurazee, and it too is very *Ghareeb.*

And according to the fourth opinion in this issue, the intended meaning is the length of the Day of Resurrection. Regarding 'the measure whereof is fifty thousand years,' ibn Abee Haatim related that Ibn 'Abbaas ؓ said, "The Day of Resurrection." The chain of this narration is authentic. In the narration of Ibn Abee Ad-Dunyaa, Zaid Ar-Raashid said, "The people will stand on the Day of Resurrection for 1000 years and judgment will be issued between them for a period of 10,000 years.

'Alee Ibn Abee Talhah related the following from Ibn 'Abbaas ؓ, "For the disbelievers, Allah made the Day of Resurrection to be the measure of 50,000 years." In his Tafseer, Al-Kalbee related that Ibn 'Abbaas ؓ said, "Were anyone other than Allah to be given the responsibility of taking (Allah's) slaves to account, he would not finish the task in 50,000 years (i.e., it would take much, much longer)."

Al-Baihaqee related that Al-Hasan said, "What do you think about a day in which they stand on their feet for 50 000 years, eating not even a morsel therein, and drinking not even a gulp, until their throats *Taqatta'at* (literal meaning, are cut off) from the severity of their thirst and their insides are burning with hunger. Then they are taken to the Hellfire and are made to drink from *'Ain Aaniyah* (containers that are extremely hot; the inhabitants of the Hellfire will be made to drink from it), it will reach the pinnacle of hotness and its ripeness will be extreme. This has been related in a number of *Ahaadeeth* – and Allah knows best.

In Spite Of The Length And The Severity Of The Day Of Resurrection, It Will Be Lighter For The Believer Than One Of The Compulsory Prayers

Abu Sa'eed ﷺ said, "It was said to the Messenger of Allah ﷺ, 'the day the measurement of which is 50 000 years – that is an extremely long day.' The Messenger of Allah ﷺ said, 'By the One Who has my soul in His Hand, it is made light for the believer, to the extent that it is more light for him than a compulsory prayer he performs in the world.'" (*Ahmad*) Ibn Jareer related this in his *Tafseer*, but two of the narrators of his chain are weak.

Al-Baihaqee related it with a different phrasing. Abu Al-Mash related that Abu Sa'eed Al-Khudree ﷺ went to the Messenger of Allah ﷺ and said, "Inform me of he who is strong enough to stand on the Day of Resurrection, about which Allah ﷻ said:

﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ﴾

"The Day when (all) mankind will stand before the Lord of the Alamin (mankind, jinns and all that exist)?" (Qur'an 83:6)"

He ﷺ said, "It is made light for the believer to the extent that it is like a compulsory prayer for him."

'Abdullah Ibn 'Amr ﷺ said, "On the Day of Resurrection, the believers will have chairs of light upon which they will sit, and they will be shaded by clouds above them. For them the Day of Resurrection will be like an hour from the day or like one of its two limits (i.e. its beginning or end)." (Related by Ibn Abee Ad-Dunyaa in *Al-Ahwaal*)

Some Of The Punishments That Have Been Prepared For Those Who Do Not Pay The *Zakaat* That Is Due Upon Them

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "There is no possessor of a *Kanz* (literally, treasure; here it means any wealth for which *Zakaat* is not paid) who does not pay its right (i.e. *Zakaat*) except that plates are heated in the Fire of Hell, and then his forehead, his sides, and his back are ironed by them, until Allah rules between His slaves, in a day whose measurement is 50,000 years from what you count. Then he will see his destination –

either to Paradise or to the Hellfire." (*Ahmad*)

He then mentioned the rest of the *Hadeeth*, which is about one who refuses to pay *Zakaat* on sheep and camels. "He will be thrown on his face for them (i.e. for his sheep and camels) on an even, smooth land. He will be trampled over by their *Akhfaa* (feet of camels) and their *Azlaaf* (feet of sheep; *Azlaaf* are also the feet of cows and deer). And they will butt him with their horns. Every time the last of them passes by him, the first one is brought back to do the same, until (Allah) judges between His slaves, on a day whose measurement is 50,000 years from what you count. Then he (that person) will see his destination — either to Paradise or to the Hellfire." (*Ahmad*) Abu Daawood and Muslim related the same, each with his respective chain.

Abu Hurairah ﷺ related that he heard the Prophet ﷺ say, "Whoever has camels for which he doesn't give their due right in their hardship and their ease, then they will come on the Day of Resurrection the most *Aghzar* they ever were, the most in number, the fattest they ever were, and the most *Asar* (providing happiness) they ever were (i.e. this all means they will be in very good shape). He will be thrown on his face on a level, smooth land, and they will trample him with their feet. When the last of them goes by him, the first one will be brought back for him, on a day whose measurement is 50,000 years. This will continue until (Allah) rules between the people. Then he will see his destination. And if he had cows for which he did not pay their due right (i.e. Zakaat) in their hardship and ease, then they will come on the Day of Resurrection more fast and active than they ever were; bigger than ever before; fatter than ever before; more *Asar* (providing happiness) than ever before; more in number than ever before; and more *Anshar* than ever before. Then he will be thrown on his face on a level, smooth land. Every possessor of *Dhilf* (feet of a cow, sheep, or deer) will trample him and every possessor of a horn will butt him. When the last of them passes by him, the first one will be brought back for him, on a day whose measurement is 50,000 years. This will continue until (Allah) judges between the people, and then he will see his destination." (*Ahmad*) Al-Baihaqee said, "This can only mean that that Day is calculated to be 50,000 years from the years you count." And Allah ﷻ knows best.

For Sinners, The Day Of Resurrection Is Long And Difficult; For The People Of *Taqwaa* (Piety, Righteousness, Etc.), It Is Neither Long Nor Difficult

It will only be long and difficult for one who is not forgiven. As for those believers who are forgiven, Abu 'Abdullah Al-Haafiz related that Abu Hurairah ﷺ said, "For the believers, the Day of Resurrection is like the period between *Az-Zuhr* and *Al-'Asr*." He then said, "This is what is memorized (i.e. by the trustworthy ones)."

The same has been related in a narration that is ascribed to the Prophet ﷺ; it is related by Abu 'Abdullah Al-Haafidh through Ibn Al-Mubaarak.

Ya'qoob ibn Sufyaan related that 'Abdullah ibn 'Umar ﷺ said, "The Messenger of Allah ﷺ recited this Verse:

﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ﴾

"The Day when (all) mankind will stand before the Lord of the Alamin (mankind, jinn and all that exists)?"[1]

He ﷺ then said, "How will you be when Allah gathers you in such a way as arrows are gathered in a quiver, for fifty thousand years, with Allah not looking at you?"

'Abdullah ibn Mas'ood ﷺ said, "The middle of the day will not arrive on the Day of Resurrection until these and those (people of Hell and people of Paradise) take a day nap (according to Ibn Mas'ood ﷺ, the people of Hell will take their day nap in the Hellfire, and the people of Paradise will take their day nap in Paradise). He then recited:

﴿ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ﴾

"Then thereafter, verily, their return is to the flaming fire of Hell.[2]

[1] Qur'an 83:6.

[2] Qur'an 37:68.

Ibn Al-Mubaarak said, "This is the recitation of Ibn Mas'ood ﷺ for this verse (whereas the well-known recitation is 'Then thereafter, verily, their return is to the flaming fire of Hell')." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

Regarding this verse,

﴿أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

"The dwellers of Paradise (i.e. those who deserved it through their faith and righteousness) will, on that Day, have the best abode, and have the fairest of places for repose."[1]

'Abdullah ibn Mas'ood ﷺ said, "Half of the day will not pass on the Day of Resurrection until both of these take their repose (people of Hell in Hell, people of Paradise in Paradise)." (Related by Abu Bakr ibn Abee Ad-Dunyaa).

[1] Qur'an 25:24.

THE STATION OF PRAISE AND GLORY

Among The Rest Of The Prophets, Is Specific To The Messenger Of Allah ﷺ; Part Of That Is The Greater Intercession For The People Of The *Mawqif*, So That The Lord *'Azza Wa-Jall* (To Him Belongs Might And Majesty) Comes And Rules Between Them. Then The Believers Are Given Comfort From That Situation And Are Headed To A Most Blessed Destination

Allah ﷻ said:

﴿وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةٗ لَّكَ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا﴾

> *"And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer – Nawafil) for you (O Muhammad ﷺ). It may be that your Lord will raise you to Maqaman Mahmuda (a station of praise and glory, i.e. the highest degree in Paradise!)."*[1]

Jaabir ibn 'Abdullah ؓ reported that the Messenger of Allah ﷺ said, "Whosoever says upon hearing the call (to prayer), 'O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad *Al-Waseelah* (a station in Paradise) and *Al-Fadeelah* (a rank above the rest of creation) and raise him upon a station of praise and glory, which You have promised him. Verily, You never fail in Your promise,' then my intercession is permissible for him on the Day of Resurrection." (*Bukhaaree*)

The Intercession Is The Station Of Praise And Glory

Abu Hurairah ؓ related that the Prophet ﷺ said, " 'It may be that your Lord will raise you to Maqaman Mahmuda (a station of praise and glory).'" He ﷺ said, "The intercession." (*Ahmad*)

The Messenger ﷺ was given five matters that no other Prophet or

[1] Qur'an 17:79.

Messenger ﷺ was given. Jaabir ﷺ — and others — related that the Messenger of Allah ﷺ said, "I have been given five (matters) that were not given to any Prophet before me: I have been made victorious with terror for the distance of a month (i.e. those who are one month's traveling distance from him, in terms of his enemies, are terrified to do battle with him); spoils of war have been made lawful for me, whereas they were not made lawful for anyone before me; the earth was made as a *Masjid* for me and (it was made) pure (for me and my nation), so if prayer arrives for any man from my Nation, then let him pray (wherever he happens to be); I have been given the intercession; and whereas a Prophet would be sent to his people, I have been sent to the people in general." (*Bukhaaree* and *Muslim*)

When the Prophet ﷺ said, "I have been given the intercession," he ﷺ was referring to the intercession that will be requested from Adam ﷺ, who will say, "I am not the one for that, go to Noah." Noah ﷺ will say the same to them, and will guide them to Ibraaheem ﷺ, who will refer them to Moosa ﷺ, who will refer them to 'Eesa ﷺ. Then 'Eesa ﷺ will refer them to Muhammad ﷺ, who will say, "I am for it, I am for it." We will discuss this in more detail when we relate *Ahaadeeth* about intercession, intercession for the sinners to be taken out from the Hellfire.

On The Day Of Resurrection, The Messenger ﷺ Will Be The Chief Of The Children Of Adam ﷺ

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, I am the chief of the children of Adam, the first for whom the grave will split open, the first to intercede, and the first to have his intercession accepted." (*Muslim*)

In the *Hadeeth* about reciting the Qur'an upon seven *Ahruf*, Ubai Ibn Ka'ab ﷺ related that the Messenger of Allah ﷺ said, "I said, 'O Allah forgive my nation,' and I held back the third for a day wherein the creation, Ibraaheem included, will need it." (*Muslim*)

The Messenger ﷺ Is The Imam Of The Prophets On The Day Of Resurrection

At-Tufail ibn Abee Ka'ab related from his father ﷺ that the Prophet ﷺ said, "On the Day of Resurrection, I will be the *Imam* of the

Prophets, their *Khateeb* (orator), and the possessor of their intercession — all without *Fakhr* (pride or haughtiness)." (*Ahmad*) At-Tirmidhee and Ibn Maajah both related it from 'Abdullah ibn Muhammad ibn 'Uqail. And At-Tirmidhee said, "*Hasan Saheeh*."

'Abdullah ibn Ka'ab ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "The people will be resurrected on the Day of Resurrection; I and my nation will be on a hill. My Lord *'Azza Wa-Jall* (to Him belongs Might and Majesty) will clothe me in a green garment. Then permission will be given to me, and I will speak whatsoever Allah wills me to say. And that is the station of praise and glory." (*Ahmad*)

Abu Ad-Dardaa ﷺ related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, I will be the first who will be given permission to make prostration, and I will be the first to be given permission to raise my head. I will look before me, and I will know my nation from among the nations; and behind me in the same manner; and to my right in the same manner." A man said, "O Messenger of Allah, how is your nation among the different nations, from Noah to your nation?" The Messenger of Allah ﷺ said, "They are *Ghurr* (whiteness in the forehead; the faces of the believers will shine on the Day of Resurrection), *Muhajjaloon* (the places they wash in their *Wudoo,* ablution, will shine) from the traces of the *Wudoo*. No one other than them will be like them. I will know them because they are given their books in their right (hands). And I will know them, for their progeny will race before them." (*Ahmad*)

An-Nadr ibn Anas ﷺ related that the Prophet ﷺ said, "I will be standing, waiting for my nation after the Siraat. 'Eesa ﷺ will come to me and say, 'These are the Prophets who have come to you, O Muhammad; they have to ask you,'" or he ﷺ said, 'they will gather to you. They are supplicating to Allah to separate between all of the nation to wherever Allah wishes.' "The creation is bridled in sweat. As for the believer, it is upon him like the cold. As for the disbeliever, death will envelop him in it." The Prophet ﷺ will then say to 'Eesa ﷺ, 'Wait until I return to you.' He ﷺ then goes to underneath the Throne. He will meet with that which no chosen angel ever met with, nor any sent Prophet. Allah will then inspire *Jibreel* to go to Muhammad and say, 'Raise your head; ask, you will be given; intercede, and your intercession will be accepted.'" The Prophet ﷺ then said, "Then I will intercede for my nation, and I will

take out from every 99 people a single person. I will continue to go back to my Lord, and I will not stand in a place to stand except that I will intercede (and my intercession will be accepted). This will continue until Allah gives me from that, saying, 'O Muhammad, make enter the Paradise he from your nation who said, 'I bear witness that none has the right to be worshipped but Allah,' sincerely, on a single day, and then died upon that.''' (*Ahmad*)

In a lengthy *Hadeeth* related by Ibn Mas'ood ﷺ, the Messenger of Allah ﷺ said, "On the Day of Resurrection, I will indeed stand at the station of praise and glory." (*Ahmad*)

A man from the *Ansaar* said, "O Messenger of Allah, and what is that Station of Praise and Glory?" He ﷺ said, "That is when you will be brought — barefooted, naked, and uncircumcised. Then the first to be dressed will be Ibraaheem. Allah ﷻ will say, 'Clothe my *Khaleel* (one chosen for extra special love; a very high ranking with Allah ﷻ), and so two white *Reetahs* (thin, soft garment) will be brought, and he will wear them. Then he will sit down, facing the Throne, and then my clothing will be brought. I will wear it and then stand to his right at such a station that no one else will stand upon. The first ones and the last ones will envy me for it." He ﷺ said, "It will be opened for them from the *Kauthar* (river in Paradise) to the *Haud* (Prophet's basin)." He then related the rest of the *Hadeeth*, which we will mention shortly; in it, a description of the *Haud* is given. (*Ahmad*)

Anas ﷺ related that the Messenger of Allah ﷺ said, "The Day of Resurrection will be prolonged for the people, and they will say to one another, 'Go for us to Adam, the father of mankind, so that he may intercede for us to our Lord, (asking Him) to judge between us. They will go to him and say, 'Intercede for us to your Lord, that He judge between us.' He will say, 'I am not the one for you, but go to Noah, the head (or first) of the Prophets.' They will go to him and say, 'O Noah, intercede for us to your Lord, so that He rules between us.' He will say, 'I am not the one for you, but go to Ibraaheem, the Prophet of Allah, and His *Khaleel*.' They will go to him and say, 'O Ibraaheem, intercede for us to your Lord, that He judge between us.' He will say, 'I am not the one for you, but go to Moosa, *Kaleemullah* (who was spoken to by Allah), Whom Allah chose with His Messages and with His Speech.' They will go to him and say, 'O Moosa, intercede for us to your Lord, that He judge

between us.' He will say, 'I am not the one for you, but go to 'Eesa, the *Roohullah* (a spirit created by Allah) and His *Kalimah* (i.e., Allah said, "Be!" — and he was).' They will go to 'Eesa ﷺ and say, 'O 'Eesa, intercede for us to your Lord, that He judges Between us.' He will say, 'I am not the one for you, but go to Muhammad, for he is the Seal of the Prophets, and he has been forgiven for his earlier and later sins.' And 'Eesa will say, 'Suppose that some possessions are placed in a container that is sealed — can one get to what is in the container before he breaks the seal?' They will say, 'No.' He will say, 'Indeed, Muhammad is the Seal of the Prophets.'" The Messenger of Allah ﷺ said, "Then they will come to me and say, 'O Muhammad, intercede for us to your Lord, that He judges between us.' Then I will say, 'Yes,' and I will go to the Door of Paradise, taking the ring of the Door and asking for it to be opened. It will be said, 'Who are you?' I will say, 'Muhammad,' and it will be opened for me. I will fall down, prostrating, and I will praise my Lord with praises that none before me will have praised Him with and that none after me will praise Him with. He ﷻ will say, 'Raise your head; speak and you will be heard, ask and you will be forgiven, intercede and your intercession will be accepted.' I will say, 'O my Lord, my nation, my nation.' He ﷻ will say, 'Take out he who has a tiny ant's (or atom's) weight of *Eemaan* in his heart.' I will take them out, and then I will fall down, prostrating." (*Ahmad*) Bukhaaree and Muslim related it through Sa'eed ibn Abee 'Uroobah from Qataadah.

The Narration Of Abu Hurairah ﷺ

Abu Hurairah ﷺ said, "Meat was brought to the Messenger of Allah ﷺ, and the arm piece was given to him; it was the piece that he ﷺ liked. He took a single bite and then said, "I am the chief of people on the Day of Resurrection. And do you know how that is? The first ones and the last ones will be gathered on a single plane. The caller will make them hear and the sun will come close (to them). People will reach such a level of anxiety and distress that they will not be able to bear or endure: Some people will say to others, 'Do you see the situation you are in and how far it has (their situation) reached with you? Will you not look for one who will intercede for you to your Lord?' Then some of the people will say to others, 'Your father, Adam,' and so they will go to Adam and say, 'O Adam, the father of mankind, Allah created you with His Hand and blew into you from His *Rooh*, and He ordered the angels to prostrate to you, so intercede

for us to your Lord. Do you not see the situation we are in? Do you not see the situation we have reached?' Adam will say, 'Indeed my Lord has become angry today with such an anger that He was never angry with before and will never be angry with afterwards. Indeed, He forbade me from the tree, and I disobeyed Him. My own self, my own self, my own self; go to someone other than me; go to Noah.' Then they will go to Noah and say, 'O Noah, you are a (Messenger) sent to the inhabitants of the earth, and Allah called you a thankful slave, so intercede for us to your Lord. Do you not see the situation we are in? Do you not see the situation we have reached?' Noah will say, 'Indeed my Lord has become angry today, with such an anger that He was never angry with before and will never be angry with afterwards. And indeed, I did have a calling (or supplication) upon my people: my own self, my own self, my own self. Go to someone other than me, go to Ibraaheem.' Then they will go to Ibraaheem and say, 'O Ibraaheem, you are the Prophet of Allah and His *Khaleel* (one who is given extra special love; a very high ranking with Allah) from the inhabitants of the earth, so intercede for us to your Lord. Do you not see the situation we are in? Do you not see the situation we have reached?' He will say, 'Indeed my Lord has become angry today with such an anger that He was never angry with before and will never be angry with afterwards: my own self, my own self, my own self. Go to Moosa.' And so they will go to Moosa عليه السلام and say, 'O Moosa, you are the Messenger of Allah. He ﷻ has chosen you over the people with His Messages and with speaking to Him. Intercede for us to your Lord. Do you not see the situation we are in? Do you not see the situation we have reached?' Moosa will say to them, 'Indeed my Lord has become angry today with such an anger that He was never angry with before and will never be angry with afterwards, and I did indeed kill a soul that I was not ordered to kill. My own self, my own self, my own self; go to someone other than me; go to 'Eesa.' Then they will go to 'Eesa عليه السلام and will say, 'O 'Eesa, you are the Messenger of Allah, and his Word ("Be!" — and he was) which He bestowed to Maryam and a spirit (*Rooh*) created by Him — He said it like this. And you spoke to the people from your cradle, so intercede for us to your Lord. Do you not see the situation we are in? Do you not see the situation we have reached?' 'Eesa will say to them, 'Indeed my Lord has become angry today with such an anger that He was never angry with before and will never be angry with afterwards,' and he will not mention a sin. 'Go

to someone other than me, go to Muhammad.' Then they will come to me and say, 'O Muhammad, you are the Messenger of Allah and the Seal of the Prophets. Allah had forgiven you for your earlier and later sins, so intercede for us to your Lord. Do you not see the situation we are in? Do you not see the situation we have reached?' I will rise and stand underneath the Throne. Then I will fall down, prostrating to my Lord *'Azza Wa-Jall* (to Him belongs Might and Majesty). Then Allah will show me and inspire me with some of His praises and good glorifications for Him that were not inspired to anyone before me. Then it will be said, 'O Muhammad, raise your head. Ask, you will be given, and intercede, your intercession will be accepted.' I will say 'O my Lord, my nation, my nation. O my Lord, my nation, my nation.' He will say, 'O Muhammad, make enter from your nation he who has no accountability upon him from *Al-Baab Al-Aiman* (the Right Door) from the doors of Paradise, and they are partners with the people regarding the rest of the doors.'" He ﷺ then said, "And by the One Who has the soul of Muhammad in His Hand, between two wide doors from the wide doors of Paradise is like the distance between Makkah and Hajr or between Makkah and Basrah." (*Ahmad*) Bukhaaree and Muslim related it through a different chain. In the narration of Abu Bakr ibn Abee Dunyaa, there is the following addition in the sayings of Adam ﷺ, Noah ﷺ Ibraaheem ﷺ, Moosa ﷺ, and 'Eesa ﷺ: "And I fear that He will throw me into the Hellfire; go to someone other than me." This addition, however, is extremely *Ghareeb*, for it is neither in *Bukhaaree* nor *Muslim*, and Allah ﷻ knows best.

Abu Nusrah Al-Mundhir ibn Maalik ibn Qit'ah said, "Ibn 'Abbaas ﷺ gave us a sermon from the *Minbar* of Al-Basrah. He ﷺ said: The Messenger of Allah ﷺ said, 'Indeed every single Prophet had a supplication that was answered in the world, and I have saved my supplication, making it be intercession for my nation. And I am the chief of the children of Adam on the Day of Resurrection, and no *Fakhr* (pride and haughtiness); I am the first for whom the earth will split open, and no *Fakhr*; in my hand is the banner of *Al-Hamd* (praise), and no *Fakhr*; and Adam along with all under him are underneath my banner, and no *Fakhr*. The Day of Resurrection will be made prolonged for the people. Some will say to others, 'Go for us to our father (Adam), so that he will intercede for us to our Lord — that He judge between us.' So they will go to Adam and say, 'O Adam, you are the one who Allah created with His Hand; He made

your abode to be His Paradise, and He made the angels perform prostration to you. Intercede for us to your Lord, so that He judges between us.' He will say, 'I am not the one for you: I was removed from Paradise, and all that matters to me today is my own soul. But go to Noah, the head (or first) of the Prophets.'" He then mentioned the *Hadeeth* as in the previous narration until the Prophet ﷺ said, "Then they will come to me and say, 'O Muhammad, intercede for us to your Lord, so that He judges between us.'" He ﷺ will say, "I am for it, until Allah gives permission to whomsoever He pleases and is pleased with. When Allah wills to separate between His creation, a caller will call out, 'Where is Ahmad and his nation?' We are the last ones and the first ones — the last of the nations and the first whose account will be taken. The nations will make way for us, and we will go forward, *Ghurr* (whiteness in the forehead; the faces of the believers will shine on the Day of Resurrection), *Muhajjaloon* (the places they wash in their *Wudoo*, ablution, will shine) from the *Wudoo* (ablution). And the nations will say, 'The members of this nation are on the verge of all being Prophets.' And I will go to the Door of Paradise." (*Ahmad*)

And he mentioned the complete *Hadeeth* about intercession for the sinners of this nation. This *Hadeeth* was related in the above form from a number of Companions, among whom was Abu Bakr ﷺ. It is rather strange, though, that the *Imams* relate this *Hadeeth* from most of its chains, without mentioning the affair of the first intercession, the purpose of which is Allah coming to rule and judge between the people. That first intercession was related in the *Hadeeth* of the horn which we previously related, and that is the point we wish to clarify here. The context or phrasing of the first *Hadeeth* indicates that the people are seeking help from Adam ﷺ and the other Prophets, desiring that Allah ﷻ rule between the people, so that they can find comfort from standing (for so long and under such difficult circumstances). This meaning is also indicated in its other narrations. As for when they reach the place of gathering, intercession is mentioned for the sinners of this nation, for those sinners to be removed from the Hellfire. Some of our predecessors limited themselves to a portion of the *Hadeeth* — mentioning only the second intercession — for a reason, and that was to refute the *Khawaarij* and those who followed them from the *Mo'tazilah*, for they

held that once one enters the Hellfire, one will never come out of it. Because this *Hadeeth* contains clear words to refute them and the *Bid'ah* they betook themselves to in going contrary to *Ahaadeeth*, some *Imams* mentioned only a part of the *Hadeeth*. That is mentioned clearly in the *Hadeeth* of the horn. People will go to Adam عليه السلام, then to Noah عليه السلام, then to Ibraaheem عليه السلام, then to Moosa عليه السلام, then to 'Eesa عليه السلام, and then to the Messenger of Allah ﷺ. He will go and prostrate to Allah from underneath the Throne, in a place called *Al-Fahs*. Allah ﷻ will say, 'What is your affair?' And He is Most Knowledgeable. The Messenger of Allah ﷺ said, "Then I said, 'My Lord, You promised me intercession, so grant me intercession for Your creation — and judge between them.' Allah ﷻ will say, 'I have granted your intercession.' I will raise my head, and then stand with the people." He ﷺ then mentioned the matter of the heavens being cleft asunder, the angels and the clouds descending, and the coming of the Lord ﷻ to rule between the people... The *Muqarraboon* (chosen, close) angels will be glorifying Allah ﷻ with different kinds of glorification. The Prophet ﷺ said, "Then Allah will place His *Kursee* (Footstool) wherever He pleases on the earth, and will then say, 'I have indeed paid attention to you from the time I created you to this day of yours – listening to your sayings and seeing your deeds, so pay attention to Me. Verily, it is only your deeds and your scrolls that are read to you, so whosoever from you finds what is good, then let him praise Allah. And whosoever from you finds otherwise, then let him blame no one save himself."

'Alee ibn Al-Hasan Zain Al-'Aabideen said, "The Messenger of Allah ﷺ said, 'On the Day of Resurrection, Allah will stretch the earth the stretching of tanned leather, until a human being among the people will have nothing except for enough space for his two feet.'" The Messenger of Allah ﷺ said, "Then I will be the first to be called, and Jibreel will be on the right of the Most-Merciful *'Azza Wa-Jall* (to Him belongs Might and Majesty). By Allah, he (Jibreel) will not have seen Him (Allah) before that. Then I will say, 'My Lord, indeed this one has informed me that You have sent him to me.' Allah ﷻ will say, 'He has spoken the truth, then intercede.' I will say, 'My Lord, Your slaves that worshipped You and Your slaves that didn't worship you are on the extremes of the earth – i.e.

they are standing on the limits of the earth: the people are gathered on one plane, both the believer among them and the disbeliever among them." (*'Abdur-Razzaaq*) So he ﷺ will intercede with Allah ﷻ for Him to come and rule between His slaves and to distinguish between the believers among them and the disbelievers among them, to distinguish between them in the place of gathering and in the place of destination – in their situation at that time and in their final destination. When commenting on this verse:

﴿وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةٗ لَّكَ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا﴾

"It may be that your Lord will raise you to Maqaman Mahmooda (a station of praise and glory, i.e. the highest degree in Paradise!)"[1]

Ibn Jareer said, "Most of the people of interpretation have said that it is the station which the Messenger of Allah ﷺ will stand in on the Day of Resurrection, in order to intercede for the people, so that their Lord gives them relief from the most difficult situation they will be in on that day."

Ibn 'Umar ؓ said, "People will proceed quickly on the Day of Resurrection; each nation will follow its Prophet, saying, 'O so-and-so, intercede; O so-and-so, intercede,' until the intercession reaches the Prophet ﷺ. That is the day on which Allah will raise him to the station of praise and glory." (*Bukhaaree*)

Asking From People Causes The Flesh Of The Questioner's Face To Fall Off On The Day Of Resurrection

Hamzah ibn 'Abdullah ibn 'Umar said, "The Messenger of Allah ﷺ said, 'The slave continues to ask the people until he comes on the Day of Resurrection without even a piece of flesh on his face.'" And he ﷺ said, "Indeed the sun will come near (to them) on the Day of Resurrection, so near that their sweat will reach halfway up their ears. While they are upon that situation, they will seek help from Adam, then Moosa, and then Muhammad." (*Bukhaaree*) 'Abdullah ibn Abee Yousuf added the following from Abu Ja'far: "He will intercede so that judgment is passed between the people. Then he

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[1] Qur'an 17:79.

will walk until he takes the ring of the door. At that time, Allah will send him to the station of praise and glory: everyone in the gathering will praise him." Ibn Jareer related the same through a different chain, and Allah ﷻ knows best.

THE HAUD (BASIN)

Narrations Related About The *Haud* (Basin) Of Muhammad ﷺ — May Allah Give Us Drink From It On The Day Of Resurrection

There are many famous *Ahaadeeth* that are related through many chains about the *Haud* (Basin of Prophet Muhammad ﷺ), though many innovators and intransigent people reject its existence, which makes it highly appropriate that they should be prevented from drinking from it. Some of our predecessors said, "Whoever rejects honor will not achieve it." Had one who rejects the existence of the *Haud* come across some of the *Ahaadeeth* we will relate, he would not have held that opinion.

Just Some Of the Eminent Companions Who Believed In The *Haud*, Having Faith In Its Existence On The Day Of Resurrection, And Having Related *Ahaadeeth* Regarding It

Narrations about the *Haud* have been related from a large number of Companions, among whom are the following: Ubai ibn Ka'ab, Jaabir ibn Samarah, Jaabir ibn 'Abdullah, Jundub ibn 'Abdullah Al-Bajalee, Zaid ibn Arqam, Salmaan Al-Faarisee, Haarithah ibn Wahb, Hudhaifah ibn Usaid, Hudhaifah ibn Al-Yamaan, Samarah ibn Jundub, Sahl ibn Sa'ad, 'Abdullah ibn Zaid ibn 'Aasim, 'Abdullah ibn 'Abbaas, 'Abdullah ibn 'Umar, 'Abdullah ibn 'Amr ibn Al-'Aas, 'Abdullah ibn Mas'ood, 'Utbah ibn 'Abdus-Salamee, 'Uqbah ibn 'Aamir Al-Juhamee, An-Nawaas ibn Sam'aan, Abu Umaamah Al-Baahilee, Abu Burzah Al-Aslamee, Abu Bakrah, Abu Dharr Al-Ghaffaaree, Abu Sa'eed Al-Khudree, Abu Hurairah Ad-Doosee, Asmaa bint Abee Bakr, 'Aaisha, and Umm Salamah (ﷺ may Allah be pleased with them all and bring back upon us from their blessings). Such is also related from the wife of Hamzah ﷺ, the uncle of the Messenger of Allah ﷺ. And they are from Banee An-Najjaar.

The Narration Of Ubai ibn Ka'ab Al-Ansaaree, The Chief Of The Poor Ones — May Allah Be Pleased With Him: "Whoever Drinks From The *Haud* (Basin) Will Be Quenched, And Will Never Thereafter Be Thirsty; And Whoever Is Forbidden From Drinking It Is Forbidden From Ever Being Quenched Again"

Ubai ibn Ka'ab ﵁ related that the Messenger of Allah ﷺ mentioned the *Haud* (Basin), upon which Ubai Ibn Ka'ab ﵁ said, "O Messenger of Allah, what is the *Haud*?" He ﷺ said, "It is whiter than milk, colder than ice (or snow), sweeter than honey, and it has a sweeter fragrance than musk. Whoever drinks from it will be quenched, and will never thereafter be thirsty; and whoever is driven away from it will never be quenched again." (Related by Abu Al-Qaasim At-Tabaraanee). And Abu Bakr ibn 'Aasim related it in *Kitaab As-Sunnah*. The following is the wording of his narration: It was said, "O Messenger of Allah, and what is the *Haud*?" He ﷺ said, "And by the One Who has my soul in His Hand, its drink is whiter than milk, sweeter than honey, colder that ice (or snow), and it has a better fragrance than musk (best kind of perfume). Its cups are greater in number than the stars. Any person who drinks from it will never thereafter be thirsty, and any person who is turned away from it will never thereafter be quenched." No one from the compilers of the "Six Books" related it; nor did Imam Ahmad.

The Narration Of Anas Ibn Maalik Al-Ansaaree ﵁, The Servant Of The Prophet ﷺ

Anas ibn Maalik ﵁ related that the Messenger of Allah ﷺ said, "The size of my *Haud* (Basin) is as the distance between Ailah and San'aah from Yemen. In it are jugs (which in quantity) are like the stars of the sky." (*Bukhaaree*) Muslim related it from Harmalah Ibn Wahb ﵁.

Another Narration From Anas Ibn Maalik ﵁

Anas ibn Maalik ﵁ reported that the Prophet ﷺ said, "People from my Companions will be rejected (or turned back). When I recognize them, they will quiver before me (they will be dragged and prevented from him ﷺ), and I will say, 'My Companions?' It will be said, 'You do not know what they *Ahdathoo* (perpetrated in terms of sins) after you (Some scholars say that this is referring to those who

apostatized during the beginning of Abu Bakr's caliphate)." (*Bukhaaree*) Muslim related it through a different chain of narrators.

Al-Kauthar Is A River In Paradise, Which The Messenger of Allah ﷺ was Given.

Another Chain From Anas Ibn Maalik ﷺ

Anas ibn Maalik ﷺ said, "The Messenger of Allah ﷺ slept lightly, and then he ﷺ raised his head, smiling. Either he said or they said to him, 'Why did you laugh.' The Messenger of Allah ﷺ said, 'Indeed, just now, a *Surah* (Chapter) was revealed to me.' And he ﷺ recited:

﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ﴾

> *"Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise)"*[1]

"When he ﷺ completed it, he said, 'Do you know what *Al-Khauthar* is?' The Companions said, 'Allah and His Messenger know best.' He ﷺ said, 'It is a river in Paradise which my Lord *'Azza Wa-Jall* (to Him belongs Might and Majesty) gave to me. Upon it is much goodness. On the Day of Resurrection, my nation will come to it (and drink from it). Its cups are the number of the stars. A slave from them will quiver (and will be prevented from me), and I will say: O my Lord, indeed he is from my Nation. Then it will be said, 'Indeed, you do not know what they *Ahdathoo* (perpetrated in terms of sins) after you.'" (*Ahmad*) Muslim, Abu Daawood, and An-Nasaaee related it as well. The following is the phrasing of Muslim: "It is a river that my Lord promised; upon it is much goodness. It is my *Haud* (Basin); my nation will come to it (and drink from it) on the Day of Resurrection." And the rest of it is the same as the first narration. What this means is that the drink will flow through two canals from *Al-Kauthar* to the *Haud*. And the *Haud* is in *Al-'Arasaat* (wide open space where people will be on the Day of Resurrection), before the *Siraat*. People will be pulled away and prevented from it; they are a people who turned back on their heels (i.e. they apostatized after having accepted Islam). Such as these will not cross the *Siraat*, and we will relate this from many chains. It has also

[1] Qur'an 108:1.

clearly been mentioned that the *Haud* is in *Al-'Arasaat*, as you will see shortly, *Insha Allah*.

Another Chain From Anas ﷺ

In a narration related from Qataadah, the Messenger of Allah ﷺ said, "The example of what is between the two sides of my *Haud* is like the distance between Al-Madeenah and As-San'aa, and like the distance between Al-Madeenah and 'Ammaan." (*Ahmad*) Muslim related it through two different chains.

Another Chain From Anas ﷺ, The Servant Of The Messenger Of Allah ﷺ

Anas ﷺ related that some people mentioned the *Haud* in the presence of 'Ubaidullah Ibn Ziyaad, and he denied it, saying, 'What is the *Haud*?' News of that reached Anas ﷺ, and he said, "No doubt, by Allah, I will indeed do...(i.e., he is expressing his anger and his intention to take action)' and then he went to him and said, "You all mentioned the *Haud*?" 'Ubaidullah said, 'You heard the Messenger of Allah ﷺ mention it?" He ﷺ said, "Yes, I heard the Messenger of Allah say more than such an amount of times, 'Indeed, the distance between its two sides is like the distance between Ailah and Makkah or between San'aah and Makkah. And its cups are more in number than the stars of the sky.'" (*Ahmad*)

Anas ibn Maalik ﷺ said, "The Messenger of Allah ﷺ said, "(The size of) my *Haud* (Basin) is like the distance between such and such (places). In it are cups, which in number are like the stars in the sky. (Its drink) is sweeter than honey, colder than ice (or snow), and whiter than milk. Whoever drinks from it will never thereafter be thirsty, and whoever doesn't drink from it will never thereafter be quenched." (Related by Yahyaa ibn Muhammad Ibn Saa'id)

Another Chain From Anas Ibn Maalik ﷺ, The Servant Of The Messenger Of Allah ﷺ

Anas ﷺ related that 'Ubaidullah ibn Ziyaad said, "O Abu Hamzah, have you heard the Messenger of Allah ﷺ mention the *Haud* (Basin)?" He ﷺ said, "I left old women behind in Al-Madeeenah, who would frequently ask Allah to make them come to the *Haud* of Muhammad ﷺ (and drink from it)." (Related by Al-Haafiz Abu Ya'laa)

Another Chain From Anas Ibn Maalik ﷺ, The Servant Of The Messenger Of Allah ﷺ

Yazeed Ar-Raqqaashee said, "I said, 'O Aba Hamzah (i.e. Anas ﷺ), indeed there is a group that testifies to our disbelief and *Shirk* (to associate partners with Allah).' Anas ﷺ said, 'They are the worst of the creation and of the created beings.' I said, 'They disbelieve in the *Haud*.'" Anas ﷺ said, "I heard the Messenger of Allah ﷺ say, 'Indeed, I have a *Haud* (Basin) that is like (in size) the distance between Eeliyaa and Al-Ka'bah,' or he said, 'San'aa. It is whiter than milk and sweeter than honey. In it are cups, which, in number, are like the stars in the sky. Many canals flow to it from Paradise. Whoever disbelieves in it will not achieve from it a single gulp (drink).'" The Messenger of Allah ﷺ has spoken the truth.

Another Chain From Anas ﷺ

Anas ﷺ related that the Messenger of Allah ﷺ said, "My *Haud* is (in size equal to the distance) of such and such place to such and such place. In it are cups that are in number like the stars. (Its drink) has a better fragrance than musk (best kind of perfume); it is sweeter than honey, colder than ice (or snow), and whiter than milk. Whoever drinks one gulp from it will never thereafter be thirsty, and whoever doesn't drink from it will never thereafter be quenched." (Related by Al-Haafiz Abu Bakr Ahmad ibn 'Abdul-Khaaliq Al-Bazzaar, in his *Musnad*.) Its chain is good, though no compiler of a book has related it; nor did Ahmad ibn Hanbal relate it. And Allah ﷻ knows best.

Yet Another Chain From Anas ﷺ, The Servant Of The Messenger Of Allah ﷺ

Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "I saw my *Haud* (Basin), and on its two sides are cups that are like the stars in the sky (in number). I put my hand in it, and it was *'Anbar* (ambergris), *Adhfar* (a kind of fragrance)." (Related by Ibn Abee Ad-Dunyaa)

The Narration Of Buraidah Ibn Al-Khaseeb Al-Aslamee ﷺ

Ibn Buraidah related from his father ﷺ that the Messenger of Allah

ﷺ said, "My *Haud* is like the distance between 'Ammaan and Yemen; in it are cups equal in number to the stars of the sky. Whoever drinks a dose from it will never thereafter be thirsty." (Related by Al-Haafiz Abu Ya'laa) Ibn Saa'id and Ibn Abee Ad-Dunyaa related it through different chains, and the following is the phrasing of the latter: "My *Haud* is like the distance between 'Ammaan and Yemen. In it are cups equal in number to the stars. (Its drink) is sweeter than honey, whiter than milk... whoever drinks from it will never thereafter be thirsty."

The Narration Of Thaubaan ؓ

Thaubaan ؓ related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, I will be in the middle of my *Haud*, driving away people from the inhabitants of Yemen. I will strike them with my stick until they will be dispersed (and taken away)." It was said, "O Messenger of Allah, what is its capacity (or size)?" He ﷺ said, "From the place I am standing to 'Ammaan; two *Meezaabaan* (canals) will flow intensely into it, making it increase." (*Ahmad*)

The following is in the narration of 'Abdur-Razzaaq: "What is between Basrah and San'aa, or what is between Ailah and Makkah." Or he said, "From this standing place of mine to 'Ammaan." He ﷺ was asked about its drink, and he ﷺ said, "It is whiter than milk and sweeter than honey. Flowing into it are two canals from Paradise that increase it, one of them is from gold and the other is from silver."

In another narration, Thaubaan ؓ related that the Prophet ﷺ said, "I (will be) at the middle of my *Haud* (Basin), driving away people from the inhabitants of Yemen. I will indeed strike them with my stick until they disperse (and go away from it)." (Related by Abu Ya'laa) He said, "And the Prophet of Allah ﷺ was asked about the capacity of the *Haud*. He ﷺ said, 'From this standing place of mine until 'Ammaan; between them is (the traveling distance of) a month or approximately that much.'" Then the Messenger of Allah ﷺ was asked about its drink, and he ﷺ said, "Whiter than milk and sweeter than honey..."

One Incident That Highlights 'Umar Ibn 'Abdul-'Azeez's Fear Of Allah; And Another Chain From Thaubaan ؓ

Al-'Abbaas ibn Saalim ibn Al-Lakhmee said, "'Umar ibn 'Abdul-'Azeez sent to Abu Salaam Al-Habashee, asking him about the

Haud... He went to 'Umar, who asked him. He said, "I heard Thaubaan say, 'I heard the Messenger of Allah ﷺ say: Indeed my *Haud* is from 'Adn to 'Ammaan Al-Balqaa. Its water is whiter than milk and sweeter than honey. Its drinking glasses are equal in number to the stars. Whoever drinks a dose from it will never thereafter be thirsty. The first of people to come and drink from it are the poor *Muhaajireen* (those who migrated from Makkah to Madeenah).'" 'Umar Ibn Al-Khattaab ﷺ asked, "Who are they, O Messenger of Allah?" He ﷺ said, "They are the ones with disheveled heads and dirty garments, those who do not marry *Al-Mutana'imaat Al-Mutamattai'aat* (comfortable, soft, pleasurable, etc.), those for whom closed doors are not opened." 'Umar ibn 'Abdul-'Azeez said, "I indeed married *Al-Mutana'imaat* and closed (doors) were opened for me...unless Allah has mercy on me. By Allah, I will not apply oil to my hair until it becomes disheveled, and I will not wash my garment, which has worn out my body, until it becomes dirty." (*Ahmad*) At-Tirmidhee and Ibn Maajah related it as well, but through different chains of narrators.

In another narration, Thaubaan ﷺ related that the Messenger of Allah ﷺ said, "My *Haud* is the distance between 'Adn to 'Ammaan. (Its drink) is whiter than milk, sweeter than honey, and it exudes a better fragrance than musk (best kind of perfume). Its drinking glasses are like the stars in the sky (in number). Whoever drinks a dose from it will never thereafter be thirsty. Most people who will come and drink from it will be the poor *Muhaajiroon*." Thaubaan said, "We asked, 'And who are they?'" He ﷺ said, "Those with disheveled heads and dirty garments. They are not married to *Al-Mutamattai'aat* (comfortable, soft, pleasurable, etc.), and closed doors are not opened to them. They are those who give the right that is upon them, but are not given what is due to them." (Related by Abu Bakr ibn Abee 'Aasim) This chain is good. All praise is for Allah, and all favors and blessings are from Him.

The Narration of Jaabir Ibn Samarah ﷺ: "The Messenger ﷺ Is The *Faratu* (Predecessor, I.E., The First Before Them) Of His Nation To Come To The *Haud* On The Day Of Resurrection"

Jaabir ibn Samarah ﷺ related that the Messenger of Allah ﷺ said, "Indeed I am your *Farat* (predecessor, i.e. the first) to the *Haud* (Basin). And the distance between its two sides is like what is

between San'aa and Ailah. It is as if the jugs in it are the stars (in number)." (Related by Abu Ya'laa) Muslim related the same from Abu Hammaam, and Allah ﷻ knows best.

Another Narration From Jaabir Ibn Samarah ﷺ

'Aamir ibn Sa'ad ibn Abee Waqqaas ﷺ said, "I sent a letter with my servant, Naafai', to Jaabir ibn Samarah ﷺ: 'Inform me of something you heard from the Messenger of Allah ﷺ.' He wrote to me, saying, 'Indeed I heard him ﷺ say, 'I am the first to reach the *Haud*.'" (*Muslim*)

The Narration Of Jaabir Ibn 'Abdullah ﷺ

Jaabir ibn 'Abdullah ﷺ related that the Messenger of Allah ﷺ said, "I (will be) at the *Haud*, looking at those who come to me. People before me will be taken, and I will say, 'O my Lord, these are from me and from my nation.' It will be said, 'And what makes you know what they did after you? After you, they continued to turn back on their heels (some scholars say that this is referring to those who apostatized during the beginning of Abu Bakr's caliphate)." (*Ahmad*)

In another narration, Jaabir ﷺ related that the Messenger of Allah ﷺ said, "The *Haud* is the distance of a month, and its corners — meaning its width — is like its length. Its *Keezaan* (mugs) are like the stars of the sky (in number). (Its drink) is more fragrant than musk (best kind of perfume) and whiter than milk. Whoever drinks from it will never thereafter be thirsty." (*Ahmad*) The chain of this narration is authentic and it fulfills the conditions of Muslim, though he didn't relate it himself.

On The Day Of Resurrection, The Messenger ﷺ Will Want His Nation To Outnumber (Other Nations); He Ordered Them Not To Return As Disbelievers After Him By Killing One Another

Jaabir ibn 'Abdullah ﷺ related that the Messenger of Allah ﷺ said, "Indeed I am your *Farat* (predecessor; the first) at the *Haud*. And I will indeed want you to outnumber the nations. Then do not return after me as disbelievers, killing one another." A man said, "O Messenger of Allah, what is its width?" He ﷺ said, "The distance

between Ailah," the narrator said, I think he said, "and Makkah. In it are *Makaayil* (perhaps a kind of mug or cup, and Allah knows best) that are more than the number of the stars. No sooner does a believer take one and then place it with his hand than his brother takes it." (Related by Abu Bakr Al-Bazzaar.) And Ibn Abee Ad-Dunyaa related it through a different chain.

The Narration Of Jundub Ibn 'Abdullah Al-Bajalee ؓ

Jundub ؓ said, "I heard the Prophet ﷺ say, "I am your *Farat* (predecessor, the one who will precede you) to the *Haud* (Basin)." (*Bukhaaree*) Muslim and Imam Ahmad related this narration, but through different chains. Sufyaan said, "*Al-Farat* is one who precedes."

The Narration Of Jaariyah Ibn Wahb Al-Khuzaa'ee ؓ

Jaariyah ibn Wahb ؓ said, "I heard the Prophet ﷺ mention the *Haud* and say, 'Like the distance between Al-Madeenah and As-San'aa." Al-Mustaurad ؓ said, "We hold that in it (i.e. in the narration) is this: 'cups like the stars (in number).'" Muslim and Bukhaaree related it through different chains. Al-Mustaurad is ibn Shidaad ibn 'Amr Al-Faihree, an eminent Companion. Bukhaaree mentioned him; Muslim related from him and so did the Compilers of the Four *Sunan*. And he has other *Ahaadeeth*.

The Narration Of Hudhaifah Ibn Usaid ؓ

Hudhaifah ibn Usaid ؓ said, "When the Prophet ﷺ came back from the Farewell Pilgrimage, he ﷺ said, 'O people, indeed I am your *Farat* (predecessor, the one to precede you) to the *Haud*. Indeed you will come and drink from a *Haud*, which in width, is as the distance between Basrah and San'aa. In it are cups which are equal in number to the stars." (Related by Abu Shuraihah Al-Ghaffaaree) No author of any compilation related it, nor did Ahmad relate it.

The Narration Of Hudhaifah Ibn Al-Yamaan Al-'Absee ؓ

Hudhaifah ibn Al-Yamaan ؓ related that the Messenger of Allah ﷺ said, "My *Haud* is further than Ailah and 'Adan (i.e. it is longer than the distance from Al-Madeenah to Ailah or the distance between Al-Madeenah and 'Adan; and Allah ﷻ knows best). And by the One Who has my soul in His Hand, its cups outnumber the stars. (Its

drink) is whiter than milk and sweeter than honey. And by the One Who has my soul in His hand, I will drive men away from it just as a man drives away stranger camels from his basin." It was said, "O Messenger of Allah, you will know (or recognize) us at that time?" He ﷺ said, "Yes, you will come to me, *Ghurr* (whiteness in the forehead; the faces of the believers will shine on the Day of Resurrection), *Muhajjaloon* (the places they wash in their *Wudoo,* ablution, will shine) from the effects of *Al-Wudoo* (the ablution). And it is not for anyone other than you." (Related by Abul-Qaasim Al-Baghawee. Muslim related it through another chain from Hudhaifah ﷺ from the Prophet ﷺ, and Allah ﷻ knows best.

The Narration Of Zaid Ibn Arqam ﷺ

Zaid ibn Arqam ﷺ said, "We were with the Messenger of Allah ﷺ when he camped somewhere, and I heard him say, 'You do not constitute one part of 100,000 parts from those of my nation who will come and drink from the *Haud*.'" Abu Hamzah asked Zaid ﷺ, "How many were you at that time?" He ﷺ said, "700 or 800." (*Ahmad*) Abu Daawood related it through a different chain of narrators. The Abu Hamzah mentioned above is Talhah ibn Yazeed Al-Ansaaree, the freed slave of Qurdhah Ibn Ka'ab. And Allah ﷻ knows best.

The Hellfire Is The Reward Of Those Who Intentionally Lie Upon The Messenger Of Allah ﷺ.

'Ubaidullah ibn Ziyaad said to Zaid ibn Arqam, "What about the *Ahaadeeth* that have reached me from you, *Ahaadeeth* that you relate from the Messenger of Allah? You claim that he has a *Haud* (Basin) in Paradise?" Zaid ﷺ said, "The Messenger of Allah ﷺ said that to us and promised it to us." 'Ubaidullah ibn Ziyaad said, "You have lied, or rather you are an old man who has become a dotard." Zaid ﷺ said, "Lo! Indeed my two ears heard it from the Messenger of Allah ﷺ. I heard him say, 'Whoever lies upon me intentionally, then let him take his seat in the Hellfire.' And I have not lied upon the Messenger of Allah ﷺ." (*Al-Baihaqee*)

Regarding the *Haud,* Ibn Khuzaimah (may Allah have mercy on him) related a *Hadeeth* from Salmaan Al-Faarisee ﷺ, who said, "The Messenger of Allah ﷺ delivered a sermon to us on the last day of Sha'baan. He ﷺ said, 'O people, a great and blessed month has

given you shade.'" The *Hadeeth* continues, with a mention of the virtues of Ramadan, until he ﷺ said, "Whoever fills a fasting person during it, then Allah will give him a dose to drink from my *Haud* (Basin), after which he will not again be thirsty until he enters Paradise."



On The Day Of Resurrection, Every Prophet Has A *Haud* (Basin); They Will Be Vying With One Another – Which Among Them Has The Most People Coming To His Basin To Drink From It

The Narration Of Samarah Ibn Jundub Al-Fizaaree ﷺ

Samarah ibn Jundub ﷺ related that the Prophet ﷺ said, "Every Prophet has a *Haud* (Basin); they will be vying with one another — which among them has the most people come to his basin to drink from it. And I indeed hope to have more people coming to drink (from my Basin) than each one of them (has coming to his)." (Related by Abu Bakr ibn Abee 'Aasim) At-Tirmidhee related it through a different chain and then said, "This *Hadeeth* is *Ghareeb*." And Allah ﷻ knows best.

The Narration Of Sahl Ibn Sa'ad As-Saa'idee ﷺ

Sahl ibn Sa'ad ﷺ related that the Prophet ﷺ said, "I am indeed your *Farat* (predecessor, the one who will precede you) to the *Haud* (Basin). Whoever passes by me drinks, and whoever drinks will never thereafter be thirsty. A group of people will come to me; I will know them and they will know me, but then a barrier will interpose between me and them." Abu Haazim said, "An-No'maan Ibn 'Iyaash made me hear it and then said, 'Is this how you heard it from Sahl?' I said, 'Yes. I bear witness upon Abu Sa'eed Al-Khudree ﷺ that we heard him add the following: 'I will say: indeed they are from me. And it will be said to me: Indeed you do not know what they *Ahdathoo* (perpetrated in terms of sins) after you. I will say: farness, farness (i.e. be they far away from me!) for those who changed matters after me.'" (*Bukhaaree*) And

Allah ﷻ knows best.

The Narration Of 'Abdullah Ibn Zaid Ibn 'Aasim Al-Madanee

'Abdullah ibn Zaid reported that when the Messenger of Allah ﷺ distributed the spoils of Hunain, he gave to whoever he gave from the brave and courageous ones of the Quraish and the Arabs. Some of the *Ansaar* became angry. The Prophet ﷺ gave a sermon, and among the things he ﷺ said, is this: "Indeed you will find after me love of one's self (i.e. selfishness), so be patient until you meet me at the *Haud* (Basin)." (*Bukhaaree* and *Muslim*)

The Narration Of 'Abdullah Ibn 'Abbaas

Ibn 'Abbaas said, "I heard the Messenger of Allah ﷺ say, 'Indeed, I am taking you by your *Hujaz* (places where one's loincloth is tied), saying, 'Beware of the Hellfire; beware of *Al-Hudood* (forbidden limits set by Allah).' He ﷺ repeated that three times. 'And when I die, I will have left you, and I am your *Farat* (predecessor, the one who will precede you) to the *Haud*. Whoever comes to it is successful. A people will come and they will be taken on the left side (i.e. they will be directed to the Hellfire), and I will say: O my Lord.' I think he then said, 'And it will be said: They indeed continued to turn back on their heels after you.'" (Related by Abu Bakr Al-Bazzaar)

Ibn 'Abbaas said, "Al-Kauthar is the abundant goodness which Allah ﷻ gave to the Messenger of Allah ﷺ." (*Bukhaaree*)

Abu Bishr said, "I said to Sa'eed ibn Jubair, 'Indeed, there are people who claim that it (Al-Kauthar) is a river in Paradise.' He said, 'From the *Kauthar* to the *Haud* are two canals (made) from gold and silver.'"

Another chain from Ibn 'Abbaas

Ibn 'Abbaas related that the Messenger of Allah ﷺ said, "My *Haud* (Basin) is the traveling distance of one month, and its corners are equal (perhaps meaning that it is square-shaped). And its cups are equal in number to the stars of the sky. Its water is whiter than ice (or snow), sweeter than honey, and purer – in fragrance – than musk (best kind of perfume). Whoever drinks a dose from it will never thereafter be thirsty." (Related by At-Tabaraanee)

Yet Another Chain From Ibn 'Abbaas ﷺ

Ibn 'Abbaas ﷺ said, "The Messenger of Allah ﷺ was asked about when (people will be) standing before the Lord of all that exists – will there be water during (that period)? He ﷺ said, 'By the One Who has my soul in His Hand, indeed during it there is water. Verily, the *Auliyaa* of Allah (i.e., those who believe in the Oneness of Allah, fearing Allah much, by abstaining from all kinds of sins, and loving Allah much, by performing all kinds of good deeds) will come to drink from the *Hauds* (Basins) of the Prophets. Allah ﷻ will send 70,000 angels, in whose hands are rods of fire. They will drive away the disbelievers from the Basins of the Prophets." (Related by Ibn Abee Ad-Dunyaa)

The Narration Of 'Abdullah Ibn 'Umar ﷺ

Ibn 'Umar ﷺ related that the Prophet ﷺ said, "Indeed before you is a *Haud* (Basin) that is (in size) like the distance between Jarbaa (a place in Ash-Shaam) and Adhrah (A place on the borders of Ash-Sham)." (*Bukhaaree*) Ahmad and Muslim related it through different chains of narrators. Here is the wording for some of the narrations of this *Hadeeth*: "Indeed before you is a *Haud* (Basin) that is (in size) like the distance between Jarbaa (a place in Ash-Shaam) and Adhrah (A place on the borders of Ash-Sham). And they are two towns in Ash-Shaam. In it (the *Haud*) are jugs which are equal in number to the stars in the sky. Whoever comes and drinks from it will never thereafter be thirsty."

Another Chain From Ibn 'Umar Ibn Al-Khattaab ﷺ

In a narration related by 'Abdullah Ibn 'Umar ﷺ, the Prophet ﷺ said, "My *Haud* is like the distance between 'Adan and 'Ammaan. (Its drink) is colder than ice (or snow), sweeter than honey, and purer in fragrance than musk. Its cups are like the stars of the sky (in number). Whoever drinks a dose from it will never thereafter be thirsty. The first of the people to come and drink from it are the poor *Muhaajiroon*." Someone said, "And who are they, O Messenger of Allah?" He ﷺ said, "Those with disheveled heads (or hair), those whose faces have lost their color, whose clothes are dirty. Closed doors are not opened for them, and they are not married to *Al-Muna'imaat* (pleasurable, soft, etc.). They are those who give all that is due upon them to give, and they do not take what is due to

them." (*Ahmad*)

Yet Another Chain From Ibn 'Umar رضي الله عنه

Muhaarib ibn Dithaar said, "What did Sa'eed ibn Jubair say about *Al-Kauthar*?" 'Ataa ibn Saaib said, "Sa'eed ibn Jubair related that following from ibn 'Umar رضي الله عنه: When "*Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise)*" was revealed, the Messenger of Allah ﷺ said to us, 'It is a river in Paradise. Its two borders are from gold; it flows on pearls and sapphire (or ruby). Its soil is of a purer fragrance than musk (the best kind of perfume), and its taste is sweeter than honey. Its water is whiter than snow.'" (*Abu Daawood*) Al-Baihaqee related it through a different chain, and At-Tirmidhee said, "*Hasan Saheeh*."

The Narration Of 'Abdullah Ibn 'Amr Ibn Al-'Aas رضي الله عنه

'Abdullah ibn 'Amr رضي الله عنه reported that the Prophet ﷺ said, "My *Haud* (Basin) is the traveling distance of a month. Its water is whiter than milk; its fragrance is purer than musk, and its jugs are like the stars of the sky (in number). Whoever drinks from it will never thereafter become thirsty." (*Bukhaaree*) Muslim related it through a different chain of narrators.

Another Chain From 'Abdullah Ibn 'Amr رضي الله عنه

'Ubaidullah ibn Ziyaad would ask about the *Haud* (Basin), the *Haud* of Muhammad ﷺ. And he used to disbelieve in it after having asked Abu Buraidah, Al-Baraa ibn 'Aazib, 'Aaidh ibn 'Umar, and another man. Saalim ibn Sabarah once said to him, "Shall I not relate to you a *Hadeeth* in which there is a cure for this? Indeed, your father sent some money with me to Mu'aawiyah رضي الله عنه, and (with him) I met 'Abdullah ibn 'Amr رضي الله عنه. He related to me what he heard from the Messenger of Allah ﷺ: 'Indeed Allah does not love wicked deeds and vulgarities – or He hates wicked deeds and wicked doers. And the Hour will not arrive until wicked deeds and vulgarities become widespread, until ties of relations are broken, and until people become bad neighbors (i.e. until these matters become widespread); and until the treacherous one is trusted and the trustworthy one is regarded as being treacherous. Lo! Indeed, your meeting is at my *Haud*, whose length and width are one. It is like the distance between Ailah and Makkah – the traveling distance of one month.

In it are jugs that are like the stars (in number); its drink is whiter than silver. Whoever drinks a dose from it will never thereafter be thirsty.'" (*Ahmad*) 'Ubaidullah said, "I have not heard a *Hadeeth* about the *Haud* that is more established and truthful than this one."

Another Chain From 'Abdullah Ibn 'Amr ﷺ

'Abdullah Ibn 'Umar ﷺ said, "I heard the Messenger of Allah ﷺ say, 'Indeed I have a *Haud* (Basin) in Paradise; its jugs are like the stars of the sky (in number). Whoever drinks a dose from it will never thereafter be thirsty." (Related by Abu Bakr Ibn Al-Bazzaar, in his *Musnad*)

Another Chain

Abu Burzah ﷺ related that he heard the Messenger of Allah ﷺ say, "The distance between the two sides of my *Haud* is like the distance between Ailah and San'aa, the traveling distance of one month. Its width is like its length. In it are two canals, which flow from Paradise; they are from silver and gold. (Its drink is} whiter than milk and colder than ice (or snow), and in it are jugs, which in number, are like the stars of the sky." (*At-Tabaraanee*)

The Narration Of 'Abdullah Ibn Mas'ood ﷺ

'Abdullah ﷺ related that the Prophet ﷺ said, "I am your *Farat* (predecessor, the one who will precede you) to the *Haud* (Basin)." (*Bukhaaree*)

'Abdullah ibn Mas'ood ﷺ related that the Prophet ﷺ said, "I am your *Farat* (Predecessor, the one who will precede you) to the *Haud*. Men from you will be raised and then will be hindered before me. I will say, 'O my Lord, my Companions.' It will be said, 'Indeed you do not know what they *Ahdathoo* (perpetrated in terms of sins) after you.'" (*Bukhaaree*)

Another Chain From 'Abdullah Ibn Mas'ood ﷺ About The *Haud* And Other Matters As Well

Ibn Mas'ood ﷺ said, "The two sons of Maleekah went to the Prophet ﷺ and said, 'Indeed, our mother honors her husband, she is compassionate to her child, and she is generous to her guest — except that she died during the days of ignorance (i.e. before Islam).'

He ﷺ said, 'Your mother is in the Hellfire.' They turned around, leaving, and hurt was on their faces. He ﷺ ordered for them, and they were brought back. They returned, and happiness could be seen on their faces, for they were hoping that something (positive) had occurred. Then the Prophet ﷺ said, 'My mother is with your mother.' A man from the hypocrites said, 'This one cannot help his mother in the least, and we are treading at his heals.' A man from the *Ansaar* said — and I have not seen a man who asked more questions than he — 'O Messenger of Allah, did your Lord promise you regarding her or them (i.e., both of your parents)?' He thought that it was from something that he heard, and then he ﷺ said, 'I did not ask it (anything for them) from my Lord, and He did not encourage my desire for it. And I will indeed stand at the station of praise and glory on the Day of Resurrection.' The *Ansaar* man said, 'And what is that station of praise and glory?' He ﷺ said, 'That is when you will be brought — barefooted, naked, and uncircumcised, and the first to be clothed will be Ibraaheem ﷺ. Allah will say: clothe my *Khaleel* (one who is given additional love over others; a very high ranking with Allah ﷻ). So two white *Reetahs* (a *Reetah* is a soft, thin garment) will be brought, and he will wear them. Then he will sit down, facing the Throne. Then my clothing will be brought, and I will wear it, after which I will stand on his right, upon a station that no one other than me will stand upon. The first ones and the last ones will envy me for it. Then from the *Kauthar* to the *Haud* will be opened.' The hypocrite said, 'Water has never flowed except on clay or small pebbles.' The *Ansaaree* man said, 'O Messenger of Allah, upon clay or small pebbles?' The Messenger of Allah ﷺ said, 'Its clay is musk (the best kind of perfume) and its small pebbles are pearls.' The hypocrite said, 'I have not listened to anything that comes near to what I have listened to today. Hardly does water flow on clay or small pebbles except that it has plants.' The *Ansaaree* said, 'O Messenger of Allah, does it have plants?' He ﷺ said, 'Yes, stalks of gold.' The hypocrite said, 'I have not listened to anything that comes near to what I have heard today. Hardly does a stalk grow except that it gives forth leaves or except that it has fruits.' The *Ansaaree* said, 'O Messenger of Allah, does it bear fruit?' He ﷺ said, 'Yes, like the colors of gems. Its water (the water of the *Haud*) is whiter than milk and sweeter than honey. Whoever drinks a dose from it will never thereafter be thirsty, and whoever is prevented from it will never thereafter be quenched.'" (*Ahmad*) Ahmad alone

related it and it is very *Ghareeb.*

The Narration Of 'Utbah Ibn 'Abd As-Sullamee ﵁

'Utbah Ibn 'Abd As-Sullamee ﵁ said, "A Bedouin went to the Messenger of Allah ﷺ and said, 'What is your *Haud* (Basin), the one you speak about?' He ﷺ said, 'It is (in size) like the distance from Baidaa to Basrah. No person from those whom Allah created knows where its two sides are.'" (Related by At-Tabaraanee)

"Whoever Turns Away from The *Sunnah* Of The Messenger ﷺ, The Angels Will Strike His Face, (Driving Him) Away From The *Haud* On The Day Of Resurrection"

'Uthmaan Ibn Madh'oon ﵁ related that the Prophet ﷺ said, "O 'Uthmaan, do not turn away from my *Sunnah,* for whosoever turns away from my *Sunnah* and then dies before repenting, the angels will strike his face, (driving him) away from my *Haud* (Basin) on the Day of Resurrection." Abu 'Abdullah Al-Qurtubee related this narration.

The Messenger ﷺ Feared For His Nation That They Would Compete Over This World

'Uqbah Ibn 'Aamir ﵁ related that, one day, the Messenger of Allah ﷺ came out and prayed over the people of Uhud (i.e. the martyrs of Uhud) his prayer over the deceased, after which he ﷺ turned away and climbed onto the *Minbar* (pulpit). He ﷺ said, "I am your *Farat* (predecessor, the one who will precede you) to the *Haud* (Basin). And I am a witness over you. And verily, by Allah, I am looking at my *Haud* right now. And I have been given the keys to treasures or the keys to the earth. And verily, by Allah, I do not fear over you that you will perpetrate *Shirk* (associating partners with Allah) after me, but rather I fear over you that you will compete with one another in it (in this world, i.e., over material gain in this world)." (*Bukhaaree*) Muslim related it through a different chain, and the phrasing of his narration is as follows: "I am indeed your *Farat* (predecessor, the one who will precede you) to the *Haud*. And indeed its width is like the distance from Ailah to Al-Juhfah. And indeed, I do not fear over you that you will associate partners with Allah after me, but rather I fear over you the world — that you will compete over it, kill one another, and then be destroyed, just as

those before you were destroyed." 'Uqbah ﷺ said, "That was the last time I saw the Messenger of Allah ﷺ."

What 'Umar ﷺ Related In The Same Regard

Ibn 'Abbaas ﷺ said, "I heard 'Umar ibn Al-Khattaab ﷺ say, 'Indeed the Messenger of Allah ﷺ showed mercy, Abu Bakr ﷺ showed mercy, and I showed mercy. And there will be a people who will disbelieve in mercy, in the Dajjaal, in the *Haud* (Basin), in intercession, in the punishment of the grave, and in people coming out of the Hellfire." (*Baihaqee*)

The First To Come And Drink From The *Haud* On The Day Of Resurrection Is He Who Gave Drink To The Thirsty One In The World

An-Nawaas Ibn Sufyaan ﷺ related that he heard the Messenger of Allah ﷺ say, "Indeed, the width and length of my *Haud* is like the distance between Ailah and 'Ammaan. In it are jugs like the stars of the sky (in number). The first to come to it for drink from my Nation is he who gives drink to every thirsty one (he comes across)." Related by 'Umar ibn Muhammad ibn Bahr Al-Buhairee. Ad-Diyaa said, "I maintain that this *Hadeeth* is from the authentic narrations of Al-Buhairee." And Allah ﷻ knows best.

"Whoever Drinks From The *Haud* That People Will Go To Will Be Prevented From Thirst, And His Face Will Be Protected, So That It Does Not Turn Black"

Abu Umaamah Abee Yazeed ibn Al-Akhnas ﷺ reported that he asked the Messenger of Allah ﷺ, "What is the capacity of your *Haud* (Basin)?" He ﷺ said, "Like the distance between 'Adan and 'Amaan," and he pointed with his hand, indicating something wide. "In it are two banks from gold and silver." Abu Umaamah ﷺ said, "And what is the drink of your *Haud* (Basin)?" He ﷺ said, "It is whiter than milk, sweeter than honey, and purer in fragrance than musk (the best kind of perfume). Whoever drinks from it will never thereafter be thirsty and his face will not blacken." (Related by Abu Bakr ibn Abee 'Aasim)

Another Chain From Abu Umaamah ﷺ

Abu Umaamah Al-Baahilee ﷺ said, "It was said, 'O Messenger of Allah, what is the capacity of your *Haud* (Basin)?' He ﷺ said, 'The distance between 'Adan and 'Ammaan,' and he pointed with his hand, indicating vastness. 'In it are two banks from gold and silver.' It was said, 'O Messenger of Allah, and what is its drink?' He ﷺ said, 'It is whiter than milk, sweeter in taste than honey, and purer in fragrance than musk (the best kind of perfume). Whoever drinks a dose from it will never thereafter be thirsty, and his face will never thereafter blacken.''' (Related by Ibn Abee Ad-Dunyaa)

The Narration Of Abu Burzah Al-Aslamee ﷺ

'Abdus-Salaam ibn Abee Haazim Abu Taaloot said, "I witnessed Abu Burzah ﷺ enter upon 'Ubaidullah ibn Ziyaad, and so-and-so — he named him — a Muslim, spoke to me, and he was among a group of people. When 'Ubaidullah ibn Ziyaad saw him, he said, 'Indeed this *Muhaddith* of yours is *Dahdaah* (short and stout). The *Shaikh* (Abu Burzah ﷺ) understood that and said, 'I did not think that I would be disparaged among a people who find fault with me for being a companion of Muhammad ﷺ.' 'Ubaidullah said to him, 'Indeed companionship to Muhammad for you is an honor and not a disgrace. I have only been sent to you in order to ask you about the *Haud*. Have you heard the Messenger of Allah ﷺ mention anything about it?' Abu Burzah ﷺ said, 'Yes, not once, not twice, not three times, not four times, and not five times, so whosoever disbelieves in it, then may Allah not give him drink from it,' and then he left, angry." (*Abu Daawood*)

Whoever Disbelieves In The *Haud* Will Not Be Given Drink From It

Abu Burzah ﷺ said, "I heard the Messenger of Allah ﷺ say, 'I have the *Haud*, and whosoever disbelieves in it, then may Allah not give him drink from it." (Related by Abu Bakr ibn Abee Ad-Dunyaa) Al-Baihaqee related it through a different chain of narrators.

Another Chain From Abu Burzah ﷺ

Abu Burzah Al-Aslamee ﷺ said, "I heard the Messenger of Allah ﷺ say, 'The distance between the two sides of my *Haud* is like the

distance from Ailah to San'aa, the traveling distance of one month. Its width is like its length. In it are two canals of silver and gold pouring forth from Paradise. (Its drink) is whiter than milk and sweeter than honey. In it are jugs that are equal in number to the stars of the sky. Whoever drinks a dose from it will never thereafter be thirsty. And whoever disbelieves in it, then may Allah not give him drink," i.e. from it. Abu Bakr Ibn 'Aasim related this narration.

The Narration Of Abu Bakrah Ath-Thaqafee ﷺ

Abu Bakrah ﷺ related that the Messenger of Allah ﷺ said, "I am your *Farat* (predecessor, the one who will precede you) to the *Haud* (Basin)."

The Narration Of Abu Dharr Al-Ghaffaaree ﷺ

Abu Dharr ﷺ said, "I said to the Messenger of Allah ﷺ, 'What are the cups of the *Haud* (Basin)?' He ﷺ said, 'By the One Who has my soul in His Hand, its cups are more in number than the stars of the sky and its planets, on a dark night *Al-Mushiyah* (when the stars are in plain view); they are from the cups of Paradise. Flowing into the *Haud* are two canals from Paradise. Whoever drinks from it will never afterwards be thirsty. Its width is like its length — the distance from 'Ammaan to Ailah. Its water is whiter than milk and sweeter than honey." (*Muslim*)

Among The Prophets ﷺ, The Messenger ﷺ Will Have The Most Followers On The Day Of Resurrection

Abu Sa'eed Al-Khudree ﷺ related that the Prophet ﷺ said, "Indeed I have a *Haud,* whose length is the distance between the Ka'bah to Jerusalem. (Its drink) is whiter than milk and its cups are like the number of the stars. And verily, among the Prophets I will have the most followers on the Day of Resurrection." (Related by Ibn Abee 'Aasim) Ibn Maajah related it from Abu Bakr Ibn Abee Shaibah.

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "Indeed I have a *Haud,* whose length is the distance between the Ka'bah to Jerusalem. (Its drink) is whiter than milk, and its cups are equal to the number of the stars. Every Prophet invites his Nation, and for every Prophet there is a *Haud* (Basin). Among them is he who will have a *Fiaaam* come to him (a group of people); among them is he

who will have a *'Usbah* (another word for a group of people) come to him; among them is he who will have a *Nafar* (smaller group) come to him; among them is he who will have two men come to him; among them is he who will have one man come to him; among them is he who will have no one come to him. Then it will be said, 'I have indeed conveyed.' And indeed, among the Prophets, I will have the most followers on the Day of Resurrection." (Related by Ibn Abee Ad-Dunyaa)

Between The Grave Of The Messenger ﷺ And His *Minbar* (Pulpit) Is A Garden From The Gardens Of Paradise

Abu Hurairah ؓ and Abu Sa'eed ؓ related that the Messenger of Allah ﷺ said, "From my house to my *Minbar* (Pulpit) is a garden from the gardens of Paradise." (*Al-Baihaqee*) Al-Baihaqee then said, "And Al-Bukhaaree related it through another chain from Maalik.

The Narration Of Abu Hurairah Ad-Doosee ؓ

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "From my house to my *Minbar* is a garden from the gardens of Paradise, and my *Minbar* is on my *Haud*." (*Bukhaaree*) Muslim related it through different chains, and Allah ﷻ knows best.

Another Chain From Abu Hurairah ؓ

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "As I am standing, a group comes until I recognize them. A man between me and them says to them, 'Come.' I say, 'To where (are you taking them)?' He says, 'To the Hellfire.' By Allah, I say, 'What is their affair?' He says, 'Indeed, after you they turned their backs, going backwards (i.e. apostatizing; some scholars have clarified that this is referring to those who apostatized during the caliphate of Abu Bakr ؓ).' Then another group comes until I recognize them. A man comes out between me and them and says (to them), 'Come.' I say, 'To where?' He says, 'To the Hellfire.' By Allah, I say, 'What is their affair?' He says, 'Indeed, they turned on their backs.' I do not think that anyone from them will be saved except for *Hamal An-Na'am* (Hamal are camels that are left night and day without a shepherd, and *Na'am* are camels)." (*Bukhaaree*)

Another Chain From Abu Hurairah

Abu Hurairah related that the Prophet ﷺ said, "I will drive men away from my *Haud* just as stranger camels are driven away (from one's basin)." (*Muslim*)

Another Chain From Abu Hurairah

Abu Hurairah related that the Messenger of Allah ﷺ said, "Indeed my *Haud* is farther (from one end to the other) than is Ailah to 'Adan. (Its drink) is whiter than snow and sweeter than honey with milk. Its cups are more numerous than the number of stars. Indeed, I will drive people away from it, just as a man drives away the camels of (other) people away from his *Haud* (basin)." The Companions said, "O Messenger of Allah, will you know us at that time?" He ﷺ said, "Yes, you will have countenances that will not be for anyone from the (other) Nations. You will come to me *Ghurr* (whiteness in the forehead; the faces of the believers will shine on the Day of Resurrection), *Muhajjaloon* (the places they wash in their *Wudoo,* ablution, will shine) from the effects of *Al-Wudoo* (the ablution)." (*Muslim*) And Allah ﷻ knows best.

Another Chain From Abu Hurairah

Abu Hurairah related that the Messenger of Allah ﷺ said, "When I will die, then I will be your *Farat* (predecessor, the one who will precede you) to the *Haud* (Basin)." It was said, "O Messenger of Allah, and what is the *Haud?*" He ﷺ said, "Its width is like what is between you and Jarbaa, and Adhraa (two places in Sham). Its whiteness (i.e. the whiteness of its drink) is like the whiteness of milk; it is sweeter than honey and sugar. Its cups are like the stars of the sky (in number). Whoever passes by me drinks, and whoever drinks from it will never thereafter be thirsty. Beware of (being from) people who will pass by me, I knowing them and they knowing me, yet I am kept apart from them. Then I will say, 'Indeed they are from my nation.' It will be said, 'Indeed, you do not know what they *Ahdathoo* (perpetrated in terms of sins) after you.' I will say, 'Farness or *Sohqan* (another word for farness) for those who changed matters.'" (Related by Al-Haafiz Ad-Diyaa) Al-Haafiz Ad-Diyaa then said, "Other than this *Hadeeth,* I do not know that I have heard the word 'sugar' from the Prophet ﷺ."

Rather, the word 'sugar' has been related by Al-Baihaqee in a *Hadeeth* that is in the chapter of *Al-Waleemah* and *An-Nithaar*: "The Messenger of Allah ﷺ attended a (marriage) contract, and trays of walnuts and sugar were brought..." (Al-Baihaqee) And it is very much *Ghareeb*.

Another Chain From Abu Hurairah ؓ

Abu Hurairah ؓ would relate that the Messenger of Allah ﷺ said, "A group from my Companions will come to me on the Day of Resurrection, and they will be driven far away from my *Haud* (some scholars say that this refers to those who apostatized during the caliphate of Abu Bakr ؓ). I will say, 'O my Lord, my Companions.' He ﷻ will say, 'Indeed you do not know what they Ahdathoo (perpetrated in terms of sins) after you; verily, they turned on their heels, moving backwards.'" (*Bukhaaree*)

Abu Hurairah ؓ said, "It as if I am with you, advancing to the *Haud*. A man will meet another man and say, 'Did you drink?' He will say, 'Yes.' And a man will meet another man and say, 'How thirsty I am!'" (Related by Ibn Abee Ad-Dunyaa)

The Narration Of Asmaa Bint Abee Bakr As-Siddeeq ؓ

Asmaa Bint Abee Bakr ؓ related that the Prophet ﷺ said, "I will be at the *Haud*, seeing those who come to me from you. People will be taken before (they reach me), and I will say, 'O my Lord, they are from me and from my nation.' It will be said, 'Did you know what they did after you? By Allah, they continued to return upon their heels.'" (*Bukhaaree*) Ibn Abee Maleekah would say, "O Allah, I seek refuge in you from returning upon our heels or from being put to trial in our Religion." (*Muslim*)

The Narration Of The Mother Of The Believers, 'Aisha Bint As-Siddeeq ؓ

Abu 'Ubaidah ؓ said, "I asked 'Aisha, the Mother of the Believers, about *Al-Kauthar*. She ؓ said, 'It is a river in Paradise, which was given to your Prophet ﷺ. Its two sides are hollowed out pearls; upon it are cups that are equal in number to the stars.'" (Al-Baihaqee) Bukhaaree related it as well.

'Aishah ؓ related that, as the Messenger of Allah ﷺ was in the

midst of his Companions, she ﷺ heard him say, "Indeed I will be at the *Haud,* waiting for those from you who will come to me. Then, by Allah, men will be cut off and prevented before me. I will say, 'O my Lord, (they are) from me and from my Nation.' He ﷻ will say, 'Verily, you do not know what they did after you. They continued to go back on their heels.'" (*Muslim*) And it is only Allah ﷻ Who guides one to what is correct.

The Narration Of The Mother Of The Believers, Umm Salamah ﷺ

Umm Salamah ﷺ, wife of the Prophet ﷺ, said, "I used to hear people mention the *Haud,* but I did not hear anything about it from the Messenger of Allah ﷺ. Then one day, as a young female slave was combing my hair, I heard the Messenger of Allah ﷺ say, 'O People,' and so I said to the female slave, 'Move back away from me.' She said, 'He has invited the men only, and has not invited the women.' I said, 'Indeed I am from 'The people.' The Messenger of Allah ﷺ said, 'Indeed I am your *Farat* (predecessor, the one who will precede you) to the *Haud,* and I will wait for whoever among you comes to me. Let not one of you come and be driven away from me just as a lost camel is driven away. And I will say: Why is this? It will be said: Indeed you do not know what they *Ahdathoo* (perpetrated in terms of sins) after you. Then I will say: Farness (i.e. be they taken far away).'" (*Muslim*) Muslim related it again through a different chain, the same one with which An-Nasaaee related this *Hadeeth.*

We have now come to an end of the *Mutawaatir* narrations that describe the huge *Haud* — and the one waiting there will be Muhammad ﷺ; it is from the drink of Paradise, from the river of *Al-Kauthar;* that drink is whiter than milk, colder than snow (or ice), sweeter than honey, and purer in fragrance than musk; it fills one in the most superlative sense; its width and length are equal; each corner (to another of its corners) is one month's traveling distance; plants will grow on its surface of musk (the best kind of perfume); and its small pebbles are pearls. How perfect Allah is, the Creator, Who is able to do all things! None has the right to be worshipped but Him ﷻ, and there is no deity worthy of worship save Him ﷻ.

For Every Prophet ﷺ There Is A *Haud* (Basin), But The *Haud* Of Our Prophet ﷺ Is The Greatest Of Them, The Most Honored Of Them, And The One That Has The Most People Coming To Drink From It

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "Indeed I have a *Haud* (Basin), which is (in size) like the distance between the Ka'bah and Jerusalem. (Its drink) is whiter than milk, and its cups are in number equal to the stars. Every Prophet invites his Nation, and for every Prophet there is a *Haud.* Among them is he who has a large group coming to him; among them is he who has a group coming to him; among them is he who has a small group coming to him; among them is he who has two people coming to him; and (among them is he who has) one man (coming to him); and among them is he who has no one coming to him (in terms of followers). Then it will be said, 'Indeed you have conveyed.' And verily, among the Prophets, I will have the largest following on the Day of Resurrection." (Related by Al-Haafiz Abu Bakr Ibn Abee Ad-Dunyaa in *Kitaab Al-Ahwaal*) Ibn Maajah related the same from Abu Sa'eed. And Allah ﷻ knows best what is correct.

The *Auliyaa* Of Allah (Islamic Monotheists Who Love, Fear, And Hope From Allah, Doing Good Deeds, And Abstaining from Evil Ones) Will Come To Drink From The Basins OF Allah's Prophets ﷺ

Ibn 'Abbaas ﷺ said, "The Messenger of Allah ﷺ was asked about when (people will be) standing before the Lord of all that exists – during that period, will there be water? He ﷺ said, 'Certainly, by the One Who has my soul in His Hand, there will be water during that period. Verily the *Auliyaa* of Allah (Islamic Monotheists who love, fear, and hope from Allah, doing good deeds, and abstaining from evil ones) will come to drink from the *Hauds* (Basins) of the Prophets. And Allah ﷻ will send 70,000 Angels, in whose hands there will be rods from the Hellfire; they will be driving away the disbelievers from the Basins of the Prophets." (Related by Ibn Abee Ad-Dunyaa) Through the chain of this narration, the *Hadeeth* is *Ghareeb*; it is not mentioned in any of the "Six Books." We have hitherto mentioned the narration of At-Tirmidhee, in which

Samarah Ibn Jundub ﷺ related that the Messenger of Allah ﷺ said, "Indeed, for every Prophet there is a Basin. They will vie with one another to see who will have the most people coming to his (Basin); and I do indeed hope that I will have more people coming to do drink from my (*Haud*) than from the (*Haud*) of any one of them." At-Tirmidhee then said, "This *Hadeeth* is *Ghareeb*." It is related in a *Mursal* narration from *Al-Hasan*, a narration that is more authentic.

Al-Hasan Al-Basree said, "The Messenger of Allah ﷺ said, 'When you lose me (i.e. when I die), (know) that I will then be your *Farat* (predecessor, the one who will precede you) to the *Haud* (Basin). For every Prophet there is a *Haud*, with each one standing at his Basin, having a rod in his hand, calling all those he knows from his nation. Lo! They will indeed vie with one another to see who among them has the most followers. And by the One Who has my soul in His Hand, I indeed hope to have the most followers among them." (Related by Ibn Abee Ad-Dunyaa) This narration is *Mursal* from Al-Hasan, and the grading of the narration is *Hasan*, though Yahyaa Ibn Sa'eed Al-Qattaan has ruled that it is authentic. Our *Shaikh*, Al-Mizzee, ruled that it is authentic from these chains.



The *Haud* That People Will Come To Is Before The Extended *Siraat*; Whatever Conveys A Different Understanding Is Either Weak, Rejected, Or Subject To Interpretation

A questioner might ask, "Will the *Haud* (Basin) come before passing on the *Siraat* or after it?" The apparent meaning of the preceding narrations indicates that it will come before the *Siraat*, because people who are described as having continued to turn back on their heels after the Prophet's death are driven away from the *Haud*. If those people are in fact disbelievers, then we must keep in mind that the disbeliever does not get across the *Siraat* (path over the Hellfire); rather he will be turned over onto his face in the Hellfire, before he gets across the *Siraat* (i.e., he does not cross the *Siraat* to safety). If they are sinners from the Muslims, then it is unlikely that they will

be kept from the *Haud*, especially considering that upon them are marks of the ablution (*Al-Wudoo*). The Prophet ﷺ said, "I will know you, for you will be *Ghurr* (whiteness in the forehead; the faces of the believers will shine on the Day of Resurrection), *Muhajjaloon* (the places they wash in their *Wudoo*, ablution, will shine) from the effects of *Al-Wudoo* (the ablution)."

Furthermore, those who cross the *Siraat* (path over the Hellfire) are only the saved Muslims, and such people will not be prevented from the *Haud*. So it seems correct, and Allah knows best, that the *Haud* comes before the *Siraat*. But let us discuss a *Hadeeth* related by Imam Ahmad. In it, Anas ؓ said, "I asked the Messenger of Allah ﷺ to intercede for me on the Day of Resurrection. He ﷺ said, 'I will do so.'" Anas ؓ said, "Where will I find you on the Day of Resurrection, O Prophet of Allah?" He ﷺ said, "When you first seek me out, seek me out at the *Siraat*." Anas ؓ said, "And if I do not meet you (there)?" He ﷺ said, "Then seek me out at the *Meezaan*." Anas ؓ said, "And if I do not find you there?" The Prophet ﷺ said, "Then I am at the *Haud* (Basin). On the Day of Resurrection, I will not miss out on these three places." (*Ahmad*) At-Tirmidhee and Ibn Maajah related it from Harb Ibn Maimoon Ibn Abee Al-Khattaab Al-Ansaaree, one of the narrators of Muslim. 'Alee Ibn Al-Madeenee ruled that he is trustworthy.

At-Tirmidhee said, "This *Hadeeth* is *Hasan Ghareeb*, and we know it only through this chain." The point here is that the apparent wording of this *Hadeeth* indicates that the *Haud* comes after the *Siraat* (path over the Hellfire), and after the *Meezaan* as well. Yet I know of no scholar who holds that view; perhaps there is a second *Haud* from which no one will be driven away (i.e., one that is for the believers after the *Siraat*), and Allah ﷻ knows best



If the correct view is that the *Haud* (Basin) comes before the *Siraat*, then do the occurrences related to the *Haud* (Basin) come before the placing of the *Kursee* (Footstool) for judgment to be passed or after that? Both answers are possible, and I see nothing that is conclusive in the matter. Allah ﷻ knows which of the two occurs first.

The Correct Opinion Of The Scholars Is That The *Haud* (Basin) Comes Before The *Meezaan* (Scale)

There is a difference of opinion regarding whether the *Haud* is before the *Meezaan*. Abul-Hasan Al-Qaabisee said, "The correct view is that the *Haud* is before (the *Meezaan*)." Al-Qurtubee said, "The meaning (of the narrations) indicates that people will be thirsty when they come out of their graves," and we have mentioned this earlier. Therefore the *Haud* (Basin) comes before the *Meezaan* and the *Siraat*. In the book *'Ilm Kashf Al-Aakhirah*, Abu Haamid Al-Ghazzaalee said, 'Some authors from our predecessors have related that people will go to the *Haud* after the *Siraat*.' Whoever said that or related that is mistaken. Al-Qurtubee related the *Hadeeth* in which those who turned back on their heels, moving backwards, are prevented from the *Haud*. He then said, "As it is authentic, this *Hadeeth* is the strongest proof to show that the *Haud* will be at the *Mawqif* (where people will be standing, waiting for Judgment) and before the *Siraat*, because whoever crosses the *Siraat* will be safe." We have hitherto given this explanation, and all praise is for Allah.

The Specifications Of The Length And Width Of The *Haud* Differ According To Who The Messenger of Allah ﷺ Was Addressing; He Mentioned For Each Person Places That He Knew

Al-Qurtubee said, "Some people have thought that that there is *Idtiraab* (confusion between the narrations, perhaps as a result of mistakes on the part of the narrators) regarding the specifications of the *Haud* (Basin): sometimes Jarbaa and Adhraa are mentioned; sometimes from the Ka'bah to some other place. But the matter is not like that, for the Prophet ﷺ mentioned the *Haud* to his Companions on numerous occasions. Each time, he ﷺ spoke to people based on the places they knew. In *As-Saheeh*, the length and width are measured as one month's traveling distance by one month's traveling distance. Let it not occur to your mind that it will happen on this earth; rather, it will happen in the changed earth. It is a white earth, white like silver. No blood was ever spilled on it and no wrongdoing was ever perpetrated on it. It is purified for the descending of the All-Mighty — Most Exalted is He ﷻ, when He ﷻ

will rule between His slaves. It is related in a *Hadeeth* that on each of its sides is one of the four *Khaleefahs*. Abu Bakr ﷺ is on the first corner; 'Umar ﷺ is on the second; 'Uthmaan ﷺ is on the third; 'Alee ﷺ is on the fourth — may Allah be pleased with them all." We have related this from the Ghailaaniyaat, and its chain is not authentic, for some of its narrators are weak.



Allah ﷻ Will Come On The Day Of Resurrection To Rule Between His Slaves

We have already related the following in the *Hadeeth* of fasting: After Adam ﷺ and the Prophets after him are asked to intercede and after each one of them says, 'I am not the one for you,' the matter ends at the Prophet ﷺ, who goes to intercede with his Lord, so that He ﷻ judges between His slaves. Then the angels descend. First the inhabitants of the sky of this world descend, and they are in number like the inhabitants of the earth — from jinn and mankind. Those angels will surround them in a circle. Then the second heaven will be cleft asunder, and the angels (from it) will descend; these angels are equal in number to the inhabitants of the earth, and then they will surround them in a circle. The same will occur for the third, fourth, fifth, sixth, and seventh heavens: the inhabitants of each heaven will surround those who came before them. Then the *Kuroobiyyoon* angels will descend and so too will the chosen bearers of the Throne. They will have a chant of *At-Tasbeeh*, *At-Taqdees*, and *At-Ta'zeem* (glorifying, exalting, and magnifying Allah ﷻ). They will say, 'How perfect is the Possessor of Glory and Power; How perfect is the Possessor of the Dominion and the Kingdom; How perfect is He Who never dies; How perfect is He Who makes the creation die but never dies Himself; Perfect and Holy He is! How perfect is our Lord, the Most High — the Lord of the angels and the *Rooh* (Jibreel). How perfect is our Lord, the Most High, Who causes the creation to die, but never dies Himself."

Ibn 'Abbaas ﷺ said, "On the Day of Resurrection, the earth will be

stretched like the stretching of tanned leather; it will be increased in its capacity by such and such (amount). The creation will be gathered on one plane – the jinn from them and the human beings from them. When that happens, the heaven of the world will be seized from its inhabitants, being spread out over the face of the earth. And the inhabitants of this heaven alone twice outnumber all of the inhabitants of earth, both the jinn and humans from them. When the inhabitants of the earth see them, they will hurry to them in a state of alarm, saying, 'Is our Lord among you?' The inhabitants of that first heaven will be alarmed by their saying, and they will answer, 'How perfect is our Lord! He is not among us, and He is coming.' Then the heavens are seized one at a time. Each time a heaven is seized, it will have more inhabitants that the inhabitants of the heaven underneath it, and more than all of the inhabitants of earth, both the jinn of them and human of them, by *D'aif* (a multiple of times over). Each time they pass on the face of the earth, its inhabitants race to them, frightened, saying the same as they said before, and the response of the inhabitants will be the same too, until the seventh heaven is seized. Its inhabitants alone outnumber the inhabitants of the six heavens and the inhabitants of the earth by *D'aif* (a multiple of times over). And Allah ﷻ will come among them, and the nations will be in rows. A caller will call out: 'You will know who are the ones of honor today; let those stand who would:

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ﴾

"Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We have bestowed on them"[1]

They will stand, and they will be sent to Paradise. Then he will call a second time, 'You will know who are the ones of honor today; let those stand who would:

﴿لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ﴾

[1] Qur'an 32:16.

"Neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), for from performing As-Salat (Iqaamus-Salat), nor from giving the Zakaat. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection)"[1]

They will then stand, and be sent to Paradise. When these are taken, a neck from the Hellfire will come out, and will overlook the creation. It will have two seeing eyes and an eloquent tongue. It will say, 'I have indeed been entrusted with three: with every haughty, stubborn one,' and it will pick them up from the ranks just as the bird picks up sesame seeds. It will imprison them in the Hellfire, after which it will come out a second time and say, 'I have been entrusted with the people of pictures (those who would make pictures),' and it will pick them up from the rows like the bird picks up sesame seeds, and then it will imprison them in the Hellfire. When these and those are taken, the scrolls are spread out, the scales are placed and erected, and the creation is attentive for the taking of the account." Abu Bakr ibn Abee Ad-Dunyaa related this in *Al-Ahwaal*. And Allah ﷻ said:

﴿كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ۝ وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَـٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ﴾

"Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On That Day will man remember, but how will that remembrance (then) avail him?"[2]

﴿هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَـٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ﴾

"Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allah return all matters (for decision)"[3]

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[1] Qur'an 24:37.
[2] Qur'an 89:21-23.
[3] Qur'an 2:210.

﴿وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَـٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ۝ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ﴾

"And the earth will shine with the light of its Lord (Allah, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. And each person will be paid in full of what he did; and He is Best Aware of what they do"[1]

﴿وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَـٰمِ وَنُزِّلَ ٱلْمَلَـٰٓئِكَةُ تَنزِيلًا ۝ ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَـٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَـٰفِرِينَ عَسِيرًا﴾

"And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allah), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allah – Islamic Monotheism)."[2]

In the *Hadeeth* of the horn, he ﷺ said, "And Allah will place his *Kursee* (literally, Footstool) wherever He wishes on His earth; this is referring to the *Kursee* for when judgment will be passed, and it is not the *Kursee* that is mentioned in the *Hadeeth* that is related in *Saheeh Ibn Hibbaan*: "The seven heavens, the seven earths, what is in them, what is between them, and the *Kursee* — these are no more than like a ring thrown on a desert land. And the *Kursee* (literally, Footstool) is no more to the *'Arsh* (Throne) than that ring is to that desert land. None can truly estimate (the size of) the Throne except Allah *'Azza Wa-Jall* (to Him belongs Might and Majesty)."

This name *'Arsh* (Throne) might be meant to indicate this Footstool (*Kursee*), and that has been related in certain *Ahaadeeth*, as in the *Hadeeth*, "Seven He will give shade to in the shade of His Throne (*'Arsh*), on a day wherein there will be no shade except His shade..."

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[1] Qur'an 39:69,70.

[2] Qur'an 25:25,26.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, the people will swoon away, and I will be the first to come to. I will find Moosa holding strongly to a post from the posts of the Throne. Then I do not know – did he come to before me? Or was he rewarded for swooning away at At-Toor?" (*Bukhaaree*)

Here, the Prophet ﷺ said, "Or was he rewarded for swooning away at At-Toor?" This shows that the swooning away that will occur with the people on the Day of Resurrection is caused by the Lord ﷻ showing Himself to His slaves when judgments are to be passed. People will swoon away from the Mightiness and Glory (of Allah ﷻ), just as Moosa ﷺ swooned away on the day of At-Toor, when he ﷺ asked to see Allah ﷻ. When his Lord ﷻ revealed Himself to the mountain, He made it to be crushed, and Moosa ﷺ fell down, passing out. When the people will swoon away on the Day of Resurrection, Moosa ﷺ might be rewarded for his passing out the first time, so he will not pass out then (on the Day of Resurrection), when Allah ﷻ will reveal Himself. Or, perhaps, his passing out will be of a lesser kind than it will be others, so he will come to before all of the people. And Allah ﷻ knows best.

It is related in certain *Ahaadeeth*, "That the believers will see Allah *'Azza Wa-Jall* (to Him belongs Might and Majesty) in the wide plains of the (Day of) Resurrection."

Jareer ibn 'Abdullah ﷺ said, "The Messenger of Allah ﷺ came out to us on the night of Al-Badr and said, 'Indeed you will see your Lord on the Day of Resurrection, just as you see this (i.e. the moon). You will not *Tudaamoon* (have doubts or be confused or unclear about...) in seeing it." (*Bukhaaree* and *Muslim*) And the following is in the narration of *Al-Bukhaaree*: "Indeed you will see it with your eyes."

It has been related that they will make prostration to Allah ﷻ. Abu Moosa ﷺ related that the Messenger of Allah ﷺ said, "When Allah gathers the creation on the Day of Resurrection, permission will be made to the nation of Muhammad to make prostration. Then they will make a long prostration to Him. Then it will be said, 'Raise your heads..." (*Ibn Maajah*)

Abu Hurairah ﷺ reported that the Prophet ﷺ said, "Until one of you turns around, and then (Allah's) Shin will be revealed, and they will fall down, prostrating. The backbones of the hypocrites will return until they become like one bone (i.e., not being able to bend)

as if they (their backbones) are like the horns of cows (i.e. they will not be able to bend or prostrate)." Al-Bazzaar related this narration. There is another chain that attests to this one. And it is mentioned in the *Hadeeth* of the horn: "Indeed Allah will call His slaves on the Day of Resurrection, saying, 'Indeed I paid attention to you from the time I created you until this day of yours, seeing your deeds and hearing your sayings, so pay attention to Me. Indeed, it is only your deeds and your scrolls that are read upon you. So whosoever finds good then let him praise Allah; and whosoever finds other than that then let him blame no one save himself."

Jaabir ibn 'Abdullah ؓ related that he bought a riding camel and then went to 'Abdullah ibn Unais ؓ, to listen to the *Ahaadeeth* he would convey from the Prophet ﷺ. He ؓ said, "I heard the Messenger of Allah ﷺ say, 'People — or he said slaves — will be raised on the Day of Resurrection, naked, uncircumcised, and *Buhman*.' We said, 'And what is *Buhman*?' He ﷺ said, 'They will have nothing with them. Then He will call them with a voice, which those who are far will hear just as those who are near will hear: I am the King, I am *Ad-Dayyaan*. No one from the people of the Hellfire should enter the Hellfire while he has a right upon one of the inhabitants of Paradise until I pay it to him from him — (for) even the slap.' We said (to the Prophet ﷺ), 'How (will we pay) when we will indeed go to Allah, *Buhman* (without anything).' He ﷺ said, 'With good deeds and bad deeds.'" (*Ahmad*)

The following is a part of a long *Qudsee Hadeeth* that is related by Abu Dharr ؓ: "O My slaves, indeed, they are only your deeds that I enumerate for you. So whosoever finds good then let him praise Allah. And whosoever finds other than that, then let him blame no one save himself." (*Muslim*)

And Allah ﷻ said:

﴿إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ○ وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ○ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ﴾

"Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the

heavens and the earth) will be present. And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed"[1]

Allah ﷻ then mentioned what He ﷻ prepared for the wretched ones and what He ﷻ promised for the happy ones:

﴿رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۝ يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا﴾

"(From) the Lord of the heavens and the earth, and whatsoever is in between them, — the Most Beneficent, none can dare to speak with Him (on the Day of Resurrection except after His Leave). The Day that Ar-Rooh (Jibreel (Gabriel) or another angel) and the angels will stand forth in rows, none shall speak except him whom the Most Beneficent (Allah) allows, and he will speak what is right"[2]

It is established in *As-Saheeh* (*Al-Bukhaaree*) that none will speak at that time except for the Messengers. Al-Bukhaaree dedicated a chapter to that, in his *Saheeh*, in "The Book Of *Tawheed*."

The Speech Of The Lord ﷻ With The Messengers On The Day Of Resurrection

None will speak on that day except for the Messengers. Al-Bukhaaree dedicated a chapter to this issue, in his *Saheeh*, in "The Book Of *Tawheed*." He then related in that chapter the complete *Hadeeth* of Anas ﷺ about the intercession, and we will get to it (*Insha Allah*). And the *Hadeeth*: "As for every single one from you, His Lord will speak to him; there is no interpreter between Allah and him." And we will also relate the *Hadeeth* of Ibn 'Umar ﷺ regarding *An-Najwa*. We will mention other *Ahaadeeth* as well that have been narrated and that pertain to the subject matter at hand. And we seek help from Allah ﷻ. Allah ﷻ said:

﴿يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ قَالُوا۟ لَا عِلْمَ لَنَآ إِنَّكَ أَنتَ

[1] Qur'an 11:103-105.

[2] Qur'an 78:37,38.

﴿عَلَّٰمُ ٱلۡغُيُوبِ﴾

"On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen, etc.)."[1]

And Allah ﷻ said:

﴿فَلَنَسۡـَٔلَنَّ ٱلَّذِينَ أُرۡسِلَ إِلَيۡهِمۡ وَلَنَسۡـَٔلَنَّ ٱلۡمُرۡسَلِينَ ۝ فَلَنَقُصَّنَّ عَلَيۡهِم بِعِلۡمٖۖ وَمَا كُنَّا غَآئِبِينَ ۝ وَٱلۡوَزۡنُ يَوۡمَئِذٍ ٱلۡحَقُّۚ فَمَن ثَقُلَتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ۝ وَمَنۡ خَفَّتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُم بِمَا كَانُواْ بِـَٔايَٰتِنَا يَظۡلِمُونَ﴾

"Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We were not absent. And the weighing on that Day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.)."[2]

﴿فَوَرَبِّكَ لَنَسۡـَٔلَنَّهُمۡ أَجۡمَعِينَ ۝ عَمَّا كَانُواْ يَعۡمَلُونَ﴾

"So by your Lord (O Muhammad ﷺ), We shall certainly call all of them to account for all that they used to do"[3]

The Nation Of Muhammad ﷺ Will Bear Witness Upon The Nations On The Day Of Resurrection

Jabalaan ibn Abee Jabalah related the following narration with his chain until the Prophet ﷺ, who ﷺ said, "When Allah gathers His

[1] Qur'an 5:109.

[2] Qur'an 7:6-9.

[3] Qur'an 15:92,93.

slaves on the Day of Resurrection, the first to be called is Israafeel. His Lord will say to him, 'What did you do regarding My Covenant? Did you convey My Covenant?' He will say, 'Yes, I have indeed conveyed.' Then Israafeel will be let go. And it will be said to Jibreel, 'Did you convey My Covenant?' He will say, 'Yes,' and Jibreel will be released. And it will be said to the Messengers, 'What did you do with regards to My Covenant?' They will say, 'We conveyed to our Nations.' Then the nations will be called and it will be said to them, 'Did the Messengers convey to you My Covenant?' They (the Messengers) will say, 'We conveyed to them.' Some from them (i.e. from the people of the nations) will reject (what the Messengers said) and some among them will confirm (what the Messengers said).' The Messengers will say, 'And indeed we have upon them witnesses who will testify that we conveyed to them, along with Your Witnessing.' He will say, 'Who will testify for you?' They will say, 'The nation of Muhammad ﷺ.' Then the nation of Muhammad will be called, and Allah ﷻ will say to them, 'Do you bear witness that these Messengers of Mine have indeed conveyed My Covenant to those they were sent to?' They will say, 'Yes, O our Lord, we bear witness that they have indeed conveyed (it).' Those Nations will say, 'How can those testify against us who were not with us?' Their Lord ﷻ will say to them (to the nation of Muhammad ﷺ), 'How do you testify against those who you were not with?' They will say, 'Our Lord, You sent to us a Messenger, and You revealed to us Your Covenant and Your Book, and you gave us an account of how they did indeed convey (the Covenant). So we testified based on what You informed us.' The Lord (Allah) ﷻ will say, 'They have spoken the truth.' And that is the saying of Allah ﷻ:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

"Thus We have made you (true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)), a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you"[1]

[1] Qur'an 2:143.

Ibn Abee Ad-Dunyaa related this narration. Ibn Arqam said, "It has reached me that the (people of the) Nation of Ahmad (Muhammad ﷺ) will all testify except for he who has rancor in his heart."

Allah's Speech With Adam ﷺ On The Day Of Resurrection

The Nation Of Muhammad ﷺ Among The Nations Is Like A Single White Hair On A Black Ox

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The first to be called on the Day of Resurrection is Adam ﷺ. It will be said, 'This is your father, Adam.' He ﷺ will say, 'My Lord, I am here answering Your call, with my attention and intention to You (i.e. to obey You).' Our Lord will say to him, 'Bring out the share of the Hellfire from your progeny.' He will say, 'O my Lord, and how many?' He will say, 'From every 100 (people), 99.'" Abu Hurairah ﷺ said, "We said, 'O Messenger of Allah, if 99 (people) are taken from every 100, then what do you perceive will remain from us?' He ﷺ said, 'Indeed, my nation among the nations is like a single white hair on a black ox.'" (*Ahmad*)

The First To Be Called On The Day Of Resurrection Is Adam ﷺ

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The first to be called on the Day of Resurrection is Adam ﷺ, and his progeny will see him. It will be said, 'This is your father, Adam.' He will say, 'My Lord, I am here answering Your call, with my attention and intention to You (i.e. to obey You).' He ﷺ will say, 'Take out the group of the Hellfire from your descendents..'." Then he ﷺ mentioned the rest of it, in the same manner as in what has preceded. (*Bukhaaree*)

The Messenger's Hope That His Followers Constitute Half Of The Inhabitants Of Paradise

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "Allah will say on the Day of Resurrection, 'O Adam, stand, and send the *B'ath* of the Hellfire.' He will say, 'My Lord, I am here answering Your call, with my attention and intention to You. And all that is

good is in Your Hands. O my Lord, and what is the *B'ath* of the Hellfire?' He ﷻ will say, 'From every 1000 (people), 999.' On that day the newborn will turn gray-headed. And Allah ﷻ said:

﴿وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾

"And every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah"[1]

They said, "And where is the one?" The Messenger of Allah ﷺ said, "999 are from Yajooj and Majooj (Gog and Magog) and from you, one." The people said, "*Allahuakbar* (Allah is the Greatest)." The Messenger of Allah ﷺ said, "By Allah, I do indeed hope that you will be one-quarter of the people of Paradise. By Allah, I do indeed hope that you will be one-third of the people of Paradise. By Allah, I do indeed hope that you will be half of the people of Paradise." Abu Sa'eed ؓ said, "The people *Kabbar* (they said, '*Allahuakbar*, Allah is the Greatest')." Then the Messenger of Allah ﷺ said, "Among the people, you are nothing except like a single white hair on a black ox, or like a single black hair on a white ox." (*Ahmad*) Bukhaaree and Muslim related it as well, but through different chains.

In the narration of Al-Bukhaaree, Ibn Mas'ood ؓ said, "We were with the Messenger of Allah ﷺ in *Faid* and he ﷺ said, 'Would you be pleased to be one-quarter of the inhabitants of Paradise?' We said, 'Yes.' He ﷺ said, 'By the One Who has my soul in His Hand, I do indeed hope that you will make up half of the people of Paradise, and that is because none enters Paradise except for the Muslim person. Among the people of *Shirk* (those who associate partners with Allah), you (i.e. those from this nation) are like a single white hair on the skin of a black ox, or like a single black hair on the skin of a red ox." (*Bukhaaree*)

[1] Qur'an 22:2.

Allah's Speech With Noah ﷺ And Allah's Questioning Of Him Regarding Whether He Conveyed (The Message), Just As Allah ﷻ Said: *"Then Surely, We Shall Question Those (People) To Whom It (The Book) Was Sent And Verily, We Shall Question The Messengers"*

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "Noah ﷺ will be called on the Day of Resurrection, and it will be said to him, 'Did you convey?' Then he will say, 'Yes.' His people will be called and it will be said (to them), 'Did he convey to you?' They will say, 'No warner did come to us; no one came to us.' It will be said to Noah ﷺ, 'Who will testify for you?' He will say, 'Muhammad and his nation.' And that is the saying of Allah ﷻ

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ﴾

"Thus We have made you (true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)), a just (and the best) nation, that you be witnesses over mankind"[1]

"*Al-Wasat* is 'justness.' Then you will be called, and you will bear witness that Noah conveyed (the message), and I will bear witness over you." (*Ahmad*) Al-Bukhaaree, At-Tirmidhee, and An-Nasaaee related it through different chains from Al-'Amash. At-Tirmidhee said, "*Hasan Saheeh.*"

In another narration, Imam Ahmad related it with a more general wording. Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "A Prophet will come on the Day of Resurrection, and he will have with him one man (i.e. one follower); and there will be a Prophet with two men; and (there will be Prophets) with more than that. His people will be called and it will be said to them, 'Did this one convey to you?' They will say, 'No.' It will be said to him, 'Did you convey to your people?' He will say, 'Yes.' It will be said, 'Who will testify for you?' He will say, 'Muhammad and his nation.'"

"Muhammad will be called and it will be said to him, 'Did this one convey to his people?' He will say, 'Yes.' Then the nation of

[1] Qur'an 2:143.

Muhammad will be called and it will be said to them, 'Did this one convey to his nation?' They will say, 'Yes.' It will be said to them, 'And who informed you?' They will say, 'Muhammad came to us as a Prophet, and he informed us that the Messengers did indeed convey (the message).'" Then he said, "And that is the saying of Allah ﷻ:

﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا﴾

"Thus We have made you (true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)), a just (and the best) nation"[1]

(*Ahmad*) Ibn Maajah related the same through a different chain of narrators.

That The Nation Of Muhammad ﷺ Will Bear Witness Upon All Of The Nations On The Day Of Resurrection Proves The Justness And Honor Of This Nation

That the nation of Muhammad ﷺ will bear witness upon all of the nations on the Day of Resurrection proves the justness and honor of this nation. On the Day of Resurrection, the people of this nation will be the just ones among the rest of the nations, and that is why the Prophets want them to bear witness over their nations. Had not the nations acknowledged the honor of this nation, they would not have been forced to accept its testimony. In a *Hadeeth* of Bahz ibn Hakeem from his father from his grandfather, the Messenger of Allah ﷺ said, "Indeed you are the completion of 70 nations; you are the best and the most honored of them with Allah ﷻ.'

Bestowal Of Honor Upon Ibraaheem عليه السلام Before All Who Are Present On The Day Of Resurrection

Allah ﷻ says:

﴿وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ﴾

"And We gave him good in this world, and in the Hereafter he shall

[1] Qur'an 2:143.

be of the righteous"[1]

Ibn 'Abbaas ﷺ said, "The Messenger of Allah ﷺ stood among us, delivering a sermon. He ﷺ said, 'Indeed you will be raised both barefooted and naked.' He ﷺ then recited the saying of Allah ﷻ:

﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ﴾

"As We began the first creation, We shall repeat it"[2]

'The first to be clothed from the created beings on the Day of Resurrection is Ibraaheem ﷺ. And men from my nation will be brought, but they will be taken *Dhaat-Ash-Shimaal* (i.e., toward the direction of the Hellfire), and I will say, 'O my Lord, my Companions.' He ﷻ will say, 'Indeed, you do not know what they *Ahdathoo* (perpetrated in terms of sins) after you (Some scholars say that this is referring to those who apostatized during the beginning of Abu Bakr's caliphate).' And I will say as the righteous slave said:

﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾

"And I was a witness over them while I dwelt amongst them"[3]

until His saying: '

﴿فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

"Verily You, only You are the All-Mighty, the All-Wise"[4]

He ﷺ said, 'They continued to turn back on their heels.' He mentioned Moosa ﷺ also, speaking of his honor and nobility on the Day of Resurrection and of the large number of his followers along with the spread of his nation. (*Bukhaaree*)

[1] Qur'an 16:122.

[2] Qur'an 21:104.

[3] Qur'an 5:117.

[4] Qur'an 5:118.

'Eesa ﷺ And Allah's Speech With Him On The Day Of Resurrection

Allah ﷻ said:

﴿وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ
إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى
بِحَقٍّ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى
نَفْسِكَ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ○ مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ
ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِى
كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ○ إِن تُعَذِّبْهُمْ
فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ○ قَالَ ٱللَّهُ هَٰذَا
يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ
فِيهَآ أَبَدًا رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

"And (remember) when Allah will say (on the Day of Resurrection) "O 'Eesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?'" He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen. Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise." Allah will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein

forever. Allah is pleased with them and they with Him. That is the great success (Paradise).''[1]

Though Allah ﷻ had full knowledge that 'Eesa ibn Maryam ﷺ did not say any of those things, He ﷻ still asked him — to scold and repudiate those who held those beliefs, the misguided ones from the Christians and the ignorant ones from the People of the Book. In the Verse, Allah ﷻ absolved 'Eesa ﷺ from having any fault in that saying or belief, just as the angels are absolved, being free of those who believed that they possess some of the qualities of godhood. Allah ﷻ said:

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ ○ قَالُوا۟ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ﴾

"And (remember) the Day when He will gather them all together, and then will say to the angels: "Was it you that these people used to worship?" They (angels) will say: "Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the jinns; most of them were believers in them."[2]

And Allah ﷻ said:

﴿وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِى هَٰٓؤُلَآءِ أَمْ هُمْ ضَلُّوا۟ ٱلسَّبِيلَ ○ قَالُوا۟ سُبْحَٰنَكَ مَا كَانَ يَنۢبَغِى لَنَآ أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَآءَ وَلَٰكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ وَكَانُوا۟ قَوْمًۢا بُورًا ○ فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا﴾

"And on the Day when He will gather them together and that which they worship besides Allah (idols, angels, pious men, saints, 'Eesa (Jesus) — son of Maryam (Mary), etc.). He will say: "Was it you who misled these My slaves, or did they (themselves) stray from

[1] Qur'an 5:116-119.

[2] Qur'an 34:40,41.

the (Right) Path?" They will say: "Glorified be You! It was not for us to take any Auliyaa but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss). Thus they (false gods — all deities other than Allah) will give you (polytheists) the lie regarding what you say (that they are gods besides Allah), then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allah), We shall make him taste a great torment."[1]

And Allah ﷻ said:

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَاؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ○ فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ ○ هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۚ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ﴾

"And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allah's so-called) partners shall say: "It was not us that you used to worship." "So sufficient is Allah for a witness between us and you, that We indeed knew nothing of your worship of us." There! Every person will know (exactly) what (all) he had earned before, and they will be brought back to Allah, their rightful Lord (Maula), and their invented false deities will vanish from them"[2]

The Station Of The Messenger of Allah ﷺ With Allah On The Day Of Resurrection — No Other Station Comes Near To It In Status

No station is equal; nay, no station even comes near to it. Such honors are bestowed upon the Prophet ﷺ as make all created beings

[1] Qur'an 25:17-19.

[2] Qur'an 10:28-30.

envy him — this is inclusive of the first ones and the last ones. May the prayers and salutations of Allah be upon Muhammad and upon all the rest of the Prophets and Messengers. In this regard, we have already related narrations about the station of praise and glory. Furthermore, the Prophet ﷺ will be the first to perform prostration before Allah ﷻ on the Day of Resurrection. He ﷺ will be the first to seek intercession, and he ﷺ will be the first to be granted intercession. And He ﷺ will be the first to be clothed after *Al-Khaleel*, Ibraaheem عليه السلام. *Al-Khaleel* عليه السلام will be clothed in two white *Reetahs* (a Reetah is a thin, soft garment), and Muhammad ﷺ will be clothed in green *Hullahs* (a *Hullah* is a type of garment). *Al-Khaleel* عليه السلام will sit before the Throne, and Muhammad ﷺ will sit on the right of the Throne. He will say, "O my Lord, indeed this one — and he will point to Jibreel — informed me from You that You indeed sent him to me." And Allah ﷻ will say, 'Jibreel spoke the truth.'"

In regard to the *Tafseer* of the 'station of praise and glory,' Laith ibn Abee Sulaim related that *Mujaahid* said, "He will sit with Him on the Throne." Something similar has been related from 'Abdullah ibn Salaam رضي الله عنه. Abu Bakr Al-Mirwazee gathered much (in terms of narrations) in this regard; he and others from our predecessors and from the people of *Hadeeth* have related it from others — among those who related it were Ahmad and Ishaaq ibn Raahawai.

However, such a belief should not be accepted unless it comes from one who does not err (i.e. from revelation, either from the Qur'an or the *Sunnah*), and there is no authentic *Hadeeth* in this regard that can be depended upon or used to support it. What Mujaahid said is not enough to be a proof in and of itself, even though some from the people of *Hadeeth* have accepted it. 'Alee ibn Husain رضي الله عنه related that the Prophet ﷺ said, "On the Day of Resurrection, the earth will be stretched the stretching of tanned leather, until a person will have no space except a place for his feet." The Prophet ﷺ said, "Then I will be the first to be called, and Jibreel will be on the right of the Most-Merciful. And by Allah, Jibreel will not have seen Him before that time. I will say, 'O my Lord, indeed this one has informed me that You have indeed sent him to me.' Allah ﷻ will say, 'He spoke the truth.' Then I will seek intercession, saying, 'O my Lord, your slaves on the edges of the earth..." And that is the station of praise and glory. Abu Bakr ibn Abee Ad-Dunyaa related this narration.

Allah's Speech With The Scholars During The Passing Of Judgment

On The Day Of Resurrection, Allah ﷻ Will Bestow Honor Upon The Scholars

Tha'labah ibn Al-Hakam ؓ related that the Messenger of Allah ﷺ said, "When Allah ﷻ will sit on His *Kursee* (Footstool) to issue Judgment, He ﷻ will say to the scholars, 'I did not place my knowledge and *Hukm* (ruling) in you except that I wanted to forgive you, and I do not mind it." (*At-Tabaraanee*

The First Saying Of Allah ﷻ To The Believers

Mu'aadh Ibn Jabal ؓ related that the Messenger of Allah ﷺ said, "If you wish, I will inform you of the first (words) Allah *'Azza Wa-Jall* (to Him belongs Might and Majesty) will say to the believers on the Day of Resurrection and of the first (words) you will say to Him." The Companions said, "Yes, O Messenger of Allah." He ﷺ said, "Indeed Allah ﷻ will say to the believers, 'Did you love to meet me?' They will say, 'Yes, O our Lord.' He ﷻ will say, 'And what made you (want) that?' They will say, 'Your Forgiveness, Your Mercy, Your Pleasure.' He ﷻ will say, 'I have made My Mercy to be obligatory for you.'" (*Abu Daawood*)



No Share In The Hereafter Will He Have Who Betrays The Trust And Covenant Of Allah ﷻ

Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِى ٱلْءَاخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

"Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah ﷻ speak to them, nor look at them at the Day of Resurrection, nor will He purify them, and they shall have a painful torment"[1]

And Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا أُوْلَٰٓئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ○ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ ○ ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى شِقَاقٍۭ بَعِيدٍ﴾

"Verily, those who conceal what Allah ﷻ has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire. That is because Allah ﷻ has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in

[1] Qur'an 3: 77.

opposition."[1]

This means that He ﷻ will not speak to or look at them with any word or look that He ﷻ will have mercy on them with. Furthermore, they will be veiled from seeing their Lord (Allah) that Day, for Allah ﷻ says:

﴿كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ﴾

"Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day"[2]

And Allah ﷻ said:

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

"And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many of you mislead of men." And their Aulia (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which you did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allah ﷻ may will. Certainly, your Lord is All-Wise, All-Knowing."[3]

﴿هَٰذَا يَوْمُ ٱلْفَصْلِ ۖ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ ○ فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ○ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

{That will be a Day of decision! We have brought you and the men of old together! So if you have a plot, use it against me (Allah ﷻ)! Woe that Day to the deniers (of the Day of Resurrection)!"[4]

[1] Qur'an 2: 174-176.

[2] Qur'an 83: 15.

[3] Qur'an 6: 128.

[4] Qur'an 77: 38-40.

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ۚ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ﴾

"On the Day when Allah ﷻ will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think they have something (to stand upon). Verily, they are liars!"[1]

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ○ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَٰؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَا إِلَيْكَ ۖ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ○ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ○ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ○ فَعَمِيَتْ عَلَيْهِمُ الْأَنبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ﴾

"And (remember) the Day when he will call to them and say: "Where are My (so called) partners whom you used to assert?" Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped." And it will be said (to them): "Call upon your (so called) partners (of Allah ﷻ)", and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided! And (remember) the day (Allah ﷻ) will call to them, and say: "What answer gave you to the messenger?" And the news of a good answer will be obscured to them on that day, and they will not be able to ask one another."[2]

After this Allah ﷻ said:

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ○ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ﴾

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[1] Qur'an 58: 18.

[2] Qur'an 28: 62-66.

> *"And (remember) the Day when He (Allah ﷻ) will call to them (those who worshipped others along with Allah ﷻ), and will say: "Where are my (so called) partners, whom you used to assert?" And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allah ﷻ (Alone), and the lies (false gods) which they invented will disappear from them."*[1]

And there are many other Verses that convey a similar meaning.

'Adee ibn Haatim ؓ related that the Messenger of Allah ﷺ said, "As for each and every one from you, your Lord will speak to him, without there being an interpreter between Allah and him. He ﷻ will say to a man, 'Did I not honor you? Did I not make you marry? Did I not make horses and camels to be at your disposal and under your control? (And did I not) leave you to lead and to gain wealth (because of which people obeyed you)?' He will say, 'Yes.' He ﷻ will say, 'Did you think that you would meet Me?' He will say, 'No.' Allah ﷻ will say, 'Then this Day do I forget you as you forgot me.'" (*Bukhaaree* and *Muslim*) This makes it clear that Allah ﷻ will speak to and address His disbelieving slave.

As For The Sinners...

Ibn 'Umar ؓ related that the Messenger of Allah ﷺ said, "Allah will make a slave come near on the Day of Resurrection, until He places His cover over him. He will then have him acknowledge his sins, saying, 'You did (such and such) on such and such and such day? And on such and such and such day?' He will say, 'Yes, O my Lord,' until when he thinks that he has become destroyed, Allah ﷻ will say, 'I covered them for you in the world, and I forgive them for you today." (*Bukhaaree* and *Muslim*)



[1] Qur'an 28: 74,75.

The Presentation Of The Fires And The Gardens, And The Erection Of The *Meezaan* (Scale), And The Accountability With Allah ﷻ

Allah ﷻ said:

﴿وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ ○ وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ ○ عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ﴾

"And when Hellfire is set ablaze. And when Paradise is brought near. (Then) every person will know what he has brought (of good and evil)"[1]

And Allah ﷻ said:

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ○ وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ○ هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ○ مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ○ ٱدْخُلُوهَا بِسَلَٰمٍ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ○ لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

"On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" And Paradise will be brought near to the Mutaqun (the pious), not far off. (It will be said): "This is what you were promised- (it is) for those oft-returning (to Allah ﷻ) in sincere repentance, and those who preserve their covenant with Allah ﷻ (by obeying Him in all what He has ordered, and worshipping none but Allah ﷻ Alone, i.e. follow Allah ﷻ's religion- Islamic Monotheism). "Who feared the Most Beneficent (Allah ﷻ) in the Ghaib (Unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him and absolutely free from each and every kind of polytheism). "Enter you therein in peace and security-this is the Day of eternal life!" There they will have all that they will desire- and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic)"[2]

And Allah ﷻ said:

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[1] Qur'an 81: 12-14.

[2] Qur'an 50: 30-35.

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ﴾

"And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything, and if there will the weight of a mustard seed, We will bring it. And Sufficient are We to take account."[1]

And Allah ﷻ said:

﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ○ فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ○ يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا﴾

"Surely! Allah ﷻ wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people? On that Day those who disbelieved and disobeyed the Messenger (Muhammad ﷺ) will wish they were buried in the earth, but they will never be able to hide a single fact from Allah ﷻ."[2]

Informing us of Luqmaan, Allah ﷻ said:

﴿يَٰبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ﴾

"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah ﷻ will bring it forth. Verily, Allah ﷻ is Subtle (in bringing out that grain), Well-Aware (of its place)."[3]

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[1] Qur'an 21: 47.

[2] Qur'an 4: 40-42.

[3] Qur'an 31: 16.

There are many narrations which speak of this, and it is Allah ﷻ Who guides to what is right; to Him is our return. He ﷻ is sufficient for me and He ﷻ is a Most-Blessed Protector.

At The Place Of Gathering, An Eye From The Hellfire Will Be Shown, And It Will Look Over The People

Allah ﷻ said:

﴿وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ﴾

"And Hell be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?"[1]

'Abdullah ibn Mas'ood ؓ related that the Messenger of Allah ﷺ said, "On that Day the Hellfire will be brought; it will have 70,000 bridles, and with each bridle, 70,000 angels dragging it." (*Muslim*) At-Tirmidhee related the same, and Ibn Jareer related it in a narration that is *Mawqoof* (it is ascribed to a Companion and not to the Prophet ﷺ).

A Neck From The Fire Will Come Out And Speak; The Haughty Ones, The *Mushrikeen* (Those who associated partners with Allah), And Those Who Spoke But Not By The Truth — They Will All Be Thrown Into The Hellfire

Abu Sa'eed Al-Khudree ؓ related that the Messenger of Allah ﷺ said, "A neck from the Hellfire will come out and speak. It will say, 'I have been entrusted with three: with every haughty one, with he who made along with Allah another god (i.e. who associated partners with Allah in worship), and he who killed a person without (it being a lawful, sanctioned punishment (according to the principles of the *Shariah*) that is imposed on one for killing another) it being for another person (i.e., without it being the Islamic punishment of execution that is imposed on one for killing

[1] Qur'an 89: 23.

someone else).' It will embrace them and then throw them into the midst of the Hellfire." (*Ahmad*) Ahmad alone related it through the chain for this narration.

And Allah ﷻ said:

﴿إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا ۝ وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ۝ لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا﴾

"When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions."[1]

Ash-Sha'bee said, "When it sees them from a far place, they will hear its raging and roaring from its fury and hate for those who associate partners with Allah and with those who take a god besides Him." The following is related in a *Hadeeth*: "Whoever lies upon me, or claims (fatherhood) for other than his (true) father, or associates himself to other than his Mawaalee (an owner who freed a slave), then let him take his seat between the two eyes of the Hellfire, in a far away seat." The Companions said, "O Messenger of Allah, and does it have two eyes?" He ﷺ said, "Did you not hear that Allah ﷻ said, *"When it (Hell) sees them from a far place, they will hear its raging and its roaring*." Ibn Abee Haatim related this narration.

Ibn 'Abbaas ﵁ said, "A man will indeed be dragged to the Hellfire, and it will withdraw and constrict itself. The Most Merciful will say (to the Hellfire), 'What is the matter with you?' It will say, 'He is seeking protection from me.' He ﷻ will say, 'Discharge my slave.' And a man will indeed be dragged to the Hellfire, and he will say, 'O my Lord, this is not what I thought about You.' Allah ﷻ will say, 'And what did you think (about Me)?' He will say, 'That Your Mercy will embrace me.' Allah will say, 'Discharge my slave.' A man will be dragged to the Hellfire, and the Hellfire will bray the braying of a mule to a camel, and will roar with a great roaring,

[1] Qur'an 25: 12-14.

which will leave no one, except that it frightens him." Ibn Jareer related this narration, and its chain is authentic.

'Ubaid ibn 'Umair said, "Indeed the Hellfire will roar with a roaring, with which every angel and Prophet will fall down, shaking with fear, until Ibraaheem ﷺ will come on his knees and say, 'O my Lord, I do not ask You today except for my own self.'' 'Abdur-Razzaaq related this narration.

As for the *Hadeeth* of the horn, Allah then orders the Hellfire, and an evident, dark neck will emerge from it. Then He ﷻ will say:

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ○ وَأَنِ ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ○ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ○ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ ○ ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

"Did I not command you, O children of Adam, that you should not worship Shaitan (Satan). Verily, he is a plain enemy to you. And that you should worship Me (Alone-Islamic monotheism, and set up not rivals, associate-gods with Me). That is the straight path. And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand? This is Hell which you were promised! Burn therein this day, for that you used to disbelieve."[1]

﴿وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ○ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ﴾

"And you will see each nation humbled to their knees (kneeling): each nation will be called to its Record (of deeds). This day you shall be recompensed for what you used to do. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds)."[2]

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[1] Qur'an 36: 60-64.

[2] Qur'an 45: 28,29.

THE MENTION OF THE BALANCE (SCALE)

Allah ﷻ said:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ﴾

"And We shall set up balances of justice on the day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account."[1]

﴿فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ﴾

"Then, those whose scale (of good deeds) are heavy, they are the successful. Then those whose scale (of good deeds) are light, they are those who lose their ownselves, in Hell they will abide."[2]

﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُم بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ﴾

"And the weighing on that Day (Day of Resurrection) will be the true (weighting). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our Ayats (proofs, evidences, verses, lessons, signs, revelations, etc.)"[3]

﴿فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ○ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ○ فَأُمُّهُ هَاوِيَةٌ ○ وَمَا أَدْرَاكَ مَا هِيَهْ ○ نَارٌ حَامِيَةٌ﴾

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[1] Qur'an 21: 47.
[2] Qur'an 23: 102,103.
[3] Qur'an 7: 8,9.

"Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in Paradise). But as for him whose balance (of good deeds) will be light, he will have his home in Hawiyah (pit, i.e. Hell). And what will make you know what it is? (It is) a fiercely blazing Fire!"[1]

﴿قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا ○ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ○ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾

"Say (O Muhammad ﷺ): " Shall We tell you the great losers in respect of (their) deeds? "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. "They are those who deny the Ayaat (proofs, evidences, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day on Resurrection, We shall assign no weight for them"[2]

The Weighing Of Deeds After The Judgment And The Reckoning

Abu 'Abdullah Al-Qurtubee said, "The scholars have said, 'when the reckoning (taking of accounts) is finished, it will be followed by the weighing of deeds, because the weighing is for reward, and that should occur after the taking of accounts, for the taking of accounts is for deeds themselves, and the weighing is to show their worth. Therefore the reward is based on both (taking of accounts and weighing of deeds).' As for Allah's saying, 'And We shall set up balances of justice on the Day of Resurrection,' the intended meaning may be that there are many balances in which deeds are weighed; and perhaps the plural 'balances' might be intended to mean 'things that are balanced and weighed,' so that the plural indicates the variety of deeds that are weighed." And Allah ﷻ knows best.

[1] Qur'an 101: 7-11.

[2] Qur'an 18: 103-105.

The Balance Has Two Scales That Have A Physical Reality; And "*Bismillahir-Rahmaanir-Raheem* (In The Name Of Allah, The Most Beneficent, The Most Merciful)" Is Not Outweighed By Anything

'Abdullah ibn 'Amr ﷺ related that the Messenger of Allah ﷺ said, "Indeed Allah will single out a man from my nation before all created beings. 99 scrolls will be spread upon him, each scroll going as far as the eye can see. Then Allah will say to him, 'Do you reject anything from this? Have my scribes who preserve (deeds by writing them down) wronged you?' He will say, 'No, O my Lord.' Then the King (Allah) will say, 'Do you have an excuse or a good deed.' The man will be dumbfounded and say, 'No, O my Lord.' He ﷻ will say, 'Certainly! You do have a single good deed with Us: there will be no wrong done upon you today.' A card will be taken out, and on it will be 'I bear witness that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger.' Then He will say, 'Inform him.' He will say, 'O my Lord, what is this card compared to these scrolls?' He ﷻ will say, 'Indeed you will not be wronged.' The scrolls will be placed on a scale, and the card will be placed on a scale." He ﷺ said, "The scrolls will be light, and the card will be heavy (outweigh them). And there is nothing that outweighs '*Bismillahir-Rahmaanir-Raheem* (In the Name of Allah, the Most Beneficent, the Most Merciful).'" (*Ahmad*) At-Tirmidhee, Ibn Maajah, and Ibn Abee Ad-Dunyaa related it from the *Hadeeth* of Laith. And At-Tirmidhee related it from Ibn Luhai'ah. At-Tirmidhee said, "*Hasan Ghareeb*."

On The Day Of Resurrection, Will The Doer Himself Be Weighed Along With His Deeds?

'Abdullah ibn 'Amr ibn Al-'Aas ﷺ related that the Messenger of Allah ﷺ said, "The balances will be placed on the Day of Resurrection. Then a man will be brought and placed in a scale, and what was enumerating upon him will be placed, and the balance will swing with him (i.e. against him). Then he will be sent to the Hellfire; when he turns around and goes, a caller from the Most-Merciful — Most Blessed And Exalted is He! – will say, 'Do not rush, for there remains (something) for him.' A card will be brought, on which is (written), 'None has the right to be worshipped

but Allah.' It will be placed with the man in a scale until the balance sinks with him (i.e. in his favor)." There is *Gharaabah* in this wording, and in it is a significant point: the doer himself will be weighed along with his deeds.

On The Day Of Resurrection, The Testimony Of "None Has The Right To Be Worshipped But Allah And Muhammad Is The Messenger Of Allah" Outweighs Sins On The Balance

The following is a narration related by 'Abdullah ibn 'Amr ﷺ, which he ascribed to the Prophet ﷺ: "A man will be brought to the Balance on the Day of Resurrection, and 99 scrolls will be taken out for him, with each one extending as far as the eye can see. In them are his sins and mistakes. They will be placed on a scale. Then a sheet of paper, like a fingertip, on which is the testimony 'None has the right to be worshipped but Allah and Muhammad is His slave and Messenger' will be brought out for him. It will be placed on another scale, and it will outweigh his sins." (Related by Ibn Abee Ad-Dunyaa)

'Abdullah ibn Saabit said, "When death approached Abu Bakr ﷺ, he asked that 'Umar ﷺ should come, and he ﷺ said, 'Indeed, only his balances are heavy whose balances are heavy on the Day of Resurrection for following the truth in the world and for that being difficult upon them (i.e., in terms of hardships). It is appropriate for the balance to be heavy when the truth is placed in it. And only those balances are light — of those whose balances are light — for following falsehood in the world and for that being easy upon them (i.e. for them having taken the easy path of sin and of following desires). And it is appropriate for a balance to be light tomorrow when falsehood is placed in it."

A Good Character Is The Heaviest Thing That Will Be Placed In The Balance Of The Slave On The Day Of Resurrection

Abu Ad-Dardaa ﷺ related that the Prophet ﷺ said, "The heaviest thing that is placed on the balance is a good character." (*Ahmad*)

Ahaadeeth have been related about the weighing of deeds themselves, as has been related in *Saheeh Muslim*, from Abu

Salaam from Abu Maalik Al-Ash'aree ﷺ: the Messenger of Allah ﷺ said, "Purity is half of *Al-Eemaan*, and *Alhamdulillah* (All praise is for Allah) fills the balance. *Subhaanallah* (How perfect Allah is!) and *Alhamdulillah* (All praise is for Allah) fill what is between the heavens and the earth. And the prayer is light; charity is *Al-Burhaan* (the proof); patience is illumination; and the Qur'an is a proof either for you or against you. Every person goes forth (working), selling himself — either by freeing it or destroying it (through sins)."

His saying, "*Alhamdulillah* fills the balance" indicates that deeds themselves are weighed. Though deeds do not have a physical presence but rather are acts that are performed by the doer, Allah will transform them on the Day of Resurrection, making them have an essence, and they will be placed in the balance. This meaning is present in the *Hadeeth* related by Ibn Abee Ad-Dunyaa. In it, Abu Ad-Dardaa related that the Prophet ﷺ said, "The heaviest thing that is placed on the balance is a good character." Ahmad related it through another chain as well, with the wording: "There is nothing that is heavier on the balance that a good character." Abu Daawood and At-Tirmidhee related it through different chains. The following *Hadeeth* is related from Abu Salaam from a freed slave of the Messenger of Allah ﷺ: "*Bukh Bukh* (an expression indicating the great significance of a matter, in terms of its goodness) for five, how heavy they are in the balance: *Laailaha illallah* (none has the right to be worshipped but Allah), *Allahuakbar* (Allah is the Greatest), *Subhaanallah* (How perfect Allah is!), *Alhamdulillah* (All praise is for Allah), and a righteous son who dies, and then his father *Yahtisibuhu* (is patient and satisfied with that decree, seeking reward from Allah ﷻ)." (*Ahmad*)

And he ﷺ said, "*Bukh Bukh* (an expression indicating the great significance of a matter, in terms of its goodness) for five – whoever meets Allah, believing in them (i.e., in the following five) with certainty, enters Paradise: He believes in Allah and the Last Day, in Paradise, in the Hellfire, in resurrection after death, and in the reckoning (taking of accounts)." (*Ahmad*) Ahmad alone related it.

And the following is established in another *Hadeeth*: "*Al-Baqarah* and *Aal-'Imraan* (the Chapters of the Qur'an) will come on the Day of Resurrection as if they are two clouds or two *Ghayaabahs* (anything that gives shade, like a cloud or anything else) or birds, arguing on behalf of its *Saahib* (literally, holder; meaning, those who would

recite them, etc.)." (*Ahmad*) This means that, on the Day of Resurrection, the reward of reciting them turns into what is mentioned.

Another proof, indicating that deeds themselves are weighed is found in the *Hadeeth* of the card, in which it is mentioned that a paper on which *'Laailaha illallah'* is written will be weighed. And Allah ﷻ knows best. It has been related that the doer will be weighed as well. Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "A large, fat man will come on the Day of Resurrection, and for Allah, he will not weigh even the weight of a wing of a mosquito." (*Bukhaaree*)

And he ﷺ said, "Recite if you wish:

﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ وَزْنًا﴾

> *"And on the Day on Resurrection, We shall assign no weight for them"*[1]

A similar narration is related through a different chain from Abu Hurairah ﷺ. In it, the Messenger of Allah ﷺ said, "A gluttonous, heavy drinking, large man will be brought, and he will be weighed along (i.e. in comparison to) with a grain, and he will be less than it in weight." (Related by Ibn Abee Haatim)

'Abdullah ibn Buraidah related that his father ﷺ said, "We were with the Messenger of Allah ﷺ when a man from the Quraish came, strutting in some kind of robe. When he stood over the Prophet ﷺ, the Prophet ﷺ said, 'O Abu Buraidah, this one is from those about whom Allah said: *And on the Day of Resurrection, We shall assign no weight for them.*'" (Related by Al-Bazzaar)

Zurr ibn Habeesh related from Ibn Mas'ood ﷺ that he ﷺ had very thin legs. (One day) the wind flung away (his garment, thus exposing them). The people laughed at him. Then the Messenger of Allah ﷺ said, "What are you laughing at?" They said, "O Prophet of Allah, from the thinness of his legs." He ﷺ said, "By the One Who has my soul in His Hand, the two of them (i.e. his two legs) are indeed heavier in the Balance than Uhud (a large mountain in Al-Madeenah)." (*Ahmad*) Ahmad alone related it, and its chain is good

[1] Qur'an 18:105.

and strong.

There are other narrations that mention similar descriptions... And Allah ﷻ knows best.

'Aishah ؓ said, "O Messenger of Allah, will you remember your family on the Day of Resurrection?" He ﷺ said, "As for three places, then no: the book, the Balance, and the *Siraat* (which is over the Hellfire, and which people will cross over — those crossing over being the saved ones)."

In this *Hadeeth*, "the book" might be referring to when the book of deeds is placed, to bear witness over the Nations with their deeds; or it might be referring to the scrolls that will scatter, and people will differ in that; some will be taking them by their right, while others are taking them by their left.

Al-Hasan related that 'Aishah ؓ cried, and then the Messenger of Allah ﷺ said to her, 'What makes you cry, O 'Aisha?' She ؓ said, "I remembered the people of the Hellfire, and I cried. Will they remember their families on the Day of Resurrection?" He ﷺ said, "As for three (situations), then no one will remember another person: when the balance is placed until one knows whether his balance was heavy or light, and when he says, 'Come and read my book"; when the scrolls are scattered until he knows where the book will fall – in his right or in his left or from behind his back; and when the *Siraat* is placed on the bridge of the Hellfire." (*Al-Baihaqee*)

In another narration, 'Aishah ؓ mentioned the Hellfire and cried. The wording is the same as the *Hadeeth* above except that the Prophet ﷺ said, "And at the Book, when it will be said, 'Come and read my book,' until he knows where his book will fall – in his right, in his left, or from behind his back; at the *Siraat*, when he is placed over the Hellfire." (*Al-Baihaqee*)

Another Chain From 'Aishah Bint Abu Bakr ؓ

'Aishah ؓ said, "I said to the Messenger of Allah ﷺ, 'Does the lover remember the one he loves on the Day of Resurrection?' He ﷺ said, 'O 'Aishah, as for three (situations), then no: at the Balance until it is heavy or light, then no; when the books are scattered, and one is given his either with his right or with his left, then no; and when a neck from the Hellfire comes out and embraces them, raging over them, it will say, 'I have been entrusted with three — with he who

claims a god besides Allah; I have been entrusted with he who does not believe in the Day of *Al-Hisaab* (accountability); and I have been entrusted with the haughty, stubborn man.' It will embrace them (those three categories of people) and throw them in the midst of the Hellfire. And the Hellfire has a bridge (over it) that is thinner than hair and sharper than the sword; upon it are hooks and *Hasak* (sharp thorns made from iron) — taking whomsoever Allah pleases. People will go (cross) over it like the blinking of the eye, like lightning, like racing horses and mounts. And the angels will be saying, 'Our Lord, *Sallim* (save, deliver, protect), Our Lord, *Sallim*.' There will be he who is saved and is in good condition, he who is saved but is scratched, and he who is rolled over into the Hellfire on his face." (*Ahmad*)

In a previously mentioned narration related by Harb Ibn Maimoon, Anas ﷺ said, "Will you intercede for me, O Messenger of Allah?" He ﷺ said, "I will do so." Anas ﷺ said, "Where shall I seek you out?" He ﷺ said, "As you first look for me, seek me out at the *Siraat*." He ﷺ said, "And if I do not meet you (there)?" He ﷺ said, "Then at the *Haud* (Basin)." He ﷺ said, "And if I do not meet you (there)?" The Prophet ﷺ said, "Then at the Balance, for on the Day of Resurrection, I will not miss out on those three places." Ahmad and At-Tirmidhee related this narration.

Anas ibn Maalik ﷺ related that the Prophet ﷺ said, "The son of Adam will be brought on the Day of Resurrection, and he will be made to stand between the pans (scales) of the Balance. An angel will be appointed to him, so that if his scale is heavy, the angel will call out with a voice that will reach all created beings: 'So-and-so has achieved a happiness after which he will never again be wretched.' But if his scale is light, then the angel will call out with a voice that all created beings will hear, 'So-and-so has become wretched with a wretchedness after which he will never again be happy.'" Abu Bakr Al-Baihaqee related this narration and then said, "Its chain is weak."

The Two Haafizs, Al-Bazzaar and Ibn Abee Ad-Dunyaa related the above narration through a different chain. In another narration, 'Ubaidullah ibn Abee Al-Gharraar said, "At the Balance, there is an angel; after the slave's deeds are weighed, that angel will call out, 'Lo! The Balances of so-and-so, son of so and so, are heavy, and he has become happy with such a happiness that he will never again be wretched after it. (Or in the other case) Lo! The Balances of so-and-

so, son of so-and-so, are light, and he has become wretched with a wretchedness, after which he will never again be happy.'" 'Abdullah ibn Al-Mubaarak related this narration.

Hudhaifah ﷺ said, "The one (entrusted) to the Balance on the Day of Resurrection is Jibreel. Some will return (good and bad deeds) to others, for there is neither gold nor silver on that day. So the good deeds of the transgressor will be taken, and if he doesn't have good deeds, he will take from the bad deeds of the one who was wronged, so that they will be returned to the transgressor." (Related by Ibn Abee Ad-Dunyaa)

Abul-Ahwas said, "The Quraish boasted and were proud in front of Salmaan ﷺ, and Salmaan ﷺ said, "But I was created from filthy sperm, then I will end up being a decomposed corpse. Then the Balance will be brought, and if my Balances are heavy, then I am honorable. And if they are light, then I am ignoble." (Related by Ibn Abee Ad-Dunyaa)

Abul-Ahwas said, "Do you know from what one is saved? If the Balance of a slave is heavy, an announcement will be made in a gathering that consists of the first ones and the last ones: Lo! So and so, son of so and so has become happy with a happiness after which he will never again be wretched. And if his Balance is light, this announcement will be called out: Lo! So-and-so, son of so-and-so has become wretched with a wretchedness after which he will never again be happy."

The following is the *Hadeeth* of Al-*Eemaan* which is related by 'Umar ibn Al-Khattaab ﷺ: He (i.e. Jibreel) said, "O Muhammad, what is Al-*Eemaan*?" He ﷺ said, "Al-*Eemaan* is for you to believe in Allah, His angels, His Books, His Messengers; and for you to believe in Paradise, Hell, the Balance; and for you to believe in the resurrection after death, and for you to believe in *Al-Qadr* (the Divine Preordainment), both the good of it and the bad of it." He asked, "If you do this, then you are a believer?" He ﷺ said, "Yes." He said, "You have spoken the truth." (*Al-Baihaqee*)

Sho'bah related that 'Abdullah ibn Mas'ood ﷺ said, "For people at the Balance there is argumentation and crowding."

Salmaan Al-Faarisee ﷺ said, "The Balance is placed, and it has two pans (scales). Were the heavens and the earth and all that is in them placed in one of the two pans, it would have enough space for them.

And the angels will say, 'O Our Lord, who will be weighed with this?' He ﷻ will say, 'Whomsoever I please from My creation.' They will say, 'O our Lord, we have not worshipped You as You truly deserve to be worshipped." (Related by Ibn Abee Ad-Dunyaa)

Allah ﷻ said:

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ﴾

"And We shall set up balances of justice on the day of Resurrection"[1]

Commenting on this verse: Hammaad ibn Ibraaheem said, "The deeds of a man will be brought and will be placed in the pan (scale) of his Balance. Then something like a *Ghumaamah* (cloud) or *Sihaab* (cloud) will be brought in abundance, and will then be placed on another pan in his Balance, and they (his bad deeds) will be outweighed in his Balance. Then it will be said, 'Do you know what this is? This is knowledge that you learned, and that you taught to the people, which they then knew and practiced after you." (Related by Ibn Abee Ad-Dunyaa)

Ibn Mas'ood ﷺ said, "People will be called to account on the Day of Resurrection. So he, whose good deeds are more than his bad deeds by one, enters Paradise. And he, whose bad deeds are more than his good deeds by one, enters the Hellfire." He ﷺ then recited the saying of Allah ﷻ:

﴿فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ○ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ﴾

"Then, those whose scale (of good deeds) are heavy, they are the successful. Then those whose scale (of good deeds) are light, they are those who lose their ownselves, in Hell they will abide."[2]

He ﷺ then said, "Indeed the Balance is either light or outweighs by the weight of a mustard seed (i.e., this is how exact and how just the weighing will be)." Ibn Abee Ad-Dunyaa related this narration.

Al-Hasan said, "On the Day of Resurrection, Allah ﷻ will mention

[1] Qur'an 21: 47.

[2] Qur'an 23: 102,103.

three reasons to Adam, saying, 'O Adam, had I not cursed the liars and had I not hated lying and the oath, I would have had mercy on your progeny today because of the severity of what I prepared for them in terms of punishment. But the saying from Me becomes true for he who rejected My Messengers and disobeyed My command: I shall fill the Hellfire with them all (i.e. those who disbelieved, etc.). O Adam, know that I will not punish with the Hellfire anyone from your progeny and I will not make to enter the Hellfire anyone except for he who, based on My prior knowledge – were he returned to the world, he would return to a greater state of evil than he was upon, but he will not return. O Adam, today you are just between Me and between your progeny, so stand at the Balance, and look at what is raised to you from their deeds. He, whose good outweighs his evil by the weight of a tiny ant, then for him is Paradise, so that he knows that I do not punish except every transgressor." (Related by Ibn Abee Ad-Dunyaa)

Abee Umaamah ﷺ related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, a group of people will stand and block the horizon – their light is like the light of the sun. And it will be said to the illiterate Prophet, and every Prophet will try to know about in, 'Muhammad and his nation.' Then another group will stand and block the horizon; their light will be like the light of the moon on the night of the full moon. It will be said to the illiterate Prophet, and every Prophet will try to know about it, 'Muhammad and his Nation.' Then the Lord, Most Blessed and Exalted will come and say, 'This is for you from Me, O Muhammad. This is for you from Me, O Muhammad.' Then the Balance is placed, and the taking of the accounts begins." (Related by Ibn Abee Ad-Dunyaa)



The Sayings Of The Scholars Regarding The *Tafseer* Of The Balance That Will Exist On The Day Of Resurrection

Al-Qurtubee related from some that the Balance has two huge pans: were the heavens and the earth to be placed in one of them, it would have enough space for them. As for the pan of good deeds, it is light. And as for the other (pan), it is darkness. The Balance is erected

before the Throne. On its right is Paradise, and on that side is the pan of light. And on its left is the Hellfire, the pan of darkness being on that side. The *Mo'tazilah* have rejected and disbelieved in the Balance. They said, "Deeds do not have an essence; they do not have a physical reality, so how can they be weighed." Al-Qurtubee said, "It has been related from Ibn 'Abbaas ؓ that Allah will create those matters of no physical essence (i.e. deeds) into bodies, and they will be weighed." Al-Qurtubee said, "And the correct view is that the books of deeds will be weighed." We have already mentioned that which proves the first and second of his points, and that the doer himself will be weighed. Al-Qurtubee said, "Mujaahid, Ad-Dahhaak, and Al-'Amash related that the Balance here is the justice and the judgment. And the mention of the weight and the Balance are a kind of example, just as it is said, 'This speech has such and such weight.'" Perhaps they gave that interpretation as they were explaining and interpreting the saying of Allah ﷻ:

﴿وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلۡمِيزَانَ ۝ أَلَّا تَطۡغَوۡاْ فِي ٱلۡمِيزَانِ ۝ وَأَقِيمُواْ ٱلۡوَزۡنَ بِٱلۡقِسۡطِ وَلَا تُخۡسِرُواْ ٱلۡمِيزَانَ﴾

"And the heaven: He has raised it high, and He has set up the Balance. In order that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient"[1]

Here, "And He has set up the Balance," means justice: Allah ﷻ ordered His slaves to deal with justice in their dealings with one another. As for the Balance that is mentioned to weight the worth (of deeds), there are *Mutawaatir* narrations concerning it, as you have seen, and the meaning of that Balance is clear from the Qur'an. "And those whose scales (of good deeds) are heavy... And those whose scales of (good deeds) are light": this can only refer to something that is tangible.

[1] Qur'an 55: 7-9.

On The Day Of Resurrection, The Balance Is Not For Every Single Individual

Al-Qurtubee said, "The Balance is a reality, though it is not (applicable) to every person, which is proven by the saying of Allah ﷻ:

﴿يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ﴾

"The Mujrimun (polytheism, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet"[1]

And the Prophet ﷺ said, "Allah ﷻ will say, 'O Muhammad, admit (into Paradise) from your Nation he who has no *Hisaab* (taking of accounts) upon him from the *Al-Baab Al-Aymin* (the Right Door), and they (this category of people) are partners with the people in the other (doors of Paradise).'"

And the *Ahaadeeth* about the 70,000 who will enter Paradise without *Al-Hisaab* (being called upon for accountability) are *Mutawaatir*. This necessitates, however, that their deeds will not be weighed, and this requires further study, and Allah ﷻ knows best. The happy, successful ones may have their deeds weighed, even though their good deeds outweigh the bad ones, and that is to demonstrate their honor before all who are present and to give a kind of tribute to their happiness and to their being saved. As for the disbelievers, their deeds will be weighed, even if they have no good deeds to help them, to be in contrast with their disbelief, and that is to demonstrate their wretchedness and to expose them in front of all created beings. It is related in a *Hadeeth* that, "Allah does not wrong anyone even for a single good deed." As for the disbeliever, He ﷻ feeds him for his good deeds in the world, until he comes to Allah, without having a good deed remaining that he should be rewarded for. In *At-Tadhkirah*, Al-Qurtubee chose the view that a disbeliever may come with an act of charity or an act of joining ties with relatives, so that his punishment is lightened for him. He mentioned the case of Abu Taalib, for he is placed in a shallow part of the

[1] Qur'an 55: 41.

Hellfire – though it is shallow, his brain will still boil. But this view is uncertain, for it may be a ruling that is specific to Abu Taalib, because he supported the Prophet ﷺ. Al-Qurtubee also based the said view on the saying of Allah ﷻ:

﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ﴾

"And We shall set up balance of justice on the day of Resurrection, then none will be dealt unjustly in anything. And if there will be the weight of a mustard seed, We will bring it. And Sufficient are We to take account."[1]

But this verse is general, with the disbelievers being excluded and exempted from its implications. The Messenger of Allah ﷺ was asked about 'Abdullah ibn Jad'aan; it was mentioned that he was generous to guests, that he joined ties of relations, that he freed slaves, and then it was asked, will that benefit him? The Prophet ﷺ said, "No, for indeed he never said on any day in time, 'None has the right to be worshipped but Allah.'" Allah ﷻ said:

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا﴾

"And We shall turn to whatever deeds they (disbelievers, polytheism, criminals, sinners) did, and We shall make such deeds as scattered floating particles of dust"[2]

﴿حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ﴾

"Until he comes up to it, he finds it to be nothing; but he finds Allah ﷻ with him, Who will pay him his due (Hell). And Allah ﷻ is Swift in taking account"[3]

﴿مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى

[1] Qur'an 21: 47.

[2] Qur'an 25:23.

[3] Qur'an 24: 39.

يَوۡمٍ عَاصِفٖۖ﴾

"The parable of those who disbelieved in their works are as ashes, on which the wind blows furiously on a stormy day"[1]

﴿وَٱلَّذِينَ كَفَرُوٓاْ أَعۡمَٰلُهُمۡ كَسَرَابِۭ بِقِيعَةٖ يَحۡسَبُهُ ٱلظَّمۡـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمۡ يَجِدۡهُ شَيۡـٔٗا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥۗ وَٱللَّهُ سَرِيعُ ٱلۡحِسَابِ﴾

"As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allah ﷻ with him, Who will pay him his due (Hell). And Allah ﷻ is Swift in taking account"[2]



Al-Qurtubee and others have said, "He, whose good deeds outweigh his bad deeds by a single measurement of weight, enters Paradise. And he, whose bad deeds outweigh his good deeds by even a single measurement of weight, enters the Hellfire, unless Allah forgives (him). And he, whose good deeds and evil deeds are equal, is from the people of Al'Aaraaf." Something similar has been related from Ibn Mas'ood ؓ.

And that is attested to by the saying of Allah ﷻ:

﴿إِنَّ ٱللَّهَ لَا يَظۡلِمُ مِثۡقَالَ ذَرَّةٖۖ وَإِن تَكُ حَسَنَةٗ يُضَٰعِفۡهَا وَيُؤۡتِ مِن لَّدُنۡهُ أَجۡرًا عَظِيمٗا﴾

"Surely! Allah ﷻ wrongs not even of the weight of an atom (or a

[1] Qur'an 14: 18.

[2] Qur'an 24: 39.

small ant), but if there is any good (done), He doubles it, and gives from Him a great reward."[1]

Yet I do not know: Regarding he, whose good deeds outweigh his bad deeds by a single good or by many good deeds, does he enter Paradise and is he raised in rankings by virtue of all of his good deeds? So all his bad deeds that were in contrast to his good deeds are nullified and defeated. Or does he enter Paradise by virtue of the good deeds that remain for him, i.e. the difference over his bad deeds? And in this sense, his good deeds (that were equal to the bad deeds, and not the additional amount) nullified his bad deeds.



[1] Qur'an 4: 40.

TAKING OF ACCOUNT

When Deeds Will Be Presented Before Allah ﷻ, When The Scrolls Will Be Scattered, And When The Lord ﷻ Calls His Slaves To The Accountability

Allah ﷻ said:

﴿وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ○ وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ○ وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

"And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind. And they will be set before your Lord in (lines as) rows, (and Allah ﷻ will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that we had appointed no meeting for you (with Us)." And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah ﷻ, and in the left hand for a disbeliever in the Oneness of Allah ﷻ) and you will see Mujrimoon (criminals, polytheism, sinners), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice"[1]

﴿قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْـَٔاخِرِينَ ○ لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ﴾

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[1] Qur'an 18: 47-49.

"Say (O Muhammad ﷺ): "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed Meeting of a known Day"[1]

﴿وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ○ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ﴾

"And earth will shine with the light of its Lord (Allah ﷻ, when He will come to judge among men): and the Book will be placed (open); and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged. And each person will be paid in full of what he did; and He is the Best Aware of what they do."[2]

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۚ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ﴾

"And truly you have come unto Us alone (without wealth, companions or any thing else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allah ﷻ. Now all relations between you and them have been cut off, and all you used to claim has vanished from you."[3]

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَاؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ○ فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ ○ هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۚ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ﴾

"And the Day whereon We shall gather them all together, then We

[1] Qur'an 56: 49,50.
[2] Qur'an 39: 69,70.
[3] Qur'an 6: 94.

shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allah's so-called) partners shall say: "It was not us you used to worship." "So sufficient is Allah ﷻ as a witness between us and you that we indeed knew nothing of your worship of us." There! Every person will know (exactly) what he had earned before and they will be brought back to Allah ﷻ, their rightful Maula (Lord), and their invented false deities will vanish from them."[1]

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ○ وَكَذَٰلِكَ نُوَلِّى بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ○ يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ○ ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَٰفِلُونَ ○ وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ﴾

"And on the day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men." And their Auliya (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which you did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allah ﷻ may will. Certainly your Lord is All-Wise, All-Knowing." And thus We do make the Zalimoon (polytheist and wrongdoers) Auliya (supporters and helpers) of one another (in committing crimes), because of that which they used to earn. O you assembly of jinn and mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness

[1] Qur'an 10: 28-30.

against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers. This is because your Lord would not destroy the (population of) towns for their wrongdoing (i.e. associating others in worship along with Allah ﷻ) while their people were unaware (so the Messengers were sent). For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do."[1]

There are many other Verses that convey a similar meaning.

We have hitherto mentioned the narration of Ibn 'Abbaas ﷺ, in which the Messenger of Allah ﷺ said, "You will indeed meet Allah, and then you will be barefooted, naked, and uncircumcised. 'As We began the first creation, We shall repeat it.'" (*Bukhaaree*) Similar to what has preceded are narrations related by 'Aishah ﷺ, Umm Salamah ﷺ, and others.

Abu Moosa Al-Ash'aree ﷺ related that the Messenger of Allah ﷺ said, "People will be presented three times – two presentations for argumentation and excuses; and one presentation for the scattering of the scrolls. Whosoever is given his book in his right, then his being called to account will be an easy taking of account, and he will enter Paradise. And whoever is given his book in his left, enters the Hellfire." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

In another narration, Abu Moosa Al-Ash'aree ﷺ related that the Messenger of Allah ﷺ said, "People will be presented three times on the Day of Resurrection — two times for argumentation and excuses; and as for the third, then the scrolls will fly to the hands — there will be he who takes with his right and he who takes with his left." (*Ahmad*)

Ibn Maajah related the same through a different chain. At-Tirmidhee related it from Abee Kuraib, from Wakee', from 'Alee ibn 'Alee, from Al-Hasan, from Abu Hurairah ﷺ. What is strange is that At-Tirmidhee then said, "This is not authentic because Al-Hasan did not directly hear from Abu Hurairah ﷺ." However, Al-Bukhaaree related from Al-Hasan from Abu Hurairah ﷺ. And it is clearly mentioned in *Musnad Ahmad* that Al-Hasan did hear from Abu Hurairah ﷺ, and Allah knows best. Al-Baihaqee related the *Hadeeth*

[1] Qur'an 6: 128-132.

as well, but through a different chain.

Ibn AbeeAd-Dunyaa related that Ibn Al-Mubaarak wrote verses of poetry about the matters mentioned in the *Hadeeth*:

The scrolls flew into hands outstretched,

In them are secrets and eyes are examining,

How come you to be negligent when the matter is coming to pass,

Imminent, shortly, yet you do not know what will happen:

Will it be in Paradise and light, which is never interrupted,

Or in the Hellfire, which leaves alone nothing and allows nothing to remain,

Plunging its dwellers on occasion then lifting them,

When they wish for exit from its depths, they are restrained,

Interminable is their crying, but no mercy for their pleading,

Neither gentleness nor worry will avail them in the least,

Then let knowledge benefit its practitioner before death,

For a people have asked to be returned after it, but they have not returned."

And Allah ﷻ said in His Noble Book:

﴿يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ○ فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ ○ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ○ وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ○ وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ○ فَسَوْفَ يَدْعُوا۟ ثُبُورًا ○ وَيَصْلَىٰ سَعِيرًا ○ إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ○ إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ○ بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا﴾

"O man! Verily, you are returning toward your Lord — with your deeds and actions (good or bad), — a sure returning, and you will meet (the results of your deeds which you did). Then as for him who will be given his Record in his right hand. He surely will receive an easy reckoning, and will return to his family with joy! But whosoever is given his Record behind his back, he will invoke (for his) destruction, and he shall enter a blazing Fire, and be made to taste its burning. Verily, he was among his people in joy! Verily, he

thought he would never come back (to Us)! Yes! Verily, his Lord has been ever beholding him!"[1]

Whoever's Taking Of Account Is Discussed, Is Destroyed

'Aishah related that the Messenger of Allah said, "There is no one who is taken to account on the Day of Resurrection except that he is destroyed." 'Aishah said, "O Messenger of Allah, did not Allah say:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ ○ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾

"Then as for him who will be given his Record in his right hand. He surely will receive an easy reckoning"[2]

The Messenger of Allah said, "That is in the presentation, but anyone who is debated regarding his reckoning on the Day of Resurrection will be punished." (*Bukhaaree*)

Meaning, if Allah discusses a slave's reckoning with him, He will punish him, but He is not wronging him in the least. And at the same time, Allah may pardon, forgive, and cover the faults of His slave in the world and in the Hereafter. This is indicated in the *Hadeeth* of Ibn 'Umar: "Allah will bring a slave near on the Day of Resurrection until He will place His cover over him. Then He will make him acknowledge his sins, until he thinks he is indeed destroyed, and then Allah will say, 'I covered them for you in the world, and I forgive them for you today."



Allah said:

﴿وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ○ فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ○ وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ○ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ○ أُوْلَٰٓئِكَ

[1] Qur'an 84: 6-15.

[2] Qur'an 84: 7,8.

﴿ٱلْمُقَرَّبُونَ ۝ فِى جَنَّٰتِ ٱلنَّعِيمِ﴾

"And you (all) will be in three groups. So those on the Right Hand (i.e. those who will be given their records in their right hands) – how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). And those on the Left Hand (i.e. those who will be given their records in their left hands) – how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell). And those foremost ((in Islamic faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam) will be foremost (in Paradise). These will be the nearest (to Allah ﷻ). In the Gardens of Delight (Paradise)."[1]

So when the *Kursee* (Footstool) is placed for the issuing of judgments, the disbelievers will be separated from the believers at the *Mawqif* (place of standing, where all will be gathered for judgment). The disbelievers will be in the direction of the left, while the believers will remain on the right of the Throne, with some of them being before it. Allah ﷻ said: (It will be said):

﴿وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ﴾

"And O you Mujrimoon (criminals, polytheists, sinners, disbelievers in the Islamic Monotheism, wicked evil ones)! Get you apart this Day (from the believers)."[2]

And Allah ﷻ said:

﴿ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا۟ مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ﴾

"Then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them"[3]

﴿وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ﴾

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[1] Qur'an 56: 7-12.
[2] Qur'an 36: 59.
[3] Qur'an 10: 28.

"And you will see each nation humbled to their knees (kneeling): each nation will be called to its Record (of deeds). This day you shall be recompensed for what you used to do."[1]

And Allah ﷻ said:

﴿وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

"And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah ﷻ, and in the left hand for a disbeliever in the Oneness of Allah ﷻ) and you will see Mujrimoon (criminals, polytheism, sinners), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice"[2]

The creation will be standing for the Lord of all that exists, standing before Him. Sweat will overwhelm most of them, and people, in accordance with their deeds, will be submissive and quiet; no one will talk except by the permission of Allah. And on that Day, none will talk except for the Messengers, and the Messengers will be around their Nations. The Book of Deeds comprises of the deeds of the first ones and the last ones, leaving off no great or small deed but rather mentioning them all. The angels write down those deeds that are acted out by the created beings, in times of old as well as in present times. Allah ﷻ said:

﴿يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ﴾

"On that Day man will be informed of what he sent forward (of his evil, good deeds), and what he left behind (of his good or evil tradition)."[3]

﴿وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا

[1] Qur'an 45: 28.
[2] Qur'an 18: 49.
[3] Qur'an 75: 13.

يَلْقَىٰهُ مَنشُورًا ○ ٱقْرَأْ كِتَـٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا﴾

"And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."[1]

Al-Basree said, "He has been just to you, O son of Adam, Who has made you your own taker of accounts." As we discussed earlier, the Balance is erected to weigh good and evil deeds. The *Siraat* (path) is erected over the Hellfire, and the angels will be surrounding the children of Adam and the jinn. The Hellfire will have appeared and the Abode of Bliss will have drawn near. The Lord ﷻ will come out to issue judgment between His slaves, and the earth will shine with the light of its Lord. The scrolls will be read. And the angels will bear witness over the children of Adam, testifying as to what they did. And the earth will bear witness for what occurred on its surface. Whosoever confesses from them... otherwise their mouths will be sealed. A person's limbs will be the ones who will speak, informing of what they did in terms of deeds during the day or during the night. Allah ﷻ said:

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ○ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا﴾

"That Day it will declare its information (about all that happened over it of good or evil). Because your Lord will inspire it."[2]

And Allah ﷻ said:

﴿حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَـٰرُهُمْ وَجُلُودُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ○ وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ○ وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَـٰرُكُمْ وَلَا جُلُودُكُمْ وَلَـٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ○ وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم مِّنَ ٱلْخَـٰسِرِينَ ○ فَإِن يَصْبِرُوا۟

[1] Qur'an 17: 13,14.

[2] Qur'an 99: 4,5.

﴿فَالنَّارُ مَثْوًى لَّهُمْ وَإِن يَسْتَعْتِبُوا فَمَا هُم مِّنَ الْمُعْتَبِينَ﴾

"Till, when they reach it (Hellfire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do. And they will say to their skins, "Why do you testify against us?" They will say: "Allah ﷻ has caused us to speak – as He causes all things to speak and He created you the first time, and to Him you are made to return." And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought Allah ﷻ knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost! Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah ﷻ, yet they are not of those who will ever be allowed to please Allah ﷻ."[1]

And Allah ﷻ said:

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا يَعْمَلُونَ ○ يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ﴾

"On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do. On that Day Allah ﷻ will pay them the recompense of their deeds in full, and they will know that Allah ﷻ, He is the Manifest Truth."[2]

﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا يَكْسِبُونَ ○ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ○ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ﴾

"This day We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It

[1] Qur'an 41: 20-24.

[2] Qur'an 24: 24,25.

is said that one's left thigh will be the first to bear the witness). And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the path, how then would they see? And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places, then they would have been unable to go forward (move about) nor they could have turned back"[1]

﴿وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ۝ وَمَن يَعْمَلْ مِنَ ٱلصَّـٰلِحَـٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا﴾

"And (all) faces shall be humbled before Allah ﷻ, Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrong doing (i.e. he who disbelieved in Allah ﷻ, ascribed partners to Him, and did deeds of His disobedience), will be indeed a complete failure (on that Day). And he who works deeds of righteousness, while he is a believer (in Islamic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward)"[2]

This means that no wrong will be done to him: one's good deeds will not be decreased in the least, nor will one carry the burden of another man's deeds.



Allah ﷻ will first issue judgment not for man or jinn, but for animals. That animals will be resurrected on the Day of Resurrection is proven by Allah's Saying:

﴿وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَـٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِى ٱلْكِتَـٰبِ مِن شَىْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

"There is not a moving (living) creature on earth, nor a bird that

[1] Qur'an 36: 65-67.

[2] Qur'an 20: 111,112.

flies with its two wings, but are communities like you. We have neglected nothing in the book, then unto their Lord they (all) shall be gathered"[1]

And Allah ﷻ said:

﴿وَإِذَا ٱلْوُحُوشُ حُشِرَتْ﴾

"And when the wild beasts are gathered together"[2]

'Uthmaan ibn 'Affaan ﷺ related that the Messenger of Allah ﷺ said, "The hornless (beast) will exact retribution form the horned (beast) on the Day of Resurrection." (Related by 'Abdullah ibn Al-Imam Ahmad)

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Rights will be given to its possessors on the Day of Resurrection, to the degree that a hornless sheep will exact retribution from a horned sheep by butting it." (*Ahmad*) Though Muslim did not relate this *Hadeeth*, its chain fulfills his conditions.

In another narration, Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Retribution will be exacted for the creation, some from the others — even for the hornless (animal) from the horned (animal), and even for the tiny ant from the tiny ant." (*Ahmad*)

Abu Dharr ﷺ related that the Messenger of Allah ﷺ was sitting down, when two sheep were being fed. One butted the other, and *Ajhadathaa* (i.e. harmed it). The Messenger of Allah ﷺ laughed, and it was said to him, "What is making you laugh, O Messenger of Allah?" He ﷺ said, "I was amazed at it: for by the One Who has my soul in His Hand, retribution will be exacted for it on the Day of Resurrection." (Related by 'Abdullah ibn Ahmad)

Abu Dharr ﷺ expressed in so many words that the Messenger of Allah ﷺ saw two sheep butting one another, and he ﷺ said, "O Abu Dahrr, do you know over what matter they are butting one another?" Abu Dharr ﷺ said, "No." The Prophet ﷺ said, "But Allah knows and will judge between them." (*Ahmad*) The chain of this narration is good and strong. Al-Qurtubee related this *Hadeeth* with two chains of narrators. The wording according to one of those chains is as follows: Abu Dharr ﷺ related that the Messenger of

[1] Qur'an 6: 38.

[2] Qur'an 81: 5.

Allah ﷺ passed by two sheep that were butting one another, and he ﷺ said, "Allah will indeed judge for this hornless one on the Day of Resurrection against this horned one."

Thaabit ibn Zareef related that he once asked permission to enter upon Abu Dharr ؓ, and heard him say in a loud voice, "Lo! By Allah, were it not for the Day of Dispute, I would have done harm to you." Thaabit said, "I entered and said, 'What is the matter with you, O Abu Dharr...'" Abu Dharr ؓ said, "By the One Who has my soul in His Hand," or he said, "By the One Who has the soul of Muhammad in His Hand, the sheep will be asked regarding it butting its companion, and the inanimate object will be asked regarding it harming (or pricking) the finger of a man." (Related by Al-Qurtubee in his *Tadhkirah*)

Abu Hurairah ؓ said, "One day, the Messenger of Allah ﷺ stood among us, and he mentioned the taking of booty (spoils of war) in a treacherous manner before its distribution (i.e., the distribution of the *Ameer* — the one in authority — to the people); he ﷺ gave great significance to it and to its matter. He ﷺ then said, "Let me not find one of you, coming on the Day of Resurrection, and on his neck is a camel that has a *Rughaa* (sound that a camel makes), saying, 'O Messenger of Allah, help me.' I will say, 'I have no control whatsoever regarding you from Allah: I did indeed convey to you (that you must not wrongfully take from the booty).' Let me not find one of you on the Day of Resurrection, coming, and on his neck is a sheep that has a *Thughaa* (sound of a sheep), saying, 'O Messenger of Allah, help me.' And I will say, 'I have no control whatsoever in your matter from Allah: I did convey to you.' Let me not find one of you, coming on the Day of Resurrection, and on his neck is a horse that has a *Hamhamah* (sound of a horse), saying, 'O Messenger of Allah, help me.' I will then say, 'I have no control whatsoever in your matter from Allah: I did indeed convey to you.' Let me not find one of you, coming on the Day of Resurrection, and on his neck is a soul that has a shouting, and then he (i.e. the one that has a soul on his neck) says, 'O Messenger of Allah, help me.' Then I will say, 'I have no control whatsoever in your matter from Allah: I did indeed convey to you.' Let me not find one of you, coming on the Day of Resurrection with the quiet one (i.e. gold and silver, which he took unlawfully; they are quiet, as opposed to animals and people that make sounds), and then he will say, 'O Messenger of Allah, help

me.' And I will say, 'I have no control whatsoever in your matter from Allah: I did indeed convey to you.''' (*Ahmad*)

And we have already mentioned the following *Hadeeth*, which is related by Abu Hurairah ﷺ: "There is no owner of camels who does not pay their *Zakaat*, except that he is thrown onto a flat, vast land, and then is tread upon by their *Akhfaaf* (feet of camels); each time the last of them passes by him, the first one comes over him again." He ﷺ then related the rest of the *Hadeeth*, which was about cows and sheep. These *Ahaadeeth*, along with the verses, prove that all animals will be resurrected as well.

And the following is from the *Hadeeth* of the horn, which we have hitherto related: "Then Allah will judge between his creation, except for *At-Thaqalain* — mankind and jinns. So He ﷻ will judge between beasts and livestock, to the extent that the hornless (animal) will exact retribution from the horned (animal). When that is finished with, and there remains no right for one upon another, Allah ﷻ will say to them (to the animals): Be you all dust. At that point, the disbeliever will say, "Alas! Would that I were dust!"

Abu 'Umar related that Al-Joonee said, "On the Day of Resurrection, when the animals will see the children of Adam, witnessing a group from them breaking off from before Allah, heading towards Paradise, and a group heading towards the Hellfire, they (the animals) will call out: O children of Adam, all praise is for Allah, Who has not made us like you today – with no Paradise that is hoped for and no punishment that is feared." (Related by Ibn Abee Ad-Dunyaa)

In *At-Tadhkirah*, Al-Qurtubee related the following account from Abu Al-Qaasim Al-Qushairee: "The beasts and livestock will be gathered on the Day of Resurrection, and they will perform a prostration to Allah. The angels will say, 'This is not a day of prostration, but rather it is a day of reward and punishment.' Then they will say to the livestock, 'Indeed, Allah did not gather you for reward or punishment, but rather He only gathered you in order for you to testify to the scandals (transgressions, etc.) of the children of Adam.''' Al-Qurtubee mentioned that, after the animals will be gathered and their accounts (regarding the exacting of retribution, etc.) are taken, they will return to being dust, and then that dust will be thrown into the faces of the wicked-doers from the children of Adam. And that is the Saying of Allah ﷻ:

﴿وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ﴾

"And other faces, that day, will be dust-stained"[1]



The First Matter That Will Be Judged Upon On The Day Of Resurrection Will Be Blood (i.e. The Shedding Of Blood)

The following is mentioned in the *Hadeeth* of the horn: "Then Allah will judge between the slaves (of Allah). The first matter that He will judge is in (matters pertaining to) blood (i.e. the shedding of blood, killing)." And this is what will occur on the Day of Resurrection. After Allah ﷻ completes the settlement between animals, He ﷻ will then begin to rule between His slaves. Allah ﷻ said:

﴿وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ﴾

"And for every Ummah (a community or a nation) there is a Messenger; when their messenger comes, the matter will be judged between them with justice, and they will not be wronged"[2]

The First Nation To Have Their Account Taken On The Day Of Resurrection Is The Nation Of Muhammad ﷺ

Next, Allah ﷻ will rule among this nation — it is first because of the honor of its Prophet ﷺ; similarly, this nation will be the first to go across the *Siraat* (path over the Hellfire) and the first to enter Paradise. Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "We are the last of nations (i.e. in this world) and the preceding one (i.e. the first) on the Day of Resurrection." (*Bukhaaree* and *Muslim*) And in another narration, "Judgment will be issued for

[1] Qur'an 80: 40.

[2] Qur'an 10: 47.

them before the (rest of the) creation."

Ibn 'Abbaas ﷺ related that the Messenger of Allah ﷺ said, "We are the last of the nations and the first to be held accountable. It will be said, 'Where is the illiterate nation and its Prophet?' Therefore we are the last ones (last ones to come in this world) and the first ones (on the Day of Resurrection)." And Allah ﷻ knows best.

The Mention Of The First Matter That Allah ﷻ Will Rule Upon Between People On The Day Of Resurrection; The Mention Of He Who Is Disputed With Regarding His Reckoning And He Who Is Pardoned Regarding It

This *Hadeeth* has hitherto been mentioned: "The rights will indeed be given over to their possessors on the Day of Resurrection, to the extent that retribution will be exacted for the hornless sheep from the horned sheep." There is an addition in the narration of Yahyaa ibn 'Aqeel from Abu Hurairah ﷺ: "Even for the tiny ant from the tiny ant." And Allah ﷻ knows best.

If such is the ruling for animals that are not responsible for their actions since they are not given commands and orders to fulfill, then there are greater grounds to conclude that justice and the returning of rights to those who deserve them from human beings will indeed occur.

'Abdullah ibn Mas'ood ﷺ related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, the first matter that will be ruled upon between people is blood (i.e. the shedding of blood)." (*Bukhaaree* and *Muslim*)

We have already mentioned the following, which is taken from the *Hadeeth* of the horn: "The one killed will come on the Day of Resurrection, and blood will be pouring forth from the veins in his (neck)," and in some narrations, "And his head is in his hand." "Then he is attached to the killer, even in the case that his killing was done in the way of Allah. He (the one killed) will say, 'O my Lord, ask this one — for what did he kill me?' Allah ﷻ will say, 'Why did you kill this one?' He will say, 'O my Lord, I killed him in order for the Glory to be Yours.' Allah will say, 'You have spoken the truth.' And the one who was unjustly killed will say, 'Ask this one — for what did he kill me?' Allah ﷻ will say, 'Why did you kill him?' He will say, 'In order for the Glory to be mine,'" and in

another narration, "to be for so and so." " 'Allah ﷻ will say, 'Be destroyed!' Then retribution will be exacted from him for each one that he killed unjustly. Then he remains under the will of Allah: if He wishes, He will punish him; and if He wishes, He will have mercy on him."

This is a proof indicating that the killer or murderer is not necessarily punished in the Hellfire, as opposed to what is related from Ibn 'Abbaas ؓ and others from our early predecessors. It is even related from some of them that, "There is no repentance for the killer." If this view is understood from the context that killing is from the rights of man and is not cancelled out by repentance, then that is correct. But if it is understood from the context that the killer must be punished, then that is not necessarily so, by dint of the *Hadeeth* about the man who killed 99 people, and then completed that with the one-hundredth (victim). He then asked a scholar from the children of Israel whether he could repent. That scholar answered, "And who will stand between you and repentance? Go to such and such country, for verily, Allah is worshipped there." When he headed toward it and then reached the halfway point between it and between the place he left, death overcame him and he died. And it was the angels of mercy who took him. (The *Hadeeth* in its entirety is related in *Muslim*)

In *Suratul-Furqaan*, Allah ﷻ clearly mentioned that the repentance of the killer is accepted; He ﷻ said:

﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ○ يُضَـٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَـٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ○ إِلَّا مَن تَابَ﴾

"And those who invoke not any other Illah (god) along with Allah ﷻ, nor kill such person as Allah ﷻ has forbidden, except for just cause, nor commit illegal sexual intercourse-and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of resurrection, and he will abide therein in disgrace; except those who repent"[1]

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[1] Qur'an 25: 68-70.

The place for this point to be fully elaborated upon is in a book of jurisprudence — and we seek help from Allah ﷻ. In a narration related by Al-'Amah, Abu Ad-Dardaa ﷺ said, "The one who is killed will come on the Day of Resurrection and will sit on the path. When (his) killer passes by him, he will stand to him, take him by the collar, and say, "O my Lord, ask this one — for what did he kill me?' He (the killer) will say, 'So and so ordered me (to do so).' Then the one who ordered (the killing) and the killer will be taken and thrown into the Hellfire."

This is from the *Hadeeth* of the horn: "Then Allah will issue judgment between His creation, until there remains no wrongdoing for one against another; even the one who mixed milk with water and then sold it will be charged with the task of separating the milk from the water." Allah ﷻ said:

﴿وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ ۚ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

"And whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly"[1]

Whoever Wrongs Another By Wrongfully Taking A Piece Of Land Will Be Enveloped By It From Seven Earths On The Day Of Resurrection

Sa'ad ibn Zaid ﷺ and others related that the Prophet ﷺ said, "Whoever does wrong in a hand-span of earth (by wrongfully taking it), then Allah will envelop him in it from seven earths (one of the interpretations of the scholars regarding this *Hadeeth* is that Allah will make it as a neckband for him)." (*Bukhaaree* and *Muslim*)

The Punishment Of The Picture-Takers And The Ones Who Make Three-Dimensional Statues On The Day Of Resurrection

Bukhaaree and Muslim related that, "Whosoever draws (or paints,

[1] Qur'an 3: 161.

etc) a picture (of a human being or animal) will be charged on the Day of Resurrection with the task of blowing a soul into it, and he will not be blowing (a soul into it; of course, because he cannot do so)." This is the wording from another narration: "They will be punished; it will be said, 'Bring to life that which you created.'"

Here is a narration found in *As-Saheeh* (*Bukhaaree*): "Whoever relates a dream that he didn't see will be charged on the Day of Resurrection with the task of tying between two tiny hairs, and he will not (be able to) do so." And we have previously related the *Hadeeth* of Abu Hurairah ﵁ about wrongfully taking from the spoils of war and how the Prophet ﷺ magnified the significance of that sin: "Let me not find one of you come on the Day of Resurrection, and on his neck is a camel that has a *Rughaa* (sound of a camel), a cow that has a *Khuwaar* (mooing sound of the cow), a sheep that *Tai'ar* (makes the sound of a sheep), or a horse that has a *Hamhamah* (the sound of a horse). Then he says, 'O Muhammad, help me.' I will say, 'I have no control whatsoever regarding you; I did indeed convey to you.'" This *Hadeeth* in its entirety is in *Bukhaaree* and *Muslim*.

On The Day Of Resurrection, The Two Feet Of The Slave Will Remain On The Land Of The *Mahshar* (Place Of Gathering) Until He Is Asked Concerning Five Matters

Ibn 'Umar ﵁ related that Ibn Mas'ood ﵁ said, "On the Day of Resurrection, the two feet of the slave will remain (in their place, i.e., not leaving the place of gathering) until he is asked about five: about your life — how did you spend it? About your youth — in what did you wear it out? About your wealth — from where did you earn it? And on what did you spend it? And what did you do based on what you learned?" (Related by Al-Haafidh Abu Ya'laa)

'Abdullah ibn 'Aleem said, "When he would relate this *Hadeeth*, 'Abdullah Ibn Mas'ood ﵁ would say, "Allah will meet alone with each one of you, just as one of you is alone with the moon on the night of the full moon. He ﷻ will say, 'O My slave, what has misled you regarding Me? What did you do from that which you learned? What answer did you give to the Messengers?" (Related by Al-Baihaqee)

'Adee ibn Haatim ﵁ related that the Messenger of Allah ﷺ said,

"And one of you will indeed stand before Allah ﷻ, without there being a barrier that will be a veil between Allah and him; nor will there be an interpreter, interpreting for Him. He ﷻ will say, 'Did I not give you wealth?' He (the slave) will say, 'Yes.' He ﷻ will say, 'Did I not send a Messenger to you?' He will say, 'Yes.' He (the slave) will then look to his right, seeing nothing but the Hellfire. Then he will look to his left, seeing nothing but the Hellfire. Then let one of you ward off the Hellfire, even if (he does so) with a part of a date. And if he cannot find (a piece of a date to give in charity), then with a good word." (Related by Al-Baihaqee) Al-Bukhaaree related it in his *Saheeh*.

Safwaan ibn Maihriz said, "I was holding the hand of Ibn 'Umar ؓ, when a man came and said, 'What did you hear the Messenger of Allah ﷺ say regarding the *Najwaa* (private discourse) on the Day of Resurrection?'" Ibn 'Umar ؓ said, "I heard the Messenger of Allah ﷺ say, 'Indeed, Allah brings the believer near and then places His cover over him, thus covering him from the people. And He ﷻ makes him acknowledge his sins, saying to him, 'Do you acknowledge such (and such) sin?' When Allah makes him acknowledge his sins and when he sees in himself that he is destroyed, Allah ﷻ will say, 'I indeed covered it for you in the world, and I forgive it for you today.' Then he will be given the book of his good deeds, with his right. As for the disbelievers and the hypocrites, those that witness will say: *"These are the ones who lied against their Lord! No doubt! The Curse of Allah is on the Dhaalimoon (polytheists, wrongdoers, oppressors).'"* (*Ahmad*) It is also related in *Bukhaaree* and *Muslim* from the *Hadeeth* of Qataadah.

Abu Hurairah ؓ related that the Prophet ﷺ said, "Allah will say on the Day of Resurrection, 'O son of Adam, I made you to ride on horses and camels, I made you marry women, and I made you lead and Tarba' (achieve wealth as well as obedience from others) — so where is (your) gratefulness for that?'" (*Ahmad*)

In a section of a long *Hadeeth*, Abu Hurairah ؓ related that the Prophet ﷺ said, "Then Allah will meet the slave and say, 'So speak, did I not honor you, make you leader, make you marry, make you in control over horses and camels? And did I not leave you to lead and *Tarba'* (achieve wealth as well as obedience from others)?' He will say, 'Yes, O my Lord.' He ﷻ will say, 'Did you realize that you would meet Me?' He will say, 'No.' Allah will say, 'I indeed forget

you as you forgot me.' He ﷻ will then meet a second (slave) and say, 'So speak, did I not honor you, make you marry, make you lead, and make you have control over horses and camels? And did I not leave you to lead and *Tarba'* (achieve wealth as well as obedience from others)?' He will say, 'Yes.' Allah ﷻ will say, 'Did you realize that you would meet Me?' He will say, 'No, O my Lord.' He ﷻ will say, 'I indeed forget you just as you forgot me.' Then He ﷻ will meet a third (slave) and say the same to him. He (the slave) will say, 'O my Lord, I believed in You, in Your Book, and in Your Messenger. And I prayed, fasted, and gave charity,' and he will praise (himself) with the best that he is able to (praise himself with). He will say, 'Then it is right over here.' Then it will be said, 'Now we will send our witness against you.' He (the man) will say to himself, 'Who is the one that will testify against me?' Then his mouth will be sealed, and it will be said to his thigh, to his flesh, and to his bones, and then his thigh, his flesh, and his bones will enunciate his deeds that were (perpetrated by him)...and that is the hypocrite, and that is the one that Allah will be angry with. Then a caller will call out, 'Let every nation follow what it used to worship.'" (*Muslim*) And we will mention the *Hadeeth* later on in its entirety. Al-Bazzaar related the same from both Abu Hurairah ﷺ and Abu Sa'eed ﷺ, who both imputed it to the Messenger of Allah ﷺ.

Anas ibn Maalik ﷺ said, "We were with the Messenger of Allah ﷺ, when he laughed. He ﷺ said, 'Do you know what I am laughing about?' We said, 'Allah and His Messenger know best.'" The Prophet ﷺ then said, "From the discourse of the slave with his Lord, for the slave will say, 'O my Lord, did You not *Tujirnee* (a covenant to prevent and defend) me from wrongdoing?' Allah ﷻ will say, 'Yes.' He will say, 'Then I do not permit upon myself except a witness from me.' Allah will say, 'You are enough of a witness against yourself today, along with the honorable inscribers (angels) as witnesses.' Allah will seal his mouth (shut) and will say to his limbs, 'Speak.' Then they will pronounce his deeds, after which he will be permitted to speak again. He will then say, 'Farness for you (he is addressing his limbs)! And remoteness from you (again, addressing his limbs)! It was for you that I would struggle.'" Muslim and Al-Baihaqee related this *Hadeeth*, and the wording of this narration is of the latter.

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "On the

Day of Resurrection, the disbeliever will be known by his deeds; then, he will deny and dispute. It will be said, 'These are your neighbors, all testifying against you.' He will say, 'They have lied.' It will be said, 'Your family and your kindred (testify against you).' He will say, 'They have lied.' It will be said, 'Take an oath,' and they will take an oath. Then Allah will silence them, and their tongues will testify against them, and Allah will make them (i.e. the disbelievers) enter the Hellfire." (Related by Abu Ya'laa)

Hakeem ibn Mu'aawiyah related from his father ﷺ that the Prophet ﷺ said, "You will come on the Day of Resurrection, having *Fidaam* (blockers, to prevent one from talking) on your mouths. The first to speak from the son of Adam is his thigh and his hand." Related by Ahmad and Al-Baihaqee.

Abu Ayyoob ﷺ related that the Messenger of Allah ﷺ said, "The first to dispute on the Day of Resurrection is a man and his wife. By Allah, her tongue will not speak, but rather her hand and her legs will testify against her for what she used to find fault with in her husband. And his hands and legs will testify as to what he dealt to her. Then a man and her servant will be called in the same manner. Then the people of extravagance (*Israaf*) will be called. Neither *Dawaaneeq* nor *Qaraareet* (a portion of a dinar) will be taken from them, but rather the good deeds of this one will be given over to this one that he wronged. And the sins of this one will be given over to the one who wronged him. Then the haughty, oppressive ones will be brought in hooked rods of iron (to punish them). Then it will be said, 'Return them to the Hellfire.' Then I do not know – will they enter it, or is (their situation) as Allah ﷻ says:

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۝ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا﴾

"There is not one of you but will pass over it (Hell): this is with your Lord; a decree which must be accomplished. Then We shall save those who used to fear Allah ﷻ and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrong-doers) therein (humbled) to their knees (in Hell)" (Qur'an 19: 71,72).

Abu Bakr Ibn Abee Ad-Dunyaa related this narration.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ recited this

Verse:

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا﴾

"That Day it will declare its information (about all that happened over it of good or evil). Because your Lord will inspire it."[1]

Then the Messenger of Allah ﷺ said, "Do you know what its information is?" The Companions ﷺ said, "Allah and His Messenger know best." He ﷺ said, "Its information is for it to bear witness upon every male or female slave (of Allah), testifying as to all that was done on its surface. (So) for it to say, 'He did such and such on such and such day.' And that is its information." (Related by Al-Baihaqee) At-Tirmidhee and An-Nasaaee related it through a different chain from Abu Ayyoob ﷺ. At-Tirmidhee said, "*Hasan Ghareeb Saheeh.*"

Al-Hasan Al-Basree related that Khasfah 'Amm Al-Farazdaq said, "I went to the Messenger of Allah ﷺ, and I heard him recite this Verse:

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

"So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it"[2]

Then he ﷺ said, 'By Allah, I do not mind if I do not hear other than it; it is sufficient for me; it is sufficient for me.'" (Related by Al-Baihaqee)

Saif related that he entered Al-Madeenah and came across a man around whom the people had gathered. Saif said, "Who is this?" They said, "Abu Hurairah." Saif said, "I went near to him until I was sitting before him, and he was relating *Ahaadeeth* to the people. Then he withdrew and I said to him, 'I appeal to you by the right and the truth that you relate to me a *Hadeeth* that you heard from the Messenger of Allah, a *Hadeeth* that you understood and learned.' Then Abu Hurairah sobbed, breathing quickly; he remained like that for a while, and then he came to. He ﷺ then said, 'I will indeed

[1] Qur'an 99: 4,5.

[2] Qur'an 99: 7,8.

relate to you a *Hadeeth* that the Messenger of Allah ﷺ said to me in this house, when no one other than he and I were present. Then Au Hurairah sobbed again, breathing quickly, and he remained like that (for a while). Then he wiped his face, saying, 'I will do so. I will indeed relate to you a *Hadeeth* that the Messenger of Allah ﷺ said to me in this house, when there was no one present except for he and I.' Then Au Hurairah ﷺ sobbed profusely; then he leaned on his face to the side, and he rested his cheeks for a while." Then Saif reported that Abu Hurairah ﷺ came to and said, "The Messenger of Allah ﷺ said, 'On the Day of Resurrection, Allah will descend to the slaves to judge between them. Every female slave will be on her knees. The first to be called is a man (who recited) the Qur'an, a man who was killed in the way of Allah, and a man who had much wealth. Allah ﷻ will say to the reciter, 'Did I not teach you that which I revealed to My Messenger?' He will say, 'Yes, O my Lord.' He ﷻ will say, 'So what did you practice from that which you learned?' He will say, 'I would stand during the night and the day.' Allah ﷻ will say to him, 'You have lied.' And the angels will say, 'You have lied.' And Allah ﷻ will say, 'You indeed only wanted it to be said: so and so is a reciter, and that has indeed been said.' Then the owner of wealth will be brought and Allah ﷻ will say, 'Did I not make matters wide for you until I left you needing no one.' He will say, 'Yes, O my Lord.' He ﷻ will say, 'What did you do with that which I gave you?' He will say, 'I used to join ties of relation and I would give charity.' Allah will say, 'You have lied.' And the angels will say, 'You have lied.' And Allah ﷻ will say, 'Rather, you wanted it to be said: so and so is generous, and that has been said of you. Then the one who was killed in the way of Allah will be brought, and it will be said to him, 'For what were you killed?' He will say, 'I was ordered with *Jihaad* in your way, and I fought until I was killed.' Allah will say to him, 'You have lied.' And the angels will say, 'You have lied.' And Allah ﷻ will say, 'Rather, you wanted it to be said: So-and-so is brave, and that has indeed been said of you.''' Abu Hurairah ﷺ said, "Then the Messenger of Allah ﷺ struck my knee and said, 'O Abu Hurairah, those three are the first of Allah's creation with whom the Hellfire will be kindled on the Day of Resurrection.' "

Saif later on entered upon Mu'aawiyah ﷺ, informing him of that *Hadeeth* of Abu Hurairah ﷺ. Mu'aawiyah ﷺ said, "These people have done this, then what will be the situation for the rest of the people?" Saif said, "Then Mu'aawiyah cried most profusely until we

though that he was destroyed. He then came to, wiped his face, and said, 'Allah has spoken the truth and so has His Messenger.'" Abu Bakr ibn Abee Ad-Dunyaa related this narration. Allah ﷻ said:

﴿مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ○ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ﴾

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do."[1]

On The Day Of Resurrection, The First Matter That One Will Be Held Accountable For Is The Prayer: If It Be Right, Then All Of His Deeds Will Be Right; But If It Be Corrupted (Wrong, Not Correct), Then The Rest Of His Deeds Will Be Corrupted

Abu Hurairah ﷺ related that he heard the Messenger of Allah ﷺ say, "The first matter for which a man will be held accountable is his prayer. If it be right, then the rest of his deeds will be right; but if it be corrupted (wrong, not correct, etc.), then the rest of his deeds will be corrupted. Then Allah *'Azza Wa-Jall* (to Him belongs Might and Majesty) will say, 'Look — does my slave have any voluntary (prayers)?' If he does have voluntary (prayers), then they will be used to complete the compulsory (ones). Then the (other) compulsory deeds (will be reckoned) in the same manner." (Related by Ibn Abee Ad-Dunyaa) At-Tirmidhee and An-Nisaaee related it through a different chain, and then At-Tirmidhee said, "*Hasan Ghareeb.*" An-Nasaaee related it through another chain as well.

Abu Hurairah ﷺ related that the Prophet ﷺ said, "Verily, the owned slave will be held accountable for his prayer, and if it is lacking, it will be said to him, 'Why did you make it deficient?' He will say, 'O my Lord, you made an owner have control over me, and

[1] Qur'an 11: 15,16.

he kept me preoccupied away from my prayer.' He ﷻ will say, 'I did indeed see you steal from his wealth for your own self. Should you not have stolen for yourself from your deeds or from his deeds?' In this manner, Allah will establish the proof upon him." (*Ahmad*)

Al-Hasan related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, the first matter for which a woman will be asked will be her prayer, then about her husband – how did she act with him?" (Related by Ibn Abee Ad-Dunyaa) And this *Hadeeth* is *Mursal*, yet good.

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Deeds will come on the Day of Resurrection; the Prayer will come and say, 'O my Lord, I am the prayer.' He ﷻ will say, 'You are indeed upon goodness.' And the *Sadaqah* (charity) will come and say, 'O my Lord, I am the *Sadaqah*.' He ﷻ will say, 'Indeed, you are upon goodness.' And the *Siyaam* (fasting) will come and say, 'O my Lord, I am the *Siyaam*.' He ﷻ will say, 'Indeed, you are upon goodness.' Then the (other good) deeds will come, and for each one Allah will say, 'Indeed, you are upon goodness.' Then Islam will come and say, 'O my Lord, Indeed You are *As-Salaam* (The One Who is free from all defects and deficiencies) and I am indeed Islam.' Then Allah will say, 'Indeed you are upon goodness. Today, by you, I will take, and by you, I will give.'" (*Ahmad*) Allah ﷻ said:

﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ﴾

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers"[1]

Anas ibn Maalik ؓ related that he heard the Messenger of Allah ﷺ say, "The oppressive rulers will be brought on the Day of Resurrection – including those who passed before me and those who will come after me. Then Allah will say, 'You are the treasurers of My land and the shepherds of My slaves, and with you is my *Bughyah* (objective, i.e. the message was conveyed to them, or perhaps, they had the opportunity and position to not only convey the objectives and teachings of Islam, but to apply and enforce them as well).' He ﷻ will say to the one who passed away before me,

[1] Qur'an 3: 85.

'What incited you to do as you did?' He will say, 'Mercy.' *Allah Jalla Jalaaluhu* (All-Mighty Allah is in His All-Mightiness) will say, 'You are more merciful to My slaves than I?' Then He ﷻ will say to the one who will come after me, 'What incited you to do as you did?' He will say, 'I became angry for You.' Allah will say, 'You become more angry than I?' Then Allah will say, 'Take them, and block them off into a corner from the corners of the Hellfire.'" (Related by Ibn Abee Ad-Dunyaa)

Jaabir ﷺ said, "When those who migrated to Al-Habasha returned, a young girl from them said, 'O Messenger of Allah, while we were seated (in Habasha), an old lady from among them passed by us, and she was carrying a jar of water on her head. Then she passed by a youth from them, and he placed one of his hands between her two shoulders. He then pushed (her), and she fell onto her knees and her jar broke. When she got up, she turned to him and said, 'You shall know, O treacherous one. When Allah places the *Kursee* (Footstool) and gathers the first ones and the last ones, hands and legs will speak of what they earned. Then you shall know how my matter and your matter stands with Him, tomorrow.'" The Messenger of Allah ﷺ said, "She has spoken the truth. How do people glorify Allah when rights are not taken from the strong among them and returned to the weak among them." (Related by Ibn Abee Ad-Dunyaa) And we have already related the *Hadeeth* of 'Abdullah ibn Unais ﷺ, in which the following is mentioned: "Indeed, Allah will call out to His slaves on the Day of Resurrection. He ﷻ will say, 'I am the King, I am *Ad-Dayyaan*, and it is not suitable for anyone from the people of Paradise to enter Paradise whilst anyone from the people of the Hellfire has a wrong with him, nor for anyone from the dwellers of the Hellfire to enter the Hellfire whilst anyone from the people of Paradise has a wrong with him – until I settle it by taking it from him, even if it is a slap.'" Ahmad related it, and Al-Bukhaaree mentioned it *Ta'leequn* in his *Saheeh*.

Abu Hurairah ﷺ related that the Prophet ﷺ said, "Whoever has a wrong with his brother (i.e. he did wrong to him), then let him seek to be absolved of it from him, for there (i.e. on the Day of Resurrection) there is neither dinar nor dirham (no currency with which to repay others with, except for deeds): his good deeds will be taken, and if he has no good deeds, then he takes from the bad deeds of his brother, which are thrown onto him." (*Bukhaaree* and

Muslim)

In another narration, Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Do you know who the bankrupt one is?" The Companions ﷺ said, "He who has neither Dirham nor dinar." He ﷺ said, "Rather the bankrupt one is he from my nation who comes on the Day of Resurrection with prayer, fasting, and *Zakaat* (compulsory charity), yet he comes having cursed this one, wrongfully taken from the wealth of this one, shed the blood of this one, and hit this one. Then this one will take settlement from his good deeds, and this one (will take) from his good deeds, and if his good deeds are finished before he pays what is upon him to pay, their bad deeds are taken and thrown upon him. Then he is thrown into the Hellfire." (Related by Ibn Abee Ad-Dunyaa)

Ibn 'Umar ﷺ related that the Messenger of Allah ﷺ said, "Do not die while upon you is a debt, for there (i.e. on the Day of Resurrection), there is neither dinar nor dirham; rather, there are only good deeds — a reward returned for a reward — and your Lord does not do wrong to anyone." (Related by ibn Abee Ad-Dunyaa)

Retribution Exacted From The Wrongdoers On the Day Of Resurrection

Jaabir ﷺ related that the Messenger of Allah ﷺ said, "Indeed, a slave will come on the Day of Resurrection, and his good deeds will please him. Then a man will come and say, 'O my Lord, this one wronged me.' Then some of his good deeds are taken and placed among the good deeds of the one who asked him. This will continue in the same manner until no good deed remains for him. Then, when someone comes to ask him, his bad deeds (i.e. the bad deeds of the one who is asking) are looked at, and then are placed with the bad deeds of that man (i.e. the man who wronged him). His accounts will continue to be settled (in the said manner) until he enters the Hellfire." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

Ash-Shirk Billah (Associating Partners With Allah) Is Not Forgiven, And Wrong Done Among The Slaves (Of Allah) Will Most Certainly Be Settled And Paid Back On The Day Of Resurrection

'Aishah ﷺ related that the Messenger of Allah ﷺ said, "The records with Allah are three: A record that Allah does not mind at all, a record from which Allah will leave nothing out, and a record that Allah will not forgive. As for the record that Allah will not forgive, then that is Shirk (associating partners with Allah). Allah ﷻ said:

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ﴾

"Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him"[1]

And as for the record that Allah does not mind at all, it is the wrongs the slave does to his own self, which are between him and his Lord — in terms of a fast he left off or a prayer he left off, for Allah will indeed forgive that and pardon (him), *Insha Allah* (if Allah wills). As for the record from which Allah will leave nothing out, it is the wrongs that the slaves do to one another: *Al-Qisaas* (repayment of the wrongdoer in likeness to the wrong he did), with the utmost certainty (that it will occur)." (*Ahmad*)

Anas ﷺ related the following *Hadeeth,* which he ascribed to the Prophet ﷺ: "There are three transgressions: the transgression that Allah does not forgive, and it is *Shirk* (associating partners with Allah in worship); the transgression that Allah forgives, and that is the wrong the slaves perpetrate between themselves and between their Lord; and the transgression regarding which Allah leaves nothing out, and that is the transgression that the slaves perpetrate against one another — until some of them are paid back from others." Al-Baihaqee related this narration through two different chains, both of which are weak.

[1] Qur'an 5:72.

Dying In the Way Of Allah Expiates All Things Except For The Trust

'Abdullah ibn Mas'ood ﷺ related that the Prophet ﷺ said, "Dying in the way of Allah atones for everything except the trust. The person of the trust is brought, and it is said to him, 'Fulfill your trust.' He will say, 'How, O my Lord, when the world is gone?' It will be said to him, 'Take him to the pit (i.e. Hell). He is taken to it and falls until he reaches its floor, and there he will find it (i.e., the trust he did not fulfill) in the same form as it was. He will carry it, placing it on his shoulder, and ascending with it in the Fire of Hell, until he sees that he has come out, his (feet will) stumble and it (i.e. the trust) will fall. He will fall in its chase — forever and ever." (Related by Ibn Abee Ad-Dunyaa)

He said "The trust (*Al-Amaanah*) is in the Prayer, the trust is in the fasting; the trust is in the ablution; the trust is in speech; and most severe of them all, deposits (which one gives to another to hold safely for him for a certain period)." He said, "I met Al-Baraa and said, 'Do you not hear what your brother, 'Abdullah (Ibn Mas'ood ﷺ) is saying?' He said, 'He spoke the truth.'" Shareek related it through a different chain, without mentioning 'the trust is in the prayer, and the trust is in everything,' and his chain is good. Yet neither Ahmad nor any compiler from the "Six" related it. Nonetheless, there is a *Hadeeth* related by Muslim from Abu Sa'eed ﷺ which attests to it: "A man said, 'O Messenger of Allah, suppose that I were killed in the way of Allah, being patient, seeking my reward from Allah, without turning my back (to the enemy) — would Allah forgive for me my sins?' He ﷺ said, 'Yes, except for the debt.'"

'Abdullah ibn Az-Zubair ﷺ said, "When this was revealed:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ۝ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ﴾

"Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. Then on the Day of Resurrection, you will be disputing before your Lord"[1]

[1] Qur'an 39: 30,31.

Az-Zubair ﷺ said, 'O Messenger of Allah, will what occurred among us in the world, in terms of particular sins, be repeated upon us?' He ﷺ said, 'Yes, they will be repeated upon you, until each person of a right receives his right.' Az-Zubair ﷺ said, 'By Allah, the matter is then severe indeed.'" (Related by Ibn Abee Ad-Dunyaa)

In another narration, 'Abdullah ibn Mas'ood ﷺ said, "The nations are on their knees for the taking of the account. At that time, they will attach themselves more to one another than they did in the world – a father with his child, a child with his father, a sister with her sister, a husband with his wife, and a wife with her husband." 'Abdullah ﷺ then recited this Verse:

﴿فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ﴾

"There will be no kinship among them that Day, not they will ask of one another"[1]

Ibn Abee Ad-Dunyaa related this narration.

'Umar ﷺ reported that the Prophet ﷺ said, "The owner and the owned (slave) will be brought, as well as the husband and the wife. The owner, the owned, the husband, and the wife will then face accountability, until it is said, 'You made a proposal to so-and-so, and then I married you to her, and then I left you both.'" (Related by Al-Haafiz Abu Bakr Al-Bazzaar)

'Abdullah ibn Mas'ood ﷺ related that the Messenger of Allah ﷺ said, "Indeed, Allah will call the slave on the Day of Resurrection. He ﷻ will remind him and repeat, 'You invoked Me on such and such day,' until He will repeat upon him what occurred afterwards, 'And you said: Marry me to so-and-so,' and He will mention her by her name, 'And then I married you to her.'" (Related by Ibn Abee Ad-Dunyaa) The same is related from Laith ibn Saleem from 'Abdullah ibn Salaam ﷺ.

Jaabir ﷺ related that the Messenger of Allah ﷺ said, "The disgrace (ignominy) will adhere to the slave on the Day of Resurrection until he says, 'For You to send me to the Hellfire is easier for me than (for me to endure) what I am facing now.' By Allah, he knows what is in it (the Hellfire) in terms of severe punishment." (Related by Ibn Abee Ad-Dunyaa)

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[1] Qur'an 23: 101.

On The Day Of Resurrection, The Slave Will Be Asked About The Delights (He Indulged In, In This World)

Allah ﷻ said:

﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ﴾

"Then on that Day you shall be asked about the delights (you indulged in, in this world)!"[1]

In a *Hadeeth* related in *As-Saheeh,* the Messenger of Allah ﷺ and His Companions ﷺ ate in the garden of Abu Al-Huthaim Ibn Al-Minhaal from a sheep that was slaughtered for him. And they ate ripe dates and drank from its water. He ﷺ (then) said, "This is from *An-Na'eem* (Delights) about which you will be asked," meaning, are you thankful for it, and what did you do in return for that delight?

The following is related in another *Hadeeth*: "Make good your food with the remembrance of Allah and with Prayer, and do not sleep upon it, thus resulting in the hardening of your hearts."

Thaabit related that a man entered the *Masjid* in Damascus and said, "O Allah, make my loneliness gentle (easy and amiable), have mercy on my forlornness, and provide me with a righteous companion to sit with." Abu Ad-Dardaa ﷺ heard him and said, "If you were truthful in what you said, then I am more happy (and blessed) with what you said than you are, for I heard the Messenger of Allah ﷺ say, 'Then among them is the one who wrongs his own self; the wrongdoer from whom (good deeds) are taken at that station of his: and that is the sadness and the grief. Among them are those who follow a middle course — their reckoning will be an easy reckoning. And among them are some who are foremost in good deeds." He ﷺ said, "He (each one from this last group) will enter Paradise without reckoning." (Related by Ibn Abee Ad-Dunyaa) We will soon mention the *Ahaadeeth* about those who will enter Paradise without reckoning, and we will discuss how many they are.

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[1] Qur'an 102: 8.

It Is Mentioned That Allah Will Make Certain Of His Slaves To Be Reconciled To One Another...

Anas ﷺ said, "As the Messenger of Allah ﷺ was seated, we saw him smile until his front teeth appeared." 'Umar ﷺ said, "What made you laugh, O Messenger of Allah – may my mother and father be sacrificed for you?" He ﷺ said, "Two men from my nation, on their knees before Allah *'Azza Wa-Jall* (to Him belongs Might and Majesty), the Lord of Glory, Most Blessed and Exalted is He. One of them says, 'O my Lord, take for me what I was wronged in from my brother.' Allah ﷻ says, 'Give your brother (what you) wronged him in.' He says, 'O my Lord, none of my good deeds remain.' Allah ﷻ will say to the one who is seeking (his right), 'What will you do with your brother? Nothing from his good deeds remain.' He will say, 'O my Lord, then let him carry for me from my sins.'" The Messenger of Allah's eyes swelled with tears, and he ﷺ then said, "That is a great Day, a day on which people will have need for (others) to bear the burden of their sins for them. Allah will say to the one who is seeking (his right): 'Raise your sight, and look into the Gardens.' He raises his head and says, 'O my Lord, I see cities of silver, castles of gold, enwreathed in pearls. For which Prophet is this? For which *Siddeeq* (truthful one) is this? For which martyr is this?' He ﷻ will say, 'This is for he who pays the price.' He will say, 'O my Lord, and who owns that?' He ﷻ will say, 'You own it.' He will say, 'What, O my Lord?' Allah will say, 'Forgive your brother.' He will say, 'O my Lord, then I have indeed forgiven him.' Allah ﷻ will say, 'Take the hand of your brother, and admit him into Paradise.'" At that point, the Messenger of Allah ﷺ said, "Indeed, Allah will make peace between the believers on the Day of Resurrection." (Related by Abu Ya'laa) The *Isnaad* of this *Hadeeth* is *Ghareeb*, its wording is *Ghareeb*, yet its meaning is *Hasan* and wonderful. Al-Baihaqee related the same from 'Abdullah ibn Abee Bakr ﷺ.

About this last narration, Al-Bukhaaree said, "The *Hadeeth* of Sa'eed ibn Anas from his father about transgressions is not followed upon. Then Al-Baihaqee related it from Ziyaad ibn Maimoon Al-Basree from Anas ﷺ; but in that chain too, there is uncertainty.

Perhaps what Bukhaaree related in his *Saheeh* attests to it; in that *Hadeeth*, the Messenger of Allah ﷺ said, "Whoever takes the wealth

of people, wanting to pay it back, then Allah will pay it back for him. And whoever takes it, wanting to destroy it, Allah will destroy him."

In a narration related by 'Abbaas ibn Mirdaas, the Messenger of Allah ﷺ supplicated on the night of *'Arafah* for forgiveness and mercy for his nation. He supplicated much, and then Allah answered him, "Indeed I have done so, except for the wrong some of them have done to others from them." The Prophet ﷺ said, "O my Lord, Indeed, You are able to establish for the one who was wronged (goodness that is) better than what he was wronged in and to forgive the transgressor." Allah ﷻ did not answer him that evening. On the next day at Muzdalifah, the Prophet ﷺ repeated the supplication, and then Allah ﷻ answered, "Indeed, I have forgiven them," and the Messenger of Allah ﷺ smiled. Some of his Companions said to him, "O Messenger of Allah — may Allah send prayers upon you — you have smiled in an hour that you would not (normally) smile in?" He ﷺ said, "I smiled because of the enemy of Allah, *Iblees*. When he knew that Allah answered me regarding my nation, he sank down, supplicating for destruction, and pouring dirt onto his head." Abu Daawood, Ibn Maajah, Al-Baihaqee related this narration. Al-Baihaqee said, "It is possible that this forgiveness will occur after a punishment that will touch them; it is possible that it is specific for certain people; and it is possible that it is general, applying to everyone."

'Abdur-Rahmaan ibn Abu Bakr As-Siddeeq ؓ related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, Allah will call the one upon whom there is a debt. Then He ﷻ will say, 'O son of Adam, why did you waste the rights of the people? For what (reason) did you do away with their wealth?' He will say, 'O my Lord, I did not do evil, but rather I was afflicted (i.e., it was unintentional).' He ﷻ will say, 'I am most worthy to pay it off for you today.' Then his good deeds will outweigh his evil ones, and he will be ordered to (be taken to) Paradise." (Related by Abu Daawood At-Tiyaalisee)

In a narration related by Abu Dharr ؓ from the Prophet ﷺ, Allah ﷻ says about a man, "Present to him his minor sins and leave the major ones." "It will be said to him, 'Do you deny anything from this?' He will say, 'No,' and he is afraid lest his major sins be presented to him. Then Allah ﷻ will say, 'Indeed, we have changed

for you in the place of every sin a good deed.' He will say, 'O my Lord, I have indeed perpetrated sins that I do not see here?''' And the Messenger of Allah ﷺ laughed until his front teeth appeared. (*Muslim*)

We have previously related the *Hadeeth* of *Najwaa,* which is related by 'Abdullah ibn 'Umar ؓ: "On the Day of Resurrection, Allah will bring the slave near, and will then place His cover over him. And He ﷻ will make him acknowledge his sins, until when he thinks that he has been destroyed, Allah will say to him, 'I covered them for you in the world, and I forgive them for you today.' And he will be given his major good deeds in his right (hand)."

Abu Hurairah ؓ said, "On the Day of Resurrection, Allah will bring the slave near, and will then place His cover over him, covering him from all of the creation. He will give to him his book in that covering, and then say, 'O son of Adam, read your book.' He will pass by the good deed, and his heart will be pleased by it. Then Allah ﷻ will say to him, 'Do you acknowledge (this), O My slave?' He will say, 'Yes, O my Lord, I do acknowledge (it).' Allah ﷻ will say, 'I have indeed accepted it.' That slave will then fall down, prostrating. Allah will say, 'Raise your head and return to your book.' The slave will pass by the bad deed, and his face will blacken because of it, and his heart will be saddened because of it, and he will shake with fear. He will reach such a level of *Hayaa* (shame) before his Lord that none will know it except He ﷻ. Then Allah ﷻ will say, 'Do you acknowledge (this), O My slave?' He will say, 'Yes, O my Lord, I do acknowledge (it).' Allah ﷻ will say, 'I have indeed forgiven it for you.' The slave continues between a good deed that is accepted, after which he performs a prostration, and a bad deed that is forgiven, after which he performs a prostration. The created beings will see nothing from him except for that prostration. Then the created beings will call out to one another, 'Blessed is this slave, who has never disobeyed Allah.' Yet they do not know what he faced between himself and between Allah ﷻ from the matters that he came across." (Related by Ibn Abee Ad-Dunyaa)

Al-Waleed ibn Muslim related from 'Uthmaan ibn Abee Al-'Aatikah (or someone else), who said, "Whoever is given his book in his right (hand) will come with a book, the inside of which will contain his sins, and the surface of which will have his good deeds. Then it will be said to him, 'Read your book.' He will read the inside and be

stricken by what is in it in terms of his sins. When he reaches the end of it, he reads in it, 'These are your sins: I have covered them for you in the world, and I have forgiven them for you today.' "The witnesses," or he said, "The people of the gathering will envy him for the good they read on the surface of his book. They will say, 'This one has become happy.' Then he is ordered to switch it over and read what is on its surface. Allah will transform the sins that were on the inside, making them good deeds. That person will read his good deeds until he comes to the last of them. Then Allah will say, 'These are your good deeds, and I have accepted them.' It is at that time that he says to the people of the gathering:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ○ إِنِّى ظَنَنتُ أَنِّى مُلَٰقٍ حِسَابِيَهْ﴾

"Here! Read my Record! "Surely, I did believe that I shall meet my Account!"[1]

He then said, "And whoever is given his book from behind his back will take it with his left. Then it will be said to him, 'Read your book.' He will then read his book, the inside of which contains his good deeds, and the surface of which contains his bad deeds. The people of the gathering will read it (i.e. the surface of his book), and they will say, 'This one is destroyed.' When he will come to the last of his good deeds, it will be said, 'These are your good deeds, and I have already returned them to you.' Then he will be ordered to switch it over, and he will read his evil deeds until he comes to the end of them. At that point, he will say to the people of the gathering,

﴿يَٰلَيْتَنِى لَمْ أُوتَ كِتَٰبِيَهْ ○ وَلَمْ أَدْرِ مَا حِسَابِيَهْ ○ يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ ○ مَآ أَغْنَىٰ عَنِّى مَالِيَهْ﴾

"I wish that I had not been given me Record! "And that I had never known what my Account is! "Would that it had been my end (death)! "My wealth has not availed me"[2]

Ibn Abee Dunyaa related this narration.

Al-Hasan related that the Messenger of Allah ﷺ said, "The son of

[1] Qur'an 69: 19,20.
[2] Qur'an 69: 25-28.

Adam will be brought on the Day of Resurrection as if he is a *Badhij* – *Badhij* is a baby sheep. Then his Lord will say to him, 'Where is that which I had bestowed upon you? Where is that which I had put in your possession? Where is that which I gave to you?' He will say, 'O my Lord, I gathered it and invested it, and I have left it in a greater amount than it had ever been.' He ﷻ will say, 'What did you give forth from it (i.e. charity)?' He will look and will not see anything that he gave forth..." (Related by Ibn Abee Ad-Dunyaa)

In another narration, Anas Ibn Maalik ؓ related the same from the Prophet ﷺ, but with the addition, "He will say, 'O my Lord, return me (to the world), and I will come to You with it all.' If he were returned, he would not give anything. He is then taken to the Hellfire." Allah ﷻ said:

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ﴾

"And truly, you have come unto Us alone (without wealth, companions or any thing else) as We created you the first time. You have left behind you all that which We had bestowed on you."[1]

In a *Hadeeth* related in *Saheeh Muslim*, the Messenger of Allah ﷺ said, "Ibn Adam will say, 'My wealth.' And do you really have anything from your wealth except for that which you ate and consumed, that which you attired yourself with and wore out, or that which you gave in charity and left to remain. As for anything other than that, it is departing and being left for the people." Allah ﷻ said:

﴿يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ۝ أَيَحْسَبُ أَن لَّمْ يَرَهُ أَحَدٌ﴾

"He says (boastfully): "I have wasted wealth in abundance!" Does he think that none sees him?"[2]

Mu'aadh ibn Jabal ؓ related that the Messenger of Allah ﷺ said, "The two feet of the slave will remain (implanted) on the Day of Resurrection until he is asked about four: about his life – in what did he spend it? About his body – doing what did he wear it out?

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[1] Qur'an 6: 94.

[2] Qur'an 90: 6,7.

About his knowledge — what did he do with it? About his wealth — from where did he earn it? And on what did he spend it?" (Related by Ibn Abee Ad-Dunyaa) And Allah knows best.

Makhool related that the Messenger of Allah ﷺ said, "O Ghareem, O Abu Ad-Dardaa, how will it be with you when it is said to you on the Day of Resurrection, 'Did you know or were you ignorant?' If you say, 'I knew,' then He will say, 'What did you do with that which you knew?' And if you say, 'I was ignorant,' it will be said, 'Then what was your excuse for that which you were ignorant of (i.e., what was your excuse for being ignorant?)? Should you not have learned?'" (Related by Ibn Abee Ad-Dunyaa) It has been related through another chain as a saying of Abu Ad-Dardaa ﷺ. And Allah knows best.



'Abdullah ibn 'Umar ﷺ related that the Messenger of Allah ﷺ said, "For every treacherous person a banner will be raised on the Day of Resurrection at his anus, and it will be said, 'This is the treachery of so and so, son of so and so." (*Bukhaaree*)

Abu Ad-Dardaa ﷺ related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, you will be called by your names and the names of your fathers, so (choose) good names." (Related by Abu Bakr Ibn Abee Ad-Dunyaa)

Abu Hurairah ﷺ related that the Prophet ﷺ said, "The earth will bring out its treasures (*Aflaadhu-Kabidiha*). Then the thief will pass by and say, 'For this my hand was cut.' Then the killer will come and say, 'For this I killed.' Then the one who broke off ties with his relatives will come and say, 'For this I cut off ties from my relatives.' Then they will all leave it, not taking anything from it." (Related by Al-Bazzaar)



Allah ﷻ said:

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَـٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ○ وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ ۖ هُمْ فِيهَا خَـٰلِدُونَ﴾

"On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith." Then for those whose faces will become white, they will be in Allah's Mercy (Paradise). Therein they shall dwell forever."[1]

And He ﷻ said:

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ○ إِلَىٰ رَبِّهَا نَاظِرَةٌ ○ وَوُجُوهٌ يَوْمَئِذٍۭ بَاسِرَةٌ ○ تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ﴾

"Some faces that Day shall be Nadirah (shining and radiant). Looking at their Lord (Allah ﷻ). And some faces, that Day, will be Basirah (dark, gloomy, frowning, and sad), Thinking that some calamity is about to fall on them"[2]

And Allah ﷻ said:

﴿وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ○ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ○ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ○ تَرْهَقُهَا قَتَرَةٌ ○ أُو۟لَـٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ﴾

"Some faces that Day will be bright (true believers of Islamic Monotheism), Laughing, rejoicing at good news (of Paradise). And other faces, that Day, will be dust-stained. Darkness will cover them. Such will be the Kafarah (disbelievers in Allah ﷻ, in His Oneness, and in His Messenger Muhammad ﷺ), the Fajarah (wicked evildoers)"[3]

And Allah ﷻ said:

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[1] Qur'an 3: 106,107.
[2] Qur'an 75: 22-25.
[3] Qur'an 80: 38-42.

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ○ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ اللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ﴾

"For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allah ﷻ). Neither darkness, nor dust nor any humiliation disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. And those who have earned evil deeds, the recompense of the evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allah ﷻ. There faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever"[1]

Regarding this Verse:

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ○ وَمَن كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا﴾

"(And remember) the Day when We shall call together all human beings with their (respective) Imam (their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'an, the Taurat (Torah), the Injeel (Gospel), the leaders whom the people followed in this world). So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least. And whosoever is blind in this world (i.e. does not see Allah's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the path"[2]

Abu Hurairah ﷺ related that the Prophet ﷺ said, "The last of them is called and is then given his book in his right hand. His body is extended for him, his face becomes white, and a shining crown of

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[1] Qur'an 10: 26,27.

[2] Qur'an 17: 71,72.

pearls is placed on his head. He heads toward his companions, who see him from afar. They say, 'O Allah, bring this one to us, and bless us in this one.' He goes to them and says, 'Rejoice! For every man from you is the same as this.' As for the disbeliever, his face will blacken, and his body will be extended for him. His companions will see him and say, 'We seek refuge in Allah from this one, and from the evil of this one. O Allah, do not bring him to us.' He will go to them, and they will say, 'O Allah, humiliate him.' He will say, 'May Allah keep you away. For every man from you is the same as this.'" Al-Haafiz Abu Bakr Al-Bazzaar related this narration and then said, "We do not know it except with this chain. However, Abu Bakr ibn Abee Ad-Dunyaa did relate it through a different chain.

Ibn Abee Ad-Dunyaa related that Al-Hasan Al-Basree said, "When Allah will say, 'Take him and fetter him,' 70,000 angels will rush to him, and a chain will be made from his mouth, and it will come out from his backside. He will be organized in a chain just as beads are placed on a string. And he will be dipped a dipping into the Hellfire, after which he will come out as bones. Then he will fall, and then those bones will be heated in the Hellfire. After that, he will be returned to being fresh and tender (i.e. as he was, with flesh and bones, etc.)."

Some have said, "When Allah said, 'Take him,' a number (of angels being) more than Rabee'ah and Mudar will rush to him." Mo'tamir Ibn Sulaimaan related that his father said, "Every single thing will reproach him. He will say (to someone), 'You will not have mercy on my?' He (the one who was addressed by him) will say, 'How can I have mercy on you when the Most Merciful of the merciful ones did not have mercy on you?'"



In the chapter *"Ar-Raqaaiq"* from his *Sunan*, Ibn Maajah wrote the title, "What Is Hoped For From The Mercy Of Allah ﷻ On The Day Of Resurrection."

Abu Hurairah ﷺ related that the Prophet ﷺ said, "Indeed, Allah has 100 Mercies. He sent down one (of them) among all of creation. With

it, they show mercy to one another, and with it, the animals show compassion to their children. He ﷻ postponed 99 Mercies, with which He will have Mercy on His slaves, on the Day of Resurrection." (Related by Abu Bakr Ibn Abee Shaibah) Muslim related the same through a different chain.

Abu Hurairah ؓ related that he heard the Messenger of Allah ﷺ say, "Indeed, Allah created it the day He created them (100 Mercies), and then He kept with Him 99 Mercies, and sent to all of His creation a single Mercy. Were the disbeliever to know all of the mercy that is with Allah, he would not lose hope of Paradise. And were the believer to know all of the Punishment that is with Allah, he would not feel safe from the Hellfire." (*Bukhaaree*) Bukhaaree alone related it in this manner.

Abu Sa'eed ؓ related that the Messenger of Allah ﷺ said, "The day that Allah *'Azza Wa-Jall* (to Him belongs Might and Majesty) created the heavens and the earth, He ﷻ created 100 mercies, and from them, He placed a single Mercy on the earth. With it, a mother is compassionate to her son; the beasts are (compassionate) to one another, and the birds as well. He deferred (the other) 99 to the Day of Resurrection. (On the Day of Resurrection), He will complete them along with this mercy." Ibn Maajah related it, and though he is the only one who related it, it fulfills the conditions of *Saheeh Al-Bukhaaree* and *Saheeh Muslim*. It has been related through different chains from Abu Hurairah ؓ: "The Day that Allah created the heavens and the earth, He wrote a *Kitaab* (book, etc., or writing): Indeed My Mercy overcomes My Anger," and in a narration, "Precedes My Anger," and in yet another narration it is mentioned that it (that Kitaab) is placed with Him above the Throne. Allah ﷻ said:

﴿كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ﴾

"Your Lord has written (prescribed) Mercy for Himself"[1]

And Allah ﷻ said:

﴿وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَـٰتِنَا يُؤْمِنُونَ﴾

[1] Qur'an 6: 54.

"And my Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqun (the pious), and give Zakaat, and those who believe in Our Ayat (proof, signs, evidences, lessons, and revelation, etc)'" (Qur'an 7: 156)

Ibn Maajah related the following *Hadeeth* from Mu'aadh ﷺ: "Do you know what is the right of Allah over His slaves? That they worship Him and that they do not associate any partner whatsoever with Him." He ﷺ then said, "Do you know what is the right of the slaves over Allah if they do that? That He doesn't punish them." Through another chain, this *Hadeeth* is established in *Saheeh Al-Bukhaaree.*

Anas ibn Maalik ﷺ reported that the Messenger of Allah ﷺ recited this Verse:

﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ﴾

"He (Allah) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any ilah (god) along with Him, and He is the one who forgives (sins)"[1]

He ﷺ then said, "Allah ﷻ said, 'I am deserving to be feared (and to be obeyed, etc.), so that no god should be taken along with Me. Then whosever protects himself (and abstains) from taking another god along with Me, then I am worthy to forgive Him.'" (*Ibn Maajah*)

Naafai' related that Ibn 'Umar ﷺ said, "We were with the Prophet ﷺ during one of his battles, when we passed by a people. He ﷺ said, 'Who are the people (i.e. who are you)?' They said, 'We are Muslims.' A woman (from them) was throwing pebbles into her furnace to make it kindle faster (or more intensely), and she had with her a son of hers. When the flame of the furnace rose, she shielded her son. Then she went to the Prophet ﷺ and said, 'You are the Messenger of Allah?' He ﷺ said, 'Yes.' She said, 'Be my father and mother sacrificed for you, is not Allah the Most Merciful of the merciful ones?' He ﷺ said, 'Yes.' She said, 'Is not Allah more merciful to His slaves than a mother is to her son?' He ﷺ said, 'Yes.' She said, 'Yet a mother does not throw her son into the Hellfire.' He ﷺ began to cry. Then he ﷺ raised his head to her and said, 'Allah only punishes to His slaves the rebellious and disobedient one, the one who is disobedient to Allah and who refuses to say: *Laailaha*

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[1] Qur'an 74: 56.

illallah (none has the right to be worshipped but Allah).'" (*Ibn Maajah*) The *Hadeeth* is very much *Ghareeb*. Its chain is weak and there is *Gharaabah* in its wording.

Sa'eed Ibn Al-Musayyib related from Abu Hurairah ؓ that he used to relate that the Messenger of Allah ﷺ said, "On the Day of Resurrection, a group from my companions will come to me, and they will be driven away from the *Haud* (Basin). I will say, 'O my Lord, my companions.' He ﷻ will say, 'Indeed, you do not know what they *Ahdathoo* (perpetrated in terms of sins) after you. Indeed, they turned on their heels, moving backwards (the scholars have said that this is referring to those who apostatized during the caliphate of Abu Bakr ؓ)." (*Bukhaaree*)

The following is a narration related by Abu Hurairah ؓ: "It is as if I am with you proceeding from the *Haud* (Basin). A man will meet another man and say, 'Did you drink?' He will say, 'Yes.' And a man will meet another man, saying, 'Did you drink?' They will both say, 'No, How thirsty we are!'" (Related by Ibn Abee Ad-Dunyaa)

The Narration Of Asmaa Bint Abu Bakr ؓ

Asmaa bint Abu Bakr As-Siddeeq ؓ reported that the Prophet ﷺ said, "Indeed, I will be upon the *Haud*, so that I may see who comes to me from you. And people will be taken before me. Then I will say, 'O my Lord, (they are) from me and from my nation?' It will be said, 'Did you know what they did after you? By Allah, they continued to go back on their heels. (Scholars have said that this is referring to those who apostatized during the caliphate of Abu Bakr ؓ).'" Ibn Abee Maleekah, the narrator before Asmaa bint Abu Bakr As-Siddeeq ؓ, used to say, "O Allah, we seek refuge in You (from being among them)." (*Bukhaaree*)

Allah ﷻ said:

﴿لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ۝ ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ﴾

"None shall enter it save the most wretched. Who denies and turns away."[1]

And Allah ﷻ said:

[1] Qur'an 92: 15,16.

﴿فَلَا صَدَّقَ وَلَا صَلَّىٰ ۝ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ﴾

"So he (the disbeliever) neither believed (in this Qur'an and in the Message of Muhammad ﷺ) nor prayed! But on the contrary, he belied (this Qur'an and the Message of Muhammad ﷺ) and turned away!"[1]

Allah *'Azza Wa-Jall* (to Him belongs Might and Majesty) Is More Merciful To His Slaves Than The Suckling Mother Is To Her Newborn

'Umar ibn Al-Khattaab ؓ said, "Prisoners came before the Prophet ﷺ, when a woman from the prisoners — who was giving off milk — hurried forth, and when she found a young boy among the prisoners, she took him and began to breast-feed him. Then the Prophet ﷺ said, 'Do you think that this one would throw her son into the fire?' We said, 'No, and she is not able to throw him (into the fire).' He ﷺ said, 'Allah is more merciful to His slaves than this one is to her child.'" (*Bukhaaree*) Muslim related it through a different chain. And the following is the wording of one narration: "By Allah, Allah is indeed more merciful to His slaves that this is to her child."

Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "None shall enter the Hellfire except for the wretched one." It was said, "O Messenger of Allah, and who is the wretched one?" He ﷺ said, "He who does not do an act of obedience for Allah, and who does not leave a sin for Him." (*Ibn Maajah*) And there is weakness in its chain.

Abu Moosa ؓ related from his father that the Messenger of Allah ﷺ said, "On the Day of Resurrection, a Jew or a Christian will be propelled toward every Muslim, and it will be said (to the Muslim), 'This is your ransom from the Hellfire.'" (*Muslim*)

And this is the wording of another narration: "No Muslim dies except that Allah makes a Jew or a Christian enter the Hellfire in his place." 'Umar ibn 'Abdul-'Azeez asked Abu Burdah to swear by Allah — and none has the right to be worshipped but He — three times that his father related this to him from the Messenger of Allah

[1] Qur'an 75: 31,32.

ﷺ . And he did swear for him. In another narration that is also found in *Muslim*, the Messenger of Allah ﷺ said, "On the Day of Resurrection, people from the Muslims will come with sins that are like mountains. Then Allah will forgive those sins for them, and place them on the Jews and Christians (i.e., because of their disbelief and sins)."

Abu Burdah related from his father that the Messenger of Allah ﷺ said, "On the Day of Resurrection, when Allah will have gathered the created beings, permission will be given to the nation of Muhammad to perform prostration. Then they will perform prostration for a long time. Then He will say, 'Raise your heads, for We have made your enemy to be your ransom from the Hellfire.'" (*Ibn Maajah*)

Hudhaifah ﷺ related that the Messenger of Allah ﷺ said, "By the One Who has my soul in His Hand, the wicked-doer in his Religion (i.e. the Muslim who sins) will enter Paradise (even if that occurs after he is first punished in the Hellfire)... And by the One Who has my soul in His Hand, he will enter Paradise who was burned in the Hellfire for his sin. And by the One Who has the soul of Muhammad in His Hand, Allah will forgive with such a forgiveness on the Day of Resurrection, that *Iblees* (the Devil) will stretch for it, hoping for it (for Allah's forgiveness) to come over him." (Related by At-Tabaraanee)

A Mention Of Those Who Will Enter Paradise From This Nation Without Any Reckoning (i.e., Without Facing The Taking Of Accounts)

Ibn 'Abbaas ﷺ related that the Prophet ﷺ said, "The nations were presented before me, and I found a Prophet, with a nation passing by with him; a Prophet, with a *Nafr* (a group of people) passing by with him; a Prophet, and with him were ten (followers); a Prophet, with whom there were five (followers); and a Prophet who was passing by alone. Then I looked and saw a great blackness (i.e. a great multitude of people). Then a sayer said, 'These are (the people of) your nation, and these are 70,000 before them: there is no reckoning upon them and no punishment.' I said, 'And why is that?' He said, 'They would not *Yaktawoon* (treat wounds with cauterization), they would not *Yastarqoon* (use Islamically legislated invocations, reading them over the sick person; so these

people do not resort to them when they become sick), and they would not *Yatatayyaroon* (a pessimism or seeing of omens that prevents one from acting in a certain way), and upon their Lord did they trust.''' 'Ukkaashah ibn Mihsan ﷺ stood and said, "Invoke Allah to make me from them." He ﷺ said, "O Allah, make him from them." Then another man said, "Invoke Allah to make me from them." He ﷺ said, "'Ukkaasha has preceded you with it." (*Bukhaaree*) Both Bukhaaree and Muslim related it through more than one chain. And in one of the narrations, "Then a man from the *Ansaar* stood and said, 'Invoke Allah to make me from them.''' He ﷺ said, "'Ukkaasha has preceded you with it."

Another *Hadeeth*

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "I asked my Lord *'Azza Wa-Jall* (to Him belongs Might and Majesty), and He promised me to make 70,000 (people) from my nation to enter (Paradise) in the appearance of the moon on the night of the full moon. I then asked for more, and He ﷻ increased it for me: with every thousand, 70,000. I said, 'My Lord, if they are not the ones who made migration from my nation (i.e. if those who made migration do not make up that large amount)?' He ﷻ said, 'Then I will complete them for you from the *'Araab* (Bedouins).''' (*Ahmad*)

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "We are the last ones, and the first ones on the Day of Resurrection. The first group from my nation to enter Paradise is 70,000 in number: there is no reckoning upon them. The appearance of every man from them is upon the appearance of the moon on the night of the full moon. Then those who follow them are upon the light of that star in the sky that has the most intense light (among the stars). After that, they are then upon levels." (*Ahmad*)

Another *Hadeeth*

Sahl ibn Sa'ad ﷺ related that the Messenger of Allah ﷺ said, "Indeed 70,000 from my nation or 700,000 (was not sure which one) will enter Paradise, sticking together and holding on to one another, until the first of them and the last of them enters Paradise, and their faces are like the light of the moon on the night of the full moon." (*Bukhaaree*) Muslim and Bukhaaree related it through a different chain.

Another *Hadeeth*

Abu Bakr As-Siddeeq ﷺ related that the Messenger of Allah ﷺ said, "I have been given 70,000, who will enter Paradise without any reckoning; their faces are like the moon on the night of the full moon, and their hearts are like the heart of a single man. I then asked my Lord *'Azza Wa-Jall* (to Him belongs Might and Majesty) for more, and He ﷻ increased it for me: with every one, 70,000."

Another Chain

Ibn Mas'ood ﷺ said, "The Messenger of Allah ﷺ was shown the nations in his sleep. His nation passed by him, and he was amazed at their great multitude: they filled the lowland and the mountain." The Prophet ﷺ said, "Then it was said to me, 'Along with these, for you are 70,000 who enter Paradise without reckoning. They are those who would not *Yaktawoon* (treat wounds with cauterization), would not *Yastarqoon* (use Islamically legislated invocations, reading them over the sick person; so these people do not resort to them when they become sick), and would not *Yatatayyaroon* (a pessimism or seeing of omens that prevents one from acting in a certain way), and upon their Lord did they trust." Then 'Ukkaashah Ibn Mihsan ﷺ said, "O Messenger of Allah, Invoke Allah to make me from them." He ﷺ said, "O Allah, make him from them." Then another man from the *Ansaar* stood and said, "O Messenger of Allah, invoke Allah to make me from them." He ﷺ said, "'Ukkaasha has preceded you with it." (*Ahmad*) Al-Haafiz Ad-Diyaa said, "With me, this fulfills the condition of Muslim."

Another Chain From Ibn Mas'ood ﷺ

Ibn Mas'ood ﷺ said, "One night, we related much *Ahaadeeth* near the Messenger of Allah ﷺ. Then we went to him in the morning, and he ﷺ said, 'The Prophets with their nations were presented to me last night. A Prophet began to pass by, and with him were three (followers); a Prophet (passed by), and with him were an *'Isaabah* (a small group); a Prophet (passed by), and with him were a *Nafar* (a group); and a Prophet (passed by) who had no one with him. This continued until Moosa passed by me, and with him was a *Kabkabah* (group) from the Children of Israel. They amazed me, and so I said, 'Who are these?' It was said to me, 'This is your brother, Moosa, and with him are the Children of Israel.' I said, 'Then where is my

nation?' It was said to me, 'Look on your right.' I looked and there was a valley that was blocked up by faces of men. Then it was said to me, 'Look on your left.' I looked and there was the horizon, which was blocked off by the faces of men. Then it was said to me, 'Are you pleased?' I said, 'I am pleased, O my Lord. I am pleased, O my Lord.' It was then said to me, 'Indeed with these are 70,000 who will enter Paradise without any reckoning.'" Then the Messenger of Allah ﷺ said, "Be my father and mother ransom for you: if you are able to be from the 70,000, then do so. If you fall behind, then be from the people of the valley. And if you fall behind, then be from the people of the horizon, for I indeed saw people gathering there." 'Ukkaashah Ibn Mihsan ﷺ stood and said, "Invoke Allah, O Messenger of Allah to make me from the 70,000." The Prophet ﷺ then invoked that for him. Then another man stood and said, "Invoke Allah, O Messenger of Allah, to make me from them." The Prophet ﷺ said, "'Ukkaasha has preceded you with it." Ibn Mas'ood ﷺ said, "Then we discussed among ourselves and we said, 'Who do you see as being those 70 000?' It was said, 'A people who were born into Islam and then did not associate any partners whatsoever with Allah, until they died.'" That reached the Prophet ﷺ and he ﷺ said, "They are those who do not *Yaktawoon* (treat wounds with cauterization), who do not *Yastarqoon* (use Islamically legislated invocations, reading them over the sick person; so these people do not resort to them when they become sick), who do not *Yatatayyaroon* (a pessimism or seeing of omens that prevents one from acting in a certain way), and who trust completely upon their Lord." (*Ahmad*)

Another *Hadeeth*

'Umraan Ibn Husain ﷺ related that the Messenger of Allah ﷺ said, "From my Nation, 70,000 will enter Paradise without any reckoning and without any punishment." It was said, "Who are they, O Messenger of Allah?" He ﷺ said, "They are those who do not *Yaktawoon* (treat wounds with cauterization), who do not *Yastarqoon* (use Islamically legislated invocations, reading them over the sick person; so these people do not resort to them when they become sick), who do not *Yatatayyaroon* (a pessimism or seeing of omens that prevents one from acting in a certain way), and who trust completely upon their Lord." (Related by At-Tabaraanee) Muslim related it through another chain without mentioning 'Ukkaasha ﷺ,

and in his narration, *Yatatayyaroon* is not mentioned.

Another *Hadeeth*

Jaabir Ibn 'Abdullah ؓ said, "I heard the Messenger of Allah ﷺ say..." and he mentioned a *Hadeeth*, in which is the following: "Then the first group will be saved; their faces are like the moon on the night of the full moon. They are 70,000 and they will not face any accountability. Then those who follow them will be like the light of a star in the sky..." (*Ahmad*) Muslim related it, but his narration is not imputed to the Prophet ﷺ. And Al-Bazzaar related it as a *Hadeeth* from the Prophet ﷺ, through another chain.

Another *Hadeeth*

Anas ؓ related that the Prophet ﷺ said, "70,000 from my nation will enter Paradise without any reckoning: They are those who do not *Yaktawoon* (treat wounds with cauterization), who do not *Yastarqoon* (use Islamically legislated invocations, reading them over the sick person; so these people do not resort to them when they become sick), who do not *Yatatayyaroon* (a pessimism or seeing of omens that prevents one from acting in a certain way), and who trust completely upon their Lord." (Related by Al-Bazzaar)

Another Chain

Anas ؓ related that the Messenger of Allah ﷺ said, "70 000 from my nation will enter Paradise (i.e. without reckoning), and with each one from the 70, 70 000." This might mean from every thousand, or it might mean from each and every single one of them, and of course, if the latter holds true, there will me many more than the amount signified by the former.

Anas ؓ related that the Messenger of Allah ﷺ said, "Indeed, Allah promised me to make 400,000 (people) from my nation to enter Paradise." Abu Bakr ؓ said, "Increase it for us, O Messenger of Allah."... (Again) Abu Bakr ؓ said, "Increase it for us, O Messenger of Allah."...'Umar ؓ said, "That is enough, O Abu Bakr." Abu Bakr ؓ said, "Leave me, O 'Umar. And what is it upon you that Allah should make us all enter Paradise?" 'Umar ؓ said, "If He willed, He could make His creation to enter Paradise by His Mercy with One Hand." The Prophet ﷺ said, "'Umar has spoken the truth." (*Ahmad*)

Another Chain From Anas ﷺ

Anas ﷺ related that the Prophet ﷺ said, "From my nation, 70,000 will enter Paradise." They said, "Increase it for us." He ﷺ was on a sand hill, and so he threw sand with his hand (indicating the increase). They said, "Increase it for us, O Messenger of Allah." He ﷺ said, "Like this," and he threw sand with his hand... (Related by Al-Haafiz Abu Ya'laa)

Another Ghareeb *Hadeeth*

Abu Bakr ibn 'Umair related from his father that the Prophet ﷺ said, "Indeed Allah promised me to make 300,000 from my nation enter Paradise." 'Umair ﷺ said, "O Messenger of Allah, increase it for us." He ﷺ said, "Like this," indicating with his hand. 'Umair ﷺ said, "O Messenger of Allah, increase it for us." 'Umar ﷺ said, "Enough, O 'Umair." 'Umair ﷺ said, "What is it between us and you, O Ibn Al-Khattaab? What is it upon you that Allah should make us enter Paradise?" 'Umar ﷺ said, "If Allah willed, He could make the people enter Paradise with one *Hathiyyah* (pouring)." Then the Messenger of Allah ﷺ said, "'Umar has spoken the truth." (Related by At-Tabaraanee) Al-Haafiz Ad-Diyaa said, "I do not know of any other *Hadeeth* (related) by 'Umair."

Another *Ghareeb Hadeeth*

Abu Sa'eed Al-Khudree ﷺ related that the Messenger of Allah ﷺ said, "70,000 from my nation will enter Paradise without there being any accountability upon them. 'Ukkaashah ibn Mihsan ﷺ stood and said, "O Messenger of Allah, invoke Allah to make me from them." He ﷺ said, "O Allah, make him from them." Then another man said, "Invoke Allah to make me from them." He ﷺ said, "O Allah, make him from them." Then the people remained quiet. Then some of them said to one another, "Would that we said, 'O Messenger of Allah, invoke Allah to make us from them?' " The Prophet ﷺ said, "'Ukkaashah and his companion have preceded you. But had you said (as they said), I would have said it (i.e. I would have invoked the same), and had I said it, it would have become mandatory (i.e. it would have been answered)." (Related by Al-Bazzaar)

Another *Hadeeth*

Abu Umaamah ﷺ related that he heard the Messenger of Allah ﷺ say, "My Lord promised me to make 70,000 from my nation enter Paradise — with each 1000, 70,000; there is no accountability upon them nor any reproach..." (Related by Ibn Abee Shaibah)

Another Chain From Him

Abu Umaamah ﷺ related that the Messenger of Allah ﷺ said, "Indeed, Allah promised me to make 70,000 (people) from my nation enter Paradise without accountability." Abu Yazeed ibn Al-Akhnas said, "O Messenger of Allah, these are not to the rest of your nation except as the reddish fly is to flies." The Messenger of Allah ﷺ said, "Indeed, Allah has promised me 70,000, and with each 1000 (from that), 70,000..." (Related by Abu Bakr ibn Abee 'Aasim)

Ad-Diyaa said, "The narrators (of this chain) are those of *As-Saheeh* except for Al-Hooznee, whose name is 'Aamir ibn 'Abdullah Ibn Luhai, and I know of no criticism regarding him."

Another *Hadeeth*

'Uqbah ibn 'Abdus-Salamee ﷺ related that the Messenger of Allah ﷺ said, "Indeed, my Lord promised me to make 70,000 from my nation enter Paradise without reckoning — with every 1000, 70,000..." Then 'Umar ﷺ made *Takbeer* (i.e., he said *Allahuakbar,* Allah is the Greatest). And he ﷺ said, "As for the first 70,000, Allah will grant them intercession for their fathers, their sons, and their kindred..." At-Tabaraanee related this chain, and Ad-Diyaa said, "I do not know of any defect in this chain." And Allah ﷻ knows best.

Another *Hadeeth*

Rifaa'ah Al-Juhanee ﷺ said, "We came with the Messenger of Allah ﷺ until we were at Al-Kadeed," or he said, "At Qadeed." He then mentioned a *Hadeeth* in which the following is mentioned: "And my Lord *'Azza Wa-Jall* (to Him belongs Might and Majesty) promised me to make 70,000 from my nation enter Paradise without reckoning. And I indeed hope that no one from the nations enters it until you and those who are righteous from your wives and your offspring are settled in your homes in Paradise." (*Ahmad*) Al-Haafiz Ad-Diyaa said, "With me, this fulfills the conditions of *As-Saheeh*."

And Allah ﷻ knows best.

Another *Hadeeth*

Thaubaan ؓ related that he heard the Messenger of Allah ﷺ say, "Indeed, my Lord promised me to make 70,000 from my nation enter Paradise without having to face any accountability – with each 1000, 70,000." (Related by At-Tabaraanee)

Another *Hadeeth*

Abu Sa'eed Al-Anmaaree ؓ related that he heard the Messenger of Allah ﷺ say, "Indeed, my Lord *'Azza Wa-Jall* (to Him belongs Might and Majesty) promised me to make 70,000 from my nation enter Paradise without any reckoning. And each 1000 will intercede for 70,000..." (At-Tabaraanee) Qais, one of the narrators, said, "I said to Abu Sa'eed, 'You heard this from the Messenger of Allah?' He said, 'Yes, with my two ears, and my heart grasped and retained it.'" Abu Sa'eed said, "Then the Messenger of Allah ﷺ said, 'And that – Insha Allah [(–)] comprehends those who migrated from my nation, and Allah will complete the rest from its Bedouins.'" (Related by At-Tabaraanee)

At-Tabaree said, "Other than this chain, nothing has been related from Abu Sa'eed Al-Anmaaree. And (on his level), Mu'aawiyah ibn Salaam was the sole narrator."

Another *Hadeeth*

Abu Sa'eed Al-Khudree ؓ related that the Messenger of Allah ﷺ said, "70,000 from my nation will enter Paradise without their being any accountability upon them." Then 'Ukkaashah ؓ stood and said, "O Messenger of Allah, invoke Allah to make me from them." Then another man said, "Invoke Allah to make me from them." The Prophet ﷺ said, "O Allah, make him from them." The people were quiet, and then some of them said to the others (or he said, and then, we said), "O Messenger of Allah, invoke Allah to make us from them." He ﷺ said, "'Ukkaasha and his companion have preceded you. But had you said it (i.e. earlier), I would have said it (i.e. invoked Allah for you), and had I said it, it would have been obligatory (i.e. my supplication would have been answered)." (Related by Al-Bazzaar)

Another *Hadeeth*

'Amr ibn Hazm Al-Ansaaree ﷺ said, "The Messenger of Allah ﷺ was absent from us for 3 (days): he would not come out except for the obligatory prayers, and then he would return. On the fourth day, he ﷺ came out to us, and we said, ' O Messenger of Allah, you remained confined from us until we though that something happened.' He ﷺ said, 'Nothing happened except for good: indeed, my Lord promised me to make 70,000 from my nation enter Paradise without any accountability upon them. And during these three days, I asked my Lord for an increase, and I found my Lord to be One, Exalted, and Most Generous: With every one from the 70,000, He gave me 70,000. I said: O my Lord, my nation will reach that amount? He ﷻ said: I will complete the amount for you from the Bedouins.'" (Related by Al-Baihaqee) The scholars have spoken about Ad-Dahhaaq, who is one of the narrators of this *Hadeeth*. An-Nasaaee said about him, "He is *Matrook* (abandoned, i.e., his narrations are abandoned because of some defect in him as a narrator)."

Another *Hadeeth*

Abu Maalik ﷺ related that the Messenger of Allah ﷺ said, "As for He Who has the soul of Muhammad in His Hand, Allah will send you to Paradise on the Day of Resurrection like the black night: one group together, surrounding the earth. The angels will say, 'Those who came with Muhammad are more than those who came with the rest of the Prophets.'" (Related by At-Tabaraanee)

How The People Will Be Separated From The Place Where They Were Gathered For Accountability; Then One Group Is For Paradise And One Group Is For The Hellfire

Allah ﷻ said:

﴿وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْ قُضِىَ ٱلْأَمْرُ وَهُمْ فِى غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾

"And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a

state of carelessness, and they believe not.''[1]

And Allah ﷻ said:

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ۝ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ۝ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآئِ ٱلْـَٔاخِرَةِ فَأُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ﴾

"And on the Day when the hour will be established – that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers). Then as for those who believed (in the Oneness of Allah ﷻ – Islamic Monotheism) and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in the Garden of Delight (Paradise). And as for those who disbelieved and belied Our Ayaat (proofs, evidences, signs, lessons, verses, revelations, Allah's Messengers, Resurrections etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the HellFire).''[2]

And Allah ﷻ said:

﴿وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ﴾

"And on the Day when the hour will be established- that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).''[3]

And Allah ﷻ said:

﴿وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَخْسَرُ ٱلْمُبْطِلُونَ ۝ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ۝ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ۝ وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ

[1] Qur'an 19: 39.

[2] Qur'an 30: 14-16.

[3] Qur'an 30: 14.

عَلَيۡكُمۡ فَٱسۡتَكۡبَرۡتُمۡ وَكُنتُمۡ قَوۡمٗا مُّجۡرِمِينَ ○ وَإِذَا قِيلَ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَٱلسَّاعَةُ
لَا رَيۡبَ فِيهَا قُلۡتُم مَّا نَدۡرِي مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنّٗا وَمَا نَحۡنُ بِمُسۡتَيۡقِنِينَ
○ وَبَدَا لَهُمۡ سَيِّـَٔاتُ مَا عَمِلُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ○ وَقِيلَ
ٱلۡيَوۡمَ نَنسَىٰكُمۡ كَمَا نَسِيتُمۡ لِقَآءَ يَوۡمِكُمۡ هَٰذَا وَمَأۡوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن
نَّٰصِرِينَ ○ ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذۡتُمۡ ءَايَٰتِ ٱللَّهِ هُزُوٗا وَغَرَّتۡكُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۚ فَٱلۡيَوۡمَ
لَا يُخۡرَجُونَ مِنۡهَا وَلَا هُمۡ يُسۡتَعۡتَبُونَ ○ فَلِلَّهِ ٱلۡحَمۡدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ
ٱلۡأَرۡضِ رَبِّ ٱلۡعَٰلَمِينَ ○ وَلَهُ ٱلۡكِبۡرِيَآءُ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ
ٱلۡحَكِيمُ ﴾

"And on the Day when the Hour will be established – on that day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything). And you will see each nation humbled to their knees (kneeling): each nation will be called to its Record (of deeds). This day you shall be recompensed for what you used to do. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds). Then, as for those who believed (in the Oneness of Allah ﷻ – Islamic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were Mujrimoon (polytheists, disbelievers, sinners, criminals)". And when it was said: "Verily, Allah's Promise is the truth, and there is no doubt about the coming of this Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and We have no firm convincing belief (therein)". And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them. And it will be said: "This Day We will forget you as you forgot the Meeting of this day of yours. And your abode is the Fire, and there is none to help you." This because you took the revelations of Allah ﷻ (this Qur'an) in mockery, and the life of the world deceived you. So this Day they shall not be taken out from there (Hell), nor shall they be returned to the worldly life, (so that they repent to Allah ﷻ, and beg His pardon for their sins). So all the praises and thanks be

to Allah, the Lord of the heavens and the Lord of the earth, and the Lord of the Alamin (mankind, jinn and all that exists). And His (Alone) is the Majesty in the heavens and the earth, and he is the All-Mighty, All-Wise."[1]

And Allah ﷻ said:

﴿وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ
وَٱلشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ○ وَوُفِّيَتْ كُلُّ نَفْسٍ
مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ○ وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ
جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ
يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ
هَٰذَا ۚ قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ○ قِيلَ
ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ○ وَسِيقَ
ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا
وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ ○
وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ
ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ○ وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ
مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ
لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾

"And earth will shine with the light of its Lord (Allah ﷻ, when He will come to judge among men): and the Book will be placed (open); and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged. And each person will be paid in full of what he did; and He is the Best Aware of what they do. And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoner). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say:

[1] Qur'an 45: 27-37.

"Yes," But the word of torment has been justified against the disbelievers. It will be said (to them): "Enter you the gates of hell, to abide therein. And (indeed) what an evil abode of the arrogant!" And those who kept their duty to their Lord (Al-Muttaqoon) will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salamun Alikum (peace be upon you)! You have done well, so enter here to abide therein." And they will say: "All the praises and thanks be to Allah ﷻ who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!" And you will see the angels surrounding the throne (of Allah ﷻ) from all round, glorifying the praises of their Lord (Allah ﷻ). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be to Allah ﷻ, the Lord of the Alamin (mankind, jinn and all that exists)."[1]

And Allah ﷻ said:

﴿يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ○ فَأَمَّا
ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ○ خَٰلِدِينَ فِيهَا مَا
دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ○
وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ
إِلَّا مَا شَآءَ رَبُّكَ ۖ عَطَآءً غَيْرَ مَجْذُوذٍ﴾

"On the day when it comes, no person shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed. As for those who are wretched, they will be in the Fire, sighing in a high and low tone. They will dwell therein for all the time, and the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever he intends (or wills). And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end"[2]

And Allah ﷻ said:

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[1] Qur'an 39: 69-75.
[2] Qur'an 11: 105-108.

﴿يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ التَّغَابُنِ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا
يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ○ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ﴾

"(And remember) the day when he will gather you (all) on the day of Gathering, - that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-Fire, and gain for the believers as they will enter Paradise). And whosoever believes in Allah ﷻ and performs righteous good deeds, He will expiate from him his sins, and will admit him to the Gardens under which rivers flow (Paradise) to dwell therein forever; that will be the great success. But those who disbelieved (in the Oneness of Allah ﷻ – Islamic Monotheism) and denied Our Ayaat (proofs, evidences, lessons, signs, revelations, verses, etc.), they will be the dwellers of the fire, to dwell therein forever. And worst indeed is that destination"[1]

And Allah ﷻ said:

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَٰنِ وَفْدًا ○ وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ
وِرْدًا ○ لَّا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا﴾

"The Day We shall gather the Muttaqoon (the pious) unto the most Gracious Allah ﷻ, like a delegation (presented before a king of honor). And We shall drive the Mujramun (polytheists, sinners, criminals, disbelievers in the Oneness of Allah ﷻ) to Hell, in a thirsty state (like a thirsty herd driven down to water). None shall have the power of intercession, but such a one as has received permission (or promise) from the most Gracious (Allah ﷻ)"[2]

And Allah ﷻ said:

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم
بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ○ وَأَمَّا الَّذِينَ ابْيَضَّتْ

[1] Qur'an 64: 9,10.

[2] Qur'an 19: 85-87.

﴿وُجُوهُهُمْ فَفِي رَحْمَةِ ٱللَّهِ هُمْ فِيهَا خَٰلِدُونَ﴾

"On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting faith." Then for those whose faces will become white, they will be in Allah's Mercy (Paradise). Therein they shall dwell forever."[1]

There are many Verses that are on the same theme, and were we to relate them all, our discussion here would be very much prolonged. We will mention some *Ahaadeeth* that pertain to the subject at hand, *Ahaadeeth* that discuss other issues as well, which we shall point out.

Regarding this verse,

﴿فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ﴾

"But when here comes the greatest catastrophe (i.e. the day of Recompense)"[2]

Ibn Abee Ad-Dunyaa related that Al-Qaasim ibn Al-Waleed said, "(When) the people of Paradise are led to Paradise and the people of the Hellfire are led to the Hellfire."

The Last Of The People Of Paradise To Enter It

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ was asked, "Will we see our Lord on the Day of Resurrection?" He ﷺ said, "Is it difficult for you to see the sun when there is no cloud before it?" They said, "No, O Messenger of Allah." He ﷺ said, "Do you find it difficult to see the moon on the night of the full moon when there is no cloud before it?" They said, "No, O Messenger of Allah." He ﷺ said, "Then you will indeed see Him on the Day of Resurrection. Similarly, Allah will gather the people and say, 'Whoever worshipped anything, then let him follow it. Whoever used to worship the sun, then let him follow the sun; whoever used to worship the moon, then let him follow the moon. And whoever worshipped the *Tawaagheet* (all false gods that are worshipped

[1] Qur'an 3: 106,107.

[2] Qur'an 79: 34.

instead of Allah), then let him follow the *Tawaagheet.*' And this nation will remain, and among it will be its hypocrites. Then Allah will come to them in an appearance that they do not know (or recognize), and He will say, 'I am your Lord.' They will say, 'We seek refuge in Allah from you; this is our place until our Lord comes to us, until our Lord comes and we know (or recognize) Him.' Then Allah will come to them in the appearance which they know (or recognize), and He will say, 'I am your Lord.' They will say, 'You are our Lord,' and they will follow Him. Then the bridge of the Hellfire will be set up..." The Messenger of Allah ﷺ said, "Then I will be the first to pass over it, and the supplication of the Messengers at that time will be, 'O Allah, save (us), O Allah, save (us).' On it (i.e. the bridge), are hooks like the thorns of Sa'daan (a thorny plant). Did you not see the thorns of Sa'daan?" They said, "Yes, O Messenger of Allah." He ﷺ said, "They (those hooks) are indeed like the thorns of Sa'daan, except that none knows their size except Allah. People will be snatched by their deeds. Among them are those who are destroyed by their deeds, and among them are those who are forsaken, but then become saved. Until when Allah finishes the *Qisaas* (people paying back for the wrong they did to one another) among His slaves and when He wills to take out from the Hellfire whomsoever He wills to take out, from those who used to testify that none has the right to be worshipped but Allah. He ﷻ will order the angels to take them out after they had been confined. Then water, which is called the Water of Life, will be poured, and then they will grow like the growing of a seed that is carried on a flood (or a stream). A man will remain, with his face turned to the Fire. He will say, 'O my Lord, its wind has touched me and its heat has burned me, so turn my face away from the Hellfire.' He will continue to invoke Allah, and then Allah will say, 'If I grant you that, you will perhaps not ask Me for anything else?' He will say, 'No, by Your Glory, I will not ask You for anything else.' Then his face is turned away from the Hellfire. Then he will say after that, 'O my Lord, bring me closer to the Gate of Paradise.' Allah will say, 'Did you not claim that you would not ask Me for anything else?' He will say, 'By Your Glory, I will not ask for anything else.' He will give Allah pledges and vows that he will not ask for anything else, and so He ﷻ will bring him closer to the Gate of Paradise. When he sees what is in it, he will be quiet for a period that Allah ﷻ wills him to remain quiet for, and then he will say, 'O my Lord, admit me into

Paradise' Allah will say, 'Did you not claim that you would not ask me for anything else. Woe unto you, O son of Adam! How treacherous you are!' He will say, 'O my Lord, do not make me the most wretched of Your creation.' He will continue to invoke Allah until He ﷻ will laugh, and when He ﷻ laughs because of him, He will give him permission to enter it. When he will enter it, it will be said to him, 'Wish...' And he will wish until he has no more wishes. Then it will be said, 'This is for you and what is equal to it.'" Abu Hurairah ﷺ said, "That is the last of the dwellers of Paradise to enter Paradise." Abu Sa'eed Al-Khudree ﷺ said, "I heard the Messenger of Allah ﷺ say, 'That is for you and ten of what is equal to it." Abu Hurairah ﷺ said, "And that which is equal to it (i.e. not ten times more, but double)." (*Bukhaaree*) In another narration of the *Hadeeth*, which is also related by Al-Bukhaaree, Abu Sa'eed ﷺ said, "I bear witness that I indeed memorized from the Messenger of Allah ﷺ his saying, 'And for him is ten of what is equal to it.'" The certainty expressed here by Abu Sa'eed ﷺ is given precedence to what Abu Hurairah ﷺ did not memorize. Even though Abu Hurairah ﷺ denied what Abu Sa'eed ﷺ said, we give precedence to the certainty expressed by Abu Sa'eed ﷺ.... Furthermore, other Companions, such as Ibn Mas'ood ﷺ, followed him in this narration of his, and we will discuss that soon, *Insha Allah*.

Abu Sa'eed Al-Khudree ﷺ said, "We said, 'O Messenger of Allah, will we see our Lord?' He ﷺ said, 'Do you have any difficulty in seeing the sun when the sky is clear?' We said, 'No.' The Prophet ﷺ then said, "Then you will indeed have no difficulty in seeing your Lord, except as you find difficulty in seeing it (i.e. the sun on a clear day). Then a caller will call out, 'Let each people go to what they used to worship.' The people of the cross will go with their cross; the people of the idols will go with their idols; and the people of each god will go with their gods, until only those who used to worship Allah remain, both the righteous from them and the wicked from them, along with the remainder from the people of the Book. Then the Hellfire will be brought, being presented as if it is a mirage. Then it will be said to the Jews, 'What did you used to worship?' They will say, 'We used to worship 'Uzair, the son of Allah.' It will be said, 'You have lied: Allah has neither a female companion nor a son. And what is it that you want?' They will say, 'We want You to give us drink.' Then it will be said, 'Drink,' and they will fall into Hell. Then it will be said to the Christians, 'What did you used to

worship?' They will say, 'We used to worship Al-Maseeh ibn Maryam.' It will be said, 'You have lied: Allah has neither a female companion nor a son.' Then it will be said, 'And what do you want?' They will say, 'We want You to give us drink.' It will be said, 'Drink, and then they will fall into Hell, until only those will remain who used to worship Allah *'Azza Wa-Jall* (to Him belongs Might and Majesty), including the righteous and wicked (from them). Then it will be said to them, 'What is holding you back, when the people have went?' They will say, 'We have parted from them, and we are in most need of Him today. And we heard a caller call out: Let each people go to what they used to worship, and we are waiting for our Lord (Allah) ﷻ *'Azza Wa-Jall* (to Him belongs Might and Majesty). Then the All-Mighty *'Azza Wa-Jall* (to Him belongs Might and Majesty) will come to them in an appearance other than the one they know (or recognize). He will say, 'I am your Lord.' They will say, 'We seek refuge in Allah from you. This is our place until our Lord comes to us, until our Lord comes to us, when we will know (or recognize) Him.' Then Allah will come to them in the form that they know (or recognize), and not in the form that they saw Him upon the first time. Then He will say, 'I am your Lord.' They will say, 'You are our Lord.' None shall speak to Him except for the Prophets. It will be said, 'Between you and Him, is there a sign by which you know?' They will say, 'The Shin.' Allah ﷻ will reveal His Shin, just as Allah ﷻ said:

﴿يَوْمَ يُكْشَفُ عَن سَاقٍ﴾

"(Remember) the day when the Shin shall be laid bare (i.e. the day of Resurrection)"[1]

"And every believer will perform prostration to Him. He will remain who used to perform prostration for Allah in order to be seen and heard (for show). He will go to prostrate, but his back will remain like a single piece (a single piece which does not bend). Then the bridge will be brought, and will be placed over the Hellfire... (Then those who will cross it will intercede for their brothers), saying, 'O our Lord, our brothers who used to fight with us, fast with us, and do (good) deeds with us.' Then Allah will say, 'Go, and in whoever's heart you find *Eemaan* equal to the weight of a tiny ant,

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[1] Qur'an 68: 42.

then take him out.' And Allah forbids their *Suwar* (faces) to the Hellfire. Some of them are submerged into the Hellfire until their feet; others are submerged until the middle of their legs. They will take out those they know and will then return. Then Allah will say, 'Go, and in whoever's heart you find (*Eemaan*) equal to the weight of a dinar, then take him out.' Then they will take out those who they know..." Abu Sa'eed ؓ said, "If you do not believe me, then recite if you will:

﴿إِنَّ ٱللَّهَ لَا يَظۡلِمُ مِثۡقَالَ ذَرَّةٖۖ وَإِن تَكُ حَسَنَةٗ يُضَٰعِفۡهَا﴾

"Surely, Allah ﷻ wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it"[1]

"Then the Prophets, the angels, and the believers will intercede. Then the All-Mighty *'Azza Wa-Jall* (to Him belongs Might and Majesty) will say, 'There remains My intercession.' He ﷻ will grab a handful and take out people who were confined. They will be thrown in a river at the mouth of Paradise; it is called the River of Life. They will grow at its side just as a seed grows on top of the flood (or stream or flowing river, etc.) — you have seen it at the side of a rock or at the side of a tree. Whatever from it is facing the sun is green, and whatever from it is facing the shade is white. They will come out as if they are pearls. Then Allah will put stamps in their necks, after which they will enter Paradise. The people of Paradise will say, 'These are the freed ones of the Most-Merciful. Allah made them enter Paradise with no deed that they performed and no good that they had sent forth.' Then it will be said to them, 'For you is what you see and that which is like it.'" (*Bukhaaree*)

Jaabir ibn 'Abdullah ؓ asked about the passing (over the bridge), and the Prophet ﷺ said, "...Then the nations will be called by their idols and by that which they used to worship, in sequence beginning with the first. Then our Lord will come to us after that and say, 'Who are you waiting for?' They will say, 'We are waiting for our Lord.' He ﷻ will say, 'I am your Lord.' They will say, '(We do not accept that) until we see You.' Then He ﷻ will appear to them, and He ﷻ will be laughing. He will take them, and they will follow Him. Each person from them, both the hypocrite and the believer, will be given light that he will follow. On the bridge of the

[1] Qur'an 4: 40.

Hellfire there are hooks and thorns of iron, taking whomsoever Allah wills. Then the light of the hypocrites will be put out, and then the believers will be preserved. As for the first group that is saved, their faces are like the moon on the night of the full moon; they are 70,000 (in number), and no account will be taken of them. Then as for those who follow them, they are brighter than the brightest star in the sky...Then the intercession will begin, and they will intercede until he will come out of the fire who said, '*Laailaha illallah* (none has the right to be worshipped but Allah),' and he has goodness in his heart that is equal to the weight of a small hair. They will be placed in the courtyard of Paradise, and the people of Paradise will spray water on them, until they will grow like the growing of the seed in the flowing (of a flood or stream). The fear of one (of them) will go away. Then he will ask until the world and along with it ten that are equal to it are given to him." (*Muslim*)

Hudhaifah ﷺ related that the Messenger of Allah ﷺ said, "Allah will gather the people, and the believers will stand until Paradise is brought near for them. Then they will go to Adam and say, 'O our father, ask for the gates of Paradise to be opened for us.' He will say, 'Did anything other than the mistake of your father, Adam, cause you to leave Paradise? I am not the one for that, go to Ibraaheem, *Khaleel* (one who is given extra special love; a very high ranking with Allah, which Allah grants to whomsoever He pleases) of Allah.' Then Ibraaheem will say, 'I am not the one for that...betake yourselves to Moosa ﷺ.' Then Moosa will say, 'I am not the one for that, go to 'Eesa, Allah's Word ("Be!" — and he was) and a spirit (Rooh) created by Him.' Then 'Eesa will say, 'I am not the one for that.'" "Then they will go to Muhammad, who will then stand, and permission will be given to him. The Trust and the Mercy will be sent and they will stand at the two sides of As-*Siraat* (the path), on its right and on its left. You will be made to go over it like lightning." Abu Hurairah ﷺ said, "Be my mother and father be sacrificed for you, how does lightning go by?" He ﷺ said, "Do you not see lightning, how it passes and returns in the blinking of the eye? And (some) will pass the passing of the wind; then like the passing of rain and of a journey (fast racing); their deeds will make them flow, and your Prophet is standing upon the *Siraat* (path over the Hellfire), saying, 'My Lord, rescue (deliver), My Lord, rescue (deliver),' until the deeds of the slaves will not be able (to make them advance forward) — until a man comes and is not able to

advance except by crawling." Abu Hurairah ﷺ said, "On the two sides of the *Siraat* are hanging hooks, which are ordered to take those that they have been ordered to take. There are those who are scratched but saved and those who are pushed and thrown into the Hellfire. And by the One Who has the soul of Abu Hurairah ﷺ in His Hand, the floor of Hell is 70 autumns (deep)." (*Muslim*)

Abu Moosa Al-Ash'aree ﷺ related that the Messenger of Allah ﷺ said, "Allah will gather the nations on one plane, and when He wills to separate between his creation, he will make appear for every nation that which they used to worship, and they will follow them, until they (the false gods) thrust them (those who used to worship them) into the Hellfire. Then our Lord will come to us, while we will be at an elevated place. Then He will say, 'What are you?' We will say, 'We are the Muslims.' He ﷻ will say, 'What are you waiting for?' We will say, 'We are waiting for our Lord.' He will say, 'Will you know Him when you see him?' They will say, 'Yes.' He will say, 'And how will you know Him when you have not seen Him?' They will say, 'There is none equal or similar to Him.' He will appear to us, laughing. Then He will say, 'Rejoice, group of Muslims, for there is not a single one from you except that I have put into the Hellfire a Jew or a Christian in his place.'" (Related by Ibn Abee Ad-Dunyaa) Ahmad related it as well, but through a different chain, and Muslim related it with a different chain with the Messenger of Allah ﷺ saying, "No Muslim man dies except that Allah puts into the Hellfire a Jew or a Christian in his place."



A MENTION OF THE *SIRAAT* (PATH OVER THE HELLFIRE)

From Other Than What Has Been Mentioned In The Previously Mentioned *Ahaadeeth*

Then, after the people part from the place of the Mawqif (place of standing for the accountability), the people will end up in darkness, just before the *Siraat* (path), which is on the bridge of Hell. In a *Hadeeth* related from 'Aishah ﵂ — which we already mentioned — the Messenger of Allah ﷺ was asked, "Where are the people on the Day that Allah changes the earth for another earth, and the heavens as well?" He ﷺ said, "They will be in darkness, before the bridge."

At that place, the hypocrites will part from the believers and will lag behind them. The Muslims will precede them and the two groups will be separated by a wall, which will prevent the hypocrites from reaching where the believers are. Allah ﷻ said:

﴿يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ
ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ○
يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ
ٱرْجِعُوا۟ وَرَآءَكُمْ فَٱلْتَمِسُوا۟ نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ
وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ○ يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ ۖ قَالُوا۟ بَلَىٰ وَلَٰكِنَّكُمْ
فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ وَغَرَّتْكُمُ ٱلْأَمَانِىُّ حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ
وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ ○ فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ ۚ
مَأْوَىٰكُمُ ٱلنَّارُ ۖ هِىَ مَوْلَىٰكُمْ ۖ وَبِئْسَ ٱلْمَصِيرُ﴾

"On the Day you shall see the believing men and women: their light running forward before them and by their right hands. Glad tiding for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! On the day when the hypocrites-men and women- will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" so a wall will be put up

between them, with a gate therein. Inside it will be mercy, and outside it will be torment." (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations you looked forward for your destruction; you doubted (in faith) and you were deceived by fake desires, till the command of Allah ﷻ came to pass. And the chief deceiver (Satan) deceived you in respect of Allah ﷻ." So this day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allah ﷻ-Islamic Monotheism). Your abode is the Fire. That is your Maula (friend-proper place), and worse indeed is that destination."[1]

And Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ تَوۡبَةٗ نَّصُوحًا عَسَىٰ رَبُّكُمۡ أَن يُكَفِّرَ
عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيُدۡخِلَكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ يَوۡمَ لَا
يُخۡزِي ٱللَّهُ ٱلنَّبِيَّ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥۖ نُورُهُمۡ يَسۡعَىٰ بَيۡنَ أَيۡدِيهِمۡ
وَبِأَيۡمَٰنِهِمۡ يَقُولُونَ رَبَّنَآ أَتۡمِمۡ لَنَا نُورَنَا وَٱغۡفِرۡ لَنَآۖ إِنَّكَ عَلَىٰ كُلِّ
شَيۡءٖ قَدِيرٞ﴾

"The day that Allah ﷻ will not disgrace the prophet (Muhammad ﷺ) and those who believe with him. Their light will run forward before them and (with their Records-Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us (and do not put it off till we cross over the Siraat (a slippery bridge over the Hell) safely) and grant us forgiveness. Verily, you are Able to do all things"[2]

'Abdullah (Ibn Mas'ood) ﵁ said, "Allah will gather the people on the Day of Resurrection. Then a caller will call out, 'O people, are you not pleased that Your Lord, Who created you, provided for you, and molded you, should make each one of you follow the one who he followed (and obeyed) in the world?' A devil in the appearance of 'Uzair will appear before those who used to worship 'Uzair; even the tree, the rod, and the rock will take form for them (i.e. for those who used to worship these things). The people of Islam will remain

[1] Qur'an 57: 12-15.

[2] Qur'an 66: 8.

sitting down. It will be said to them, 'What is the matter with you that you do not go as the people went?' They will say, 'For us is our Lord, Whom we have not yet seen.' It will be said, 'Will you know your Lord when you see Him?' They will say, 'Between us and Him is a sign, so that when we see Him, we will know Him.' 'And what is it?' They will say, 'He will lay bare His Shin.' Then Allah will lay bare His Shin. (The narrator now says, I think he said) Then whosoever used to worship Him will fall down and perform prostration to Him. A people will remain whose backs are like the horns of cows (i.e. they will not be able to bend). They will want to make prostration, but they will not be able to do so. Then they (the believers) will be ordered and they will raise their heads, and they will be given their light in proportion to their deeds. Among them is he who receives his light like a date-palm tree, with his right. Among them is he who receives less than that, with his right, until the last that is given light is given it on the large toe of his foot. It will alternate between being illuminated and between being extinguished. When it is illuminated, he will advance his foot, and when it is extinguished, he will remain standing. They will pass over the *Siraat* (path over the Hellfire), which is sharper than the sword — slippery and unstable (so that feet are not firm on it). It will be said to them, 'Move in proportion to your light.' Some will pass (over it) like the diving of the stars; some will pass like the wind; some will pass like the blinking of the eye. And some among them will pass like fast racing and like *Raml* (walking very quickly, taking short strides). They will pass over it in accordance to their deeds, until one passes over it whose light is on the large toe of his foot; a hand will fall, a hand will be raised, a leg will fall, a leg will be raised, and his sides will be afflicted by the Hellfire. Then they will be saved, and when they will be saved, they will say, 'All praise is for Allah, Who has saved us from you (i.e. the Hellfire) after we have seen you. Allah has given to us that which He has not given to anyone else...'" (Related by Al-Baihaqee)

Al-Baihaqee then related it through another chain as a saying of Ibn Mas'ood ﷺ. In another narration, Anas ibn Maalik ﷺ related that he heard the Prophet ﷺ say, "The *Siraat* (path over the Hellfire) is thin like a hair and sharp like a sword. And the angels prevent the male and female believers (from falling) and Jibreel ﷺ prevents me (from falling), and I will indeed say, 'O my Lord, rescue, rescue,' for the male and females who will slip on that day are many." (Related

by Al-Baihaqee) Al-Baihaqee related again related it through another chain that is weak, but it becomes strengthened by the one before it. And Allah knows best.

Ath-Thauree related that Abu Umayyah said, "You are written down with your Lord by you names and characteristics... On the Day of Resurrection, it will be said, 'O so-and-so, this is your light. O so-and-so, there is no light for you.'" He then recited:

﴿يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم﴾

"Their light running forward before them and by their right hands"[1]

Ad-Dahhaaq said, "There is none except that he is given light on the Day of Resurrection. When they reach the *Siraat* (path over the Hellfire), the light of the hypocrites will be extinguished. When the believers will see that, they will become afraid lest their light is put out just as the light of the hypocrites was put out. Then they will say: 'Our Lord! Keep perfect our Light for us (and do not put it off till we cross over the Sirat (a slippery bridge over the Hell) safely).'"

Ibn 'Abbaas ﷺ reported that the Messenger of Allah ﷺ said, "Indeed, Allah will call the people on the Day of Resurrection by their names, a covering from Him over His slaves. At the *Siraat* (path over the Hellfire), Allah will give light to each believer and light to each hypocrite. But when they are upright on the *Siraat,* Allah will take away the light of the male and female hypocrites. The male and female hypocrites will then say to those who believe, 'Wait for us! Let us get something from your light.' The believers will say, 'Our Lord! Keep perfect our Light for us (and do not put it off till we cross over the Sirat (a slippery bridge over the Hell) safely).' And at that time no one will be remembered (i.e., no one will remember anyone else)." (Related by Ishaaq ibn Basheer Abu Hudhaifah)

Abu Ad-Dardaa ﷺ and Abu Dharr ﷺ reported that the Prophet ﷺ said, "On the Day of Resurrection, I will be the first to be given permission to perform prostration and the first to raise his head. Then I will look before me, behind me, to my right, and to my left, and I will know my nation from among the children of the Nations."

[1] Qur'an 57: 12.

Then a man said to him, "O Messenger of Allah, how will you know your nation from among the nations — from Noah (his nation) until your nation?" He ﷺ said, "I know them Ghurran Muhajjaleen (whiteness on their foreheads and light shining from body parts), from the effects of their *Wudoo* (ablution). And that will not be for any nation other than them. They will be given their books in their right hands. And I will know them by their features and their faces; I will also know them by their light, their light running forward before them and before their progeny." (Related by Ibn Abee Haatim)

Saleem ibn 'Aamir said, "We went out for the *Janazah* (funeral) at the gate of Damascus, and with us was Abu Umaamah Al-Baahilee ﷺ. After he prayed over the *Janazah* (over the deceased in the funeral prayer), and when they began to bury it, Abu Umaamah ﷺ said, "O people, you go through the morning and the evening in an abode wherein you divide good and bad deeds among yourselves, yet the time draws near when you will travel away from it to another abode. And that is this — he pointed to the grave — the home of solitude, the home of darkness, the home of worms, the home of constriction, except for what Allah makes wide (for whomsoever He pleases). Then you will travel from it to the places of the Day of Resurrection. In some of those places, the people will be overcome by one of the commands from the commands of Allah. Then faces will be white, and (other) faces will be black. Then you will leave to go to another place, and then people will be overcome by a severe darkness. Then the light will be distributed: the believer will be given light, whilst the disbeliever and the hypocrite will be left, and they will not be given anything. And that is the example that Allah mentioned in His Book:

﴿وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ﴾

"And he for whom Allah ﷻ has not appointed light, for him there is no light"[1]

"The disbeliever and the hypocrite will not get light, just as the blind person sees not by the vision of those who can see. And the hypocrites will say to those who believe:

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[1] Qur'an 24: 40.

﴿أَنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ فَٱلْتَمِسُوا۟ نُورًا﴾

"Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!"[1]

That is the deception, by which Allah deceives the hypocrites, whereby He ﷻ said:

﴿يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ﴾

"Verily, the hypocrites seek to deceive Allah ﷻ, but it is He who deceives them"[2]

They will return to the place where the light was distributed, but they will not find anything. Then they will go to them (to the believers), and:

﴿فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ﴾

"So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."[3]

(Related by Ibn Abee Haatim)

They said, "It is the wall that is between Paradise and the Hellfire, the one regarding which Allah ﷻ said:

﴿وَبَيْنَهُمَا حِجَابٌ﴾

"And between them will be a (barrier) screen"[4]

And that is correct. As for what is related from 'Abdullah ibn 'Amr ؓ and Ka'ab Al-Ahbaar from the Books of Israelites, in terms of it being the wall of Jerusalem, then that is very weak. If the one who said this meant to give an example, to make the unseen understood by the seen, then that is something else, and that is perhaps their intention. And Allah ﷻ knows best.

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[1] Qur'an 57: 13.
[2] Qur'an 4: 142.
[3] Qur'an 57: 13.
[4] Qur'an 7: 46.

Abu Ad-Dardaa ﷺ wrote to Salmaan ﷺ, "O my brother, beware of gathering (and amassing) from the world that which you are not sufficiently thankful for, for I did indeed hear the Messenger of Allah ﷺ say, 'A person of the world (i.e. of wealth) who obeyed Allah regarding it will come with his wealth before him. Every time the *Siraat* (path over the Hellfire) leans forward with him, his wealth says to him: proceed, for you have fulfilled Allah's right regarding me. Then a person of the world (i.e. of wealth) who did not obey Allah regarding it will be brought, and his wealth will be between his shoulders. Every time the *Siraat* leans forward with him, his wealth will say to him, 'You should have fulfilled Allah's right regarding me.' He will continue like that until he will invoke for destruction and ruin (upon himself)." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

'Ubaid ibn 'Umair used to say, "O people, it is a bridge that is crossed. Its surface is slippery and unstable (for those who pass over it). Upon it are hooks and thorns of iron. And by the One Who has my soul in His Hand, more than Rabee'ah and Mudar are taken by a single hook."

Sa'eed ibn Hilaal said, "It has been conveyed to us that the *Siraat* (path) on the Day of Resurrection is on the bridge. For some people it will be thinner than hair, and for other people it will be like a vast valley." (Related by Ibn Abee Ad-Dunyaa)

Ibn Abu Ad-Dunyaa also related that Abee Waa'idh Az-Zaahid said, "It has reached me that the *Siraat* is three thousand years. For 1000 years people will climb on it; for 1000 years people will be upright on it; and for one thousand years people will fall down."

Ibn Abee Ad-Dunyaa related that 'Ubaidullah ibn Al-Farraa said, "On the Day of Resurrection, the *Siraat* will be extended between the trust and the relation (kinship, ties of relation), and a caller will call out, 'Lo! Whoever fulfills the trust and joins ties of relation, then let him pass safely without being fearful."

'Abdur Rahmaan related that a man from Kindah said, "I entered upon 'Aishah and between me and her there was a veil. Then I said, 'I had a matter in myself, regarding which I could find no one to help me.' She said, 'From what (tribe) are you?' She ﷺ said, 'From which *Ajnaad*?' I said, 'From the people of Hims.' She said, 'And what is your matter?' I said, 'Did the Messenger of Allah ﷺ say to you that an hour will come upon him when he will not own

intercession for anyone?' She ﷺ said, 'Yes. I did ask him about this... and He (the Prophet) ﷺ said, 'Yes, when the *Siraat* will be placed, I will not have anything for anyone, until I know where I will be made to go — the day when faces will whiten and faces will darken, until I see what is done with me, and at the bridge when it is *Yustahad* and *Yustahar*.' 'What is *Yustahad* and what is *Yustahar*?' He ﷺ said, 'It is made sharp until it is like the hair (edge) of the sword, and it is made hot until it is like firebrand (a piece of burning wood). As for the believer, he will pass across it and it will not harm him. As for the hypocrite, he will hang until he reaches its middle, his feet will be made hot. Then he will fall with his hand to his feet.''' 'Aishah ﷺ said to him, 'Did you see one who is moving fast barefoot, and then a thorn takes him until it pierces through his feet? He is like that, falling with his hand, his head, and his feet. Then the guards of Hell will strike him at the forepart of his head and at his feet. Then they will cast him into Hell. He will fall therein the distance of 50 years." The man from Kindah asked, "What is the example of the man (i.e. his size)?" She ﷺ said, "Like ten fat pregnant camels. On that day, the criminals (wrongdoers) will be known by their features. They will be taken by their forelocks and their feet." (Related by Ibn Abee Ad-Dunyaa)



Allah ﷻ said:

﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَٰطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ○ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمَٰنِ عِتِيًّا ○ ثُمَّ لَنَحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ○ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ○ ثُمَّ نُنَجِّى ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا﴾

"So by your Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees. Then indeed we shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious Allah ﷻ. Then, verily, We know best those who are most

worthy of being burnt therein. There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished. Then we shall save those who used to fear Allah and were dutiful to Him. And we shall leave the Zalimun (polytheist, sinners, and wrong-doers) therein (humbled) to their knees (in Hell)"[1]

Allah swore by His Most Generous Self that He will gather in Hell those from the children of Adam who would obey the devils, and they will be humbled on their knees. Allah said:

﴿وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا﴾

"And you will see each nation humbled to their knees (kneeling): each nation will be called to its Record (of deeds)."[2]

This is from Ibn Mas'ood: "Standing, as they are seeing its terror and the horror of its scene. And they know for sure and for certain that they will enter. Allah said:

﴿إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ○ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ○ لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ○ قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ○ لَّهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا﴾

"When it (Hell) sees from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions. Say (O Muhammad): "Is that (torment) better or the Paradise of Eternity which is promised to the Muttaqoon (the pious)?" It will be theirs as a reward and as a final destination. For them there will be therein all that they desire, and they will abide (there forever). It is the promised binding upon your Lord that must be fulfilled."[3]

[1] Qur'an 19: 68-72.
[2] Qur'an 45: 28.
[3] Qur'an 25: 12-16.

And Allah ﷻ said:

﴿لَتَرَوُنَّ ٱلْجَحِيمَ ۝ ثُمَّ لَتَرَوُنَّهَا عَيْنَ ٱلْيَقِينِ ۝ ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ﴾

"Verily, you shall see the blazing Fire (Hell)! And again, you shall see it with certainty of sight! Then on that Day you shall be asked for the Delights (you indulged in, in this world)!"[1]

Then Allah ﷻ made an oath that all created beings will see the Hellfire. Allah ﷻ said:

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا﴾

"There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished."[2]

Ibn Mas'ood ؓ said, "An oath which will necessarily be fulfilled." Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Whoever has three of his children die, then the fire will not touch him, except to fulfill an oath (i.e. it is mentioned in the Qur'an (19:71) that everyone will pass over it; therefore, everyone will indeed have to pass over it, even those who will only pass over it to get to Paradise)." (*Bukhaaree* and *Muslim*)

Allah ﷻ said:

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ﴾

"There is not one of you but will pass over it (Hell)"[3]

The scholars of *Tafseer* have differed about the meaning of "pass(ing) over it." What is apparent and more correct, as we established in *At-Tafseer*, is that it is referring to passing on the *Siraat* (which is over Hell)."

Allah ﷻ said:

﴿ثُمَّ نُنَجِّى ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا﴾

[1] Qur'an 102: 6-8.

[2] Qur'an 19: 71.

[3] Qur'an 19: 71.

"Then we shall save those who used to fear Allah ﷻ and were dutiful to Him. And we shall leave the Zalimoon (polytheist, sinners, and wrong-doers) therein (humbled) to their knees (in Hell)"[1]

Abu Hurairah ﷺ said, "The Messenger of Allah ﷺ went out to visit a man from his Companions who was unwell, and I was with him. Then he ﷺ said, 'Indeed Allah ﷻ says: it is a fire that I authorize over my believing slave, so that it is his share of the Hellfire in the Hereafter.'" Ibn Jareer related this narration, and its chain is *Hasan*.

Regarding the Tafseer of,

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾

"There is not one of you but will pass over it (Hell)"[2]

'Abdullah Ibn Mas'ood ﷺ related that the Prophet ﷺ said, "All of the people will pass over it and then they will proceed from it based on their deeds." (*Ahmad*) At-Tirmidhee related it through a different chain.

Asbaat related that Ibn Mas'ood ﷺ said, "All of the people will pass over the *Siraat*. And their passing refers to their standing around (perhaps this means 'over') the Hellfire. Then they will proceed from the *Siraat* in accordance to their deeds. Some from them will pass over it like lighting; some will pass over it like racing horses; some will pass over it like racing camels; and some will pass over it like a man running. The last of them to pass over it will have his light on the big toe of his two feet. Then the *Siraat* will lean forward with him. And the *Siraat* is slippery and unstable (for the one passing over it); upon it are thorns of iron like the thorns of *Qattaad* (a kind of plant). On its two sides are angels who have hooks of fire with them, (with which) they will snatch the people." Then he mentioned the rest of the *Hadeeth*, which has other narrations that attest to it, from that which we have mentioned and that which we will soon mention, *Insha Allah*.

In a narration related by Sufyaan Ath-Thauree, Ibn Mas'ood ﷺ said, "Allah will order for the *Siraat* (path), and it will be set up over Hell. Then people will pass over it in accordance with their deeds: the first

[1] Qur'an 19: 72.

[2] Qur'an 19: 71.

of them like the flash of lightning; then like the passing of wind; then like the fastest of animals; then a man will pass over it, racing; then a man will pass over it, walking; and then the last of them will be flat down on his stomach. Then he will say, 'O my Lord, why do You make me go slow?' He ﷻ will say, 'I am not making you go slow, but rather it is your deeds that are making you go slow.'" Through another chain it is related that Ibn Mas'ood ﷺ ascribed this narration to the Prophet ﷺ; however, the narration in which it is his saying (i.e., the saying of Ibn Mas'ood ﷺ) is more authentic, and Allah knows best.

In another narration, Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Teach the people my *Sunnah,* even though they dislike that. And if you love for you not to stand on the *Siraat* (path over Hell) for even the blinking of the eye before you enter Paradise, then do not speak about any matter in Allah's religion by giving your opinion." Al-Haafiz Abu Nasr Al-Waailee related this in *Kitaab Al-Inaabah,* and he then said, "The chain is *Ghareeb* and the text is *Hasan.*" Al-Qurtubee mentioned it.

In a narration related by Al-Hasan ibn 'Arafah, Khaalid ibn Mai'daan said, "After entering Paradise, the people of Paradise will say, 'Will not our Lord return us to passing over the Hellfire?' It will be said, 'You have passed over it and it is extinguished.'"

Others are of the view that "passing over it," means, "entering it." Ibn 'Abbaas ﷺ, 'Abdullah ibn Rawaahah ﷺ, Abu Maseerah, and others have said this.

Abu Sumayyah said, "We differed about 'passing over it.' Some of us said, 'No believer enters it.' And some of us said, 'All will enter it, and then Allah will save those who believe.' Then I met Jaabir ibn 'Abdullah ﷺ and I said to him, 'We have differed about the *Wurood* (passing over it or entering it).' He ﷺ said, 'They will all pass over it.'" (*Ahmad*)

Salmaan ﷺ said, "They will enter it," and he descended with his finger to his ears and said, "Summata if I did not hear the Messenger of Allah ﷺ say, 'There is no righteous one or evil one except that he enters it. Then it will be cool and peaceful for the believer, just as it was for Ibraaheem. People will have a clamor for their *Wurood* of it (here meaning, for entering it).'" He ﷺ then recited the saying of Allah ﷻ:



"Then we shall save those who used to fear Allah ﷻ and were dutiful to Him. And we shall leave the Zalimoon (polytheist, sinners, and wrong-doers) therein (humbled) to their knees (in Hell)"[1]

Though it is not mentioned in compilations, it is *Hasan.*

Ya'laa Ibn Munabbah related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, the Hellfire will say to the believer, 'Pass, O believer, for your light has extinguished my flame.'" Abu Bakr Ahmad ibn Sulaimaan An-Najjaar related this *Hadeeth,* and it is very much *Ghareeb.*

In a narration related by Ibn Al-Mubaarak, Khaalid ibn Mai'daan said, "They will say, 'Will not our Lord return us to pass over the Hellfire?' It will be said, 'You have indeed passed over it, and it is extinguished.'"

And the following is in a narration from Khaalid ibn Mai'daan: "When the people of Paradise enter Paradise, they will say, 'Did not our Lord say that we will pass over the Hellfire?' It will be said, 'You have indeed passed over it and you had found it to be ashes.'"

Umm Maisarah, the wife of Zaid ibn Haaritha ﷺ, said, "(Once), when the Messenger of Allah ﷺ was in the house of Hafsah, he ﷺ said, 'No one who attended Badr and Al-Hudaibiyyah will enter the Hellfire.' Hafsah said, 'Did not Allah say, *"There is not one of you but will pass over it (Hell)"* (Qur'an 19: 71).' Then the Messenger of Allah ﷺ recited the saying of Allah ﷻ:

"Then we shall save those who used to fear Allah ﷻ and were dutiful to Him. And we shall leave the Zalimun (polytheist, sinners, and wrong-doers) therein (humbled) to their knees (in Hell)" (Qur'an 19: 68-72)." (*Ahmad*) Muslim related it through another chain. How the believers will cross over the *Siraat* (path over Hell) and the disparity between their speed based on their deeds are matters which are mentioned in *Ahaadeeth* about intercession, which we will come to. We have already mentioned that the Prophet ﷺ is the first of the Prophets to cross the *Siraat* with his nation.

This is related from 'Abdullah ibn Salaam ﷺ: Muhammad ﷺ is the first of the Messengers to cross over it; then 'Eesa; then Moosa; then

[1] Qur'an 19:72.

Ibraaheem; until the last of them to cross over it is Noah ﷺ. When the believers are finished from the *Siraat*, the caretakers (of Paradise) will meet them and guide them to Paradise."

The following is established in *Ash-Saheeh*: "Whoever spends from his *Zaujain* (two of the same kind of wealth) from his wealth in the way of Allah will be called from all of the gates of Paradise. And Paradise has 8 gates. Whoever is from the people of the prayer will be called from the Gate of prayer; whoever is from the people of *Zakaat* will be called from the Gate of *Zakaat*; whoever is from the people of fasting will be called from the Gate of *Ar-Rayyaan*." Abu Bakr ﷺ said, "O Messenger of Allah...Is there one who will be called from all of them?" He ﷺ said, "Yes, and I hope that you are from them, O Abu Bakr..." When they enter Paradise, they will be guided to their abodes, and they will recognize their abodes there to a greater degree than their recognition of their homes in the world. This is mentioned in a *Hadeeth* related by Al-Bukhaaree, may Allah have mercy on him.

Salmaan Al-Faarisee ﷺ related that the Messenger of Allah ﷺ said, "One will not enter Paradise except by authorization: 'In the Name of Allah, the Most Beneficent, the Most Merciful, this is a book from Allah to so-and-so — admit him into a lofty Paradise, the fruits in bunches whereof will be low and near at hand.'" (Related by At-Tabaraanee)

In another narration, Salmaan Al-Faarisee ﷺ related that the Messenger of Allah ﷺ said, "The believer is given a permit (authorization) at the *Siraat*: 'In the Name of Allah, the Most Beneficent, the Most Merciful, this is a book from Allah, the All-Mighty, the All-Wise to so-and-so — admit him into a lofty Paradise, the fruits in bunches whereof will be low and near at hand.'" (Related by Al-Haafiz Ad-Diyaa)

Al-Mugheerah ibn Sho'bah ﷺ reported that the Messenger of Allah ﷺ said, "The slogan of the believer on the *Siraat* is, 'O my Lord, deliver (us), deliver (us).'" At-Tirmidhee related this *Hadeeth* in his *Jaamai'*, and he then said, "*Ghareeb*." And this is related in *Saheeh Muslim*: "Your Prophet will say, 'O our Lord, deliver (us), deliver (us).'" In other narrations it is mentioned that the Prophets will say the same and that all of the angels say it as well.

Abu Sa'eed Al-Khudree ﷺ related that the Messenger of Allah ﷺ said, "When the believers are saved from the *Siraat*, they will be

confined at an archway between Paradise and the Hellfire. Retribution will be exacted for transgressions that occurred among them in the world, until they are refined and purified, at which point they will be given permission to enter Paradise. One of them is better acquainted with the way to his abode in Paradise than he was with his abode in the world." (*Bukhaaree*) In *At-Tadhkirah,* Al-Qurtubee spoke about the *Hadeeth,* and he said that that the archway referred to is a second *Siraat* (path), and it is specific to the believers. And no one will fall from it into the Hellfire." This is after they will cross over the Hellfire; perhaps this archway is erected over another terror, which Allah knows about, but we do not know about; and He ﷻ knows best.

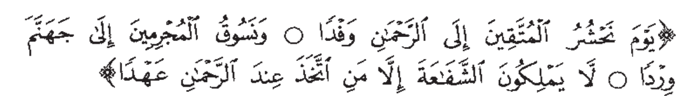
Anas ibn Maalik ؓ related that the Messenger of Allah ﷺ said, "Allah ﷻ will say on the Day of Resurrection, 'Cross over the Hellfire by My Forgiveness and enter Paradise by My Mercy, and divide it by the virtues of your deeds.'" (Related by ibn Abee Ad-Dunyaa) This *Hadeeth* is *Ghareeb.* Abu Mu'aawiyah related it through a chain that is *Munqatai'*; rather, it is Mo'dal.

In *At-Tadhkirah,* Al-Qurtubee related that a preacher said, "Imagine yourself, my brother, when you are going over the *Siraat* (path over Hell), and you looked at the Hellfire below you, which is black, pitch-dark; its flame is burning and its blaze is rising high. (Imagine yourself) to be walking sometimes and crawling at other times." He then said these verses of poetry:

"My soul will refuse to return, so what is my trickery,
When the slaves have come out to the Possessor of Glory?
When they will stand from their graves, in a state of confusion,
For sins, which are like mountains.
And the Siraat is erected for them to pass over it,
Among them is he who is overturned to the Left (to the Hellfire),
And among them is he who is going to the abode of 'Adan (Paradise),
Brides will meet them with words of love,
The Master will say, 'O my Walee (i.e. obedient slave),
I have forgiven you your sins, so do not have any cares."



Allah ﷻ said:



"The Day We shall gather the Muttaqun (the pious) unto the Most Gracious Allah ﷻ, like a delegation (presented before a king of honour). And We shall drive the Mujramun (polytheists, sinners, criminals, disbelievers in the Oneness of Allah ﷻ) to Hell, in a thirsty state (like a thirsty herd driven down to water). None shall have the power of intercession, but such a one as has received permission (or promise) from the most Gracious (Allah ﷻ)"[1]

The following, which we will expand on later, is related in a *Hadeeth*: "Superior mounts from Paradise will be brought to them (to the people of Paradise) and they will ride them." And in another *Hadeeth*: "They (the superior mounts) will be brought to them when they will rise from their graves."

The authenticity of that is uncertain, for we have already mentioned this *Hadeeth*: "Indeed, all people will be raised, walking, but the Messenger of Allah ﷺ will be riding a camel, and Bilal will call out the *Aadhaan* (call to prayer) before him. When he will say, 'I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is the Messenger of Allah,' the first ones and the last ones will believe him."

Since having a camel to ride is specific to the Messenger of Allah ﷺ, they will be brought superior mounts only after they cross the *Siraat* (path over Hell). That appears to be more correct, and Allah ﷻ knows best. It is related in the *Hadeeth* of the horn, "Basins are set up for them after they cross the *Siraat* (path over Hell). And when they reach the gate of Paradise, they will ask Adam عليه السلام to intercede for them; then, in sequence, they will ask Noah عليه السلام, Ibraaheem عليه السلام, Moosa عليه السلام, 'Eesa عليه السلام, and then Muhammad ﷺ – may the prayers and salutations of Allah be upon them all. The Messenger of Allah ﷺ will be the one who will intercede for them."

Anas ibn Maalik رضي الله عنه reported that the Messenger of Allah ﷺ said, "I will go the gate of Paradise and ask for it to be opened. Its keeper

[1] Qur'an 19: 85-87.

will say, 'Who are you?' I will say, 'Muhammad.' He will say, 'For you I have been ordered to not open (it) to anyone before you." Muslim and Ahmad related this through their own respective chains.

Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, I will have more followers than any other Prophet, and I will be the first to knock on the Gate of Paradise." (*Muslim*)

This *Hadeeth* is related in *Saheeh Muslim*: "Allah will gather the people on the Day of Resurrection. The believers will stand until Paradise is brought near to them. They will go to Adam ﷺ and say, 'O our father, intercede for us.' He will say to them, 'Did anything other than the mistake of your father, Adam, take you out of Paradise?' I am not the one for that.'"

He then mentioned the rest of the *Hadeeth*. It is a strong witness to what is mentioned in the *Hadeeth* of the horn, in terms of them going to the Prophets a second time, asking them to intercede for them to Allah, so that He ﷻ gives them permission to enter Paradise. That task of interceding is specifically for the Messenger of Allah ﷺ just as the greater first intercession is specifically allotted for him ﷺ. And Allah ﷻ knows best.

'Abdullah ibn Imam Ahmad related that Suwaid ibn Sa'eed said, "We were seated with 'Alee ﷺ, when he recited this verse:

﴿يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا ۝ وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا﴾

"The Day We shall gather the Muttaqoon (the pious) unto the Most Gracious Allah ﷻ, like a delegation (presented before a king of honour). And We shall drive the Mujramun (polytheists, sinners, criminals, disbelievers in the Oneness of Allah ﷻ) to Hell, in a thirsty state (like a thirsty herd driven down to water)."[1]

"He ﷺ then said, 'By Allah, they are not gathered on their feet, nor is the 'delegation' raised on their feet, but rather on she-camels, the likes of which created beings have not seen. On them are saddles made of gold, so that they can ride on them until they rap the Gates

[1] Qur'an 19: 85,86.

of Paradise."' Ibn Jareer and ibn Haatim related it from the *Hadeeth* of 'Abdur-Rahmaan ibn Ishaaq.

One day, when 'Alee ﷺ was with the Messenger of Allah ﷺ, 'Alee ﷺ recited this verse:

﴿يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا﴾

> *"The Day We shall gather the Muttaqoon (the pious) unto the Most Gracious Allah ﷻ, like a delegation (presented before a king of honour)"*[1]

'Alee ﷺ then said, "O Messenger of Allah, I can only think of the delegation as being riders?' The Prophet ﷺ said, "By the One Who has my soul in His Hand, when they will come out of their graves, they will face — or brought to them are — white she-camels that have wings, and upon them are saddles of gold. Their laces are shining light. One stride for them goes as far as the eye can see. They will end up at a tree, at the roots of which rise two springs. They will drink from one of them and wash out any filth that is in their insides, and they will bathe in the other one. Their skin will never thereafter be dirty. Upon them the brightness of delight will flow. They will end up at — or they will go to — the Gate of Paradise, where there will be a red ruby ring upon sheets of gold. They will rap the ring of the door on the sheets. A buzzing will be heard and it will be conveyed to every *Houri* that her husband has come. She will send her caretaker who will open it for him. When he will see him (the caretaker) he will fall to him." Musallamah said, "I think he said, 'Prostrating.' "Then he (the caretaker) will say, 'Raise your head, for I am only your caretaker and have been appointed to your command. The *Houri* will come in a hurry. She will come out from a tent made of pearls and sapphires (or rubies), until she embraces him. Then she will say, 'You are my love, and I am your love, and I am eternal: I will never die. I am soft and smooth, never becoming wretched. I am pleased, never becoming angry. I am settled and enduring, and I do not accuse.' He will enter a house, which, from its foundation to its roof, is 100 arm-spans high. Its structure is on stones of pearls. Its approaches are red, green, and yellow; it has no path that is similar to the one next to it. In the house there are 70 beds; upon every bed there are 70 mattresses, and upon every

[1] Qur'an 19: 85.

mattress there are 70 wives, and upon every wife there are 70 garments. The bone marrow of her leg can be seen from behind the robes. He completes having intercourse with her in the span of one night from these nights of yours. The rivers below them are made to flow; they are rivers of water that are not stagnating: pure with no muddiness in them. And there are rivers of milk, the taste of which does not change. That milk did not come from the udders of livestock. And there are rivers of *Khamar* (wine), which were not squeezed out by the feet of men. And there are rivers of pure honey, honey that did not come out from the stomachs of bees. One will be delighted by fruits; if he wishes, he may eat, standing; and if he wishes, leaning (or reclining)." He then recited this Verse:

﴿وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا﴾

> *"And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach"*[1]

"He will desire food and a white bird will come to him." He said, "And perhaps he (the Prophet ﷺ) said, 'Green.'" "It will raise its wings and he will eat from its sides, from any color he wishes. Then it will fly and go away. Then the angel will come in and say, 'Peace be upon you.'"

﴿وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾

> *"This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world)" (Qur'an 43: 72)*

"Were a strand of hair from the hair of a Houri to fall on the inhabitants of earth, the sun would be black when compared with its light." Ibn Haatim related this narration. We have related the *Ja'diyyaat* from the sayings of 'Alee ﷺ, which are sayings of his (and not of the Prophet ﷺ). And that is closer to being correct, and Allah ﷻ knows best.

In another narration, 'Alee ﷺ said, "He mentioned the Hellfire and mentioned the greatness of its affair, saying something that I do not remember. He then recited the saying of Allah ﷻ:

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[1] Qur'an 76: 14.

﴿وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا﴾

"And those who kept their duty to their Lord (Al-Muttaqun) will be led to Paradise in groups"[1]

He then said, "Until they end up at a gate from its gates, where they will find a tree. From underneath its trunk comes out two flowing springs. They will betake themselves to one of them as if they were ordered to it, and they will drink from it. It will remove any filth or harmful matter or hurt that was in their insides. Then they will head to the other, and they will purify themselves from it. Then the brightness of delight will flow onto them. Their hair will never thereafter change, and their heads will never become disheveled, as if they are anointed with an ointment. Then when they end up at Paradise, its keepers will say to them:

﴿سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ﴾

"Salamun Alikum (peace be upon you)! You have done well, so enter here to abide therein."[2]

"Then boys will meet them, going around them, like children from the inhabitants of the world go around a close friend. They will go to them and say, 'Rejoice for what Allah prepared for you in terms of honor. Then a boy from among those boys will go to some of his wives from the Hoor Al-'Een (beautiful, fair females), saying, 'So-and-so — by the name that he was called by in the world — has come.' She will say (to the boy), 'You have seen him?' He will say, 'I have seen him, and he did not see me.' One of them will become light from happiness, until he will be at the threshold of the door. When he will end up at the home, he will look at the base of its structure and see that it is stones of pearls. And above it is a red, green, and yellow tower, (in fact) of every color. Then he will raise his head, looking at its roof, and he will find it to be like *Barq*. Had not Allah made him able, he would have lost his sight. Then he will lower his head, and he will find his wives, cups set at hand, cushions set in rows, and rich carpets (all) spread out. Then he will recline and say:

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[1] Qur'an 39: 73.

[2] Qur'an 39: 73.

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ﴾

"All the praises and thanks be to Allah ﷻ, who has guided us to this, and never could we have found guidance, were it not that Allah ﷻ has guided us!"[1]

"(Then he will continue to say), 'The Messengers of our Lord indeed came with the truth...' Then a caller will call out, 'You will live, never to die; you will be settled, never to go away; you will be healthy, never to become sick.'"

This does not mean that the form of people will change from what they were upon in the world. They will be increased to the length of 60 arm-spans and to a width of 6 arm-spans, and that is the description of all who enter Paradise, as is related in a *Hadeeth*. At one of the two springs, they will bathe, and at the other, they will wash out their insides. And a bright delight will flow over them. And that seems more appropriate than the *Hadeeth* which indicates that that will occur at Al-'Arasaat (wide, vast plane on the Day of Resurrection), for its chain is weak. And he is far from being correct who says that that will occur when people stand from their graves, for such a view is contrary to established proofs, and Allah ﷻ knows best.

In a narration related by 'Abdullah ibn Al-Mubaarak, Hameed ibn Hilaal said, "He mentioned to us that when a man enters Paradise, when he is formed in the shape of the people of Paradise, when he is dressed in their attire, when he wears their jewelry, and when he is shown his wives and servants, the flowing of happiness will overcome him, and if he should have died, he would have died from the flowing of his happiness. Then it will be said to him, 'Do you see this flowing of happiness of yours: it is existing for you forever.'"

Abu 'Abdur-Rahmaan Al-Jeelee said, "When the slave first enters Paradise, he will see 70,000 servants; it is as if they are pearls."

In a narration related Ibn Al-Mubaarak, Abu 'Abdur-Rahmaan Al-Mu'aafiree said, "Two rows of boys (servants) will be lined up for a man from the inhabitants of Paradise; the two sides of those rows cannot be seen (so far do they extend). And when he goes along, they walk behind him."

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[1] Qur'an 7: 43.

Ad-Dahhaak ibn Muzaahim said, "When a believer enters Paradise, an angel enters before him, coming upon him in one of its roads. He (the angel) will say to him, 'Look, what do you see?' He will say, 'I see more castles, and most of the ones I have seen are from gold and silver.' Then the angels says, 'Indeed this is for you.' When he appears to those who are in them, they will face him from every door and from every place, saying, 'We are for you.' Then he (the angel) will say, 'Walk.' Then he will say, 'What do you see?' He will say, 'Tents, tents having the most... close intimate ones to it.' The angel will say, 'This is all for you. And when he appears to those who are in them, they will face him, saying, 'We are for you.''' (Related by Abu Na'eem)

Bishr ibn Si'aaf said, "We were seated beside 'Abdullah ibn Salaam ﷺ, when he ﷺ said, 'The most honorable one from the creation with Allah ﷻ is Abu Al-Qaasim (Muhammad ﷺ). And indeed, Paradise is in the sky, and the Hellfire is in the earth. On the Day of Resurrection, Allah will raise the creation, nation by nation, and Prophet by Prophet. Then the bridge will be set up over the Hellfire. Then a caller will call out, 'Where is Ahmad and his Nation?' He will stand, and his nation, including its righteous ones and its wicked ones, will follow him. They will go to the bridge, and Allah will wipe out the eyes of His enemies, and they will fall down into it (into Hell), from the right and from the left. The Prophet ﷺ will be saved and so will the righteous ones with him (be saved). And the angels will meet them. The structure of their houses and abodes in Paradise are to your right and to your left..." This narration, which is related by Ibn Abee Ad-Dunyaa, is related as a saying of 'Abdullah Ibn Salaam ﷺ and not as a saying of the Prophet ﷺ.

In a narration related by Ibn Abee Ad-Dunyaa, Salmaan Al-Faarisee ﷺ said, "On the Day of Resurrection, the *Siraat* (path over Hell) will be placed. It has an edge like the edge of a razor. Then the angels will say, 'O our Lord, who will be able to cross over this?' He ﷻ will say, 'Whomsoever I please from My creation.' They will say, 'O our Lord, we have not worshipped You as You truly deserve to be worshipped.'''

Some Attributes Of The People Of Paradise And Some Of The Delights That Have Been Prepared For Them

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The appearances of the first group to enter Paradise are like that of the moon on the night of the full moon. They will not spit therein; they will not blow their noses therein; and they will not defecate therein. Their combs are gold and silver. Their censers are from *Aluwwah* (a kind of stick which is used for fragrance). And their smell is that of musk (best kind of perfume). Every one of them has two wives. The bone marrow of their legs can be seen from behind their flesh, from their beauty. They will not differ among themselves; they will not have any mutual hatred, and their hearts are upon one heart. They will glorify Allah in the morning and in the evening." (*Ahmad*) Muslim related the same, but through a different chain.

In another narration, Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Those from the first group that will enter Paradise are upon the appearance of the moon on the night of the full moon. Those who follow them are upon the appearance of the most illuminated of the glistening stars in the sky. (In Paradise) they will not urinate, defecate, or spit, and they will not blow their noses. Their combs are gold; their smell is that of musk; the censers (a censer is a vessel in which incense is burnt) are Uluwwah (a kind of stick which is used for fragrance); their wives are *Al-Hoor Al-'Een* (beautiful females of Paradise, who have wide, beautiful eyes); and their manners are upon that of a single man. They are in the form of their father: 60 arm-spans (tall)." (Related by Abu Ya'laa) Muslim related it through a different chain of narrators.

Some Of What Has Been Related Regarding The Age Of The Inhabitants Of Paradise

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The People of Paradise will enter, hairless (no hair on their bodies), *Murdan* (no hair on their chins, referring to their beauty), white, *Ji'aad* (their hair is short and close together), *Mukahhaleen* (blackness in the lids of their eyes, not from kohl, but as a natural part of their appearance). (Each one of them will be) 33 years old, upon the form of Adam: 60 arm-spans (tall), 7 arm-spans (wide)." (*Ahmad*)

Mu'aadh ibn Jabal ﷺ reported that the Messenger of Allah ﷺ said, "The people of Paradise will enter, hairless (no hair on their bodies), *Murdan* (no hair on their chins, referring to their beauty), Mukahhaleen (blackness in the lids of their eyes, not from the use of kohl, but as a natural part of their appearance) — 33 years of age. (Related by At-Tabaraanee) At-Tirmidhee related the same from 'Umraan ibn Daawood Al-Qattaan, and he then said, "This *Hadeeth* is *Hasan Ghareeb*."

Anas Ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "The people of Paradise will enter Paradise upon the height of Adam: 60 arm-spans.... They will be upon the handsomeness of Yousuf, upon the birth of 'Eesa — 33 years, and upon the tongue of Muhammad (i.e., speaking Arabic). They will be hairless (no hair on their bodies, *Murdan* (no hair on their chins, referring to their beauty), *Mukahhaleen* (blackness in the lids of their eyes, not from the use of kohl, but as a natural part of their appearance)." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "The people of Paradise will be raised upon the form of Adam, the birth of 33 years (i.e. they will all be 33 years old), hairless (no hair on their bodies, Murdan (no hair on their chins, referring to their beauty), Mukahhaleen (blackness in the lids of their eyes, not from the use of kohl, but as a natural part of their appearance). Then they will be taken to a tree in Paradise, and they will dress themselves from it. Their garments will not wear out and their youth will not pass away." (Related by Abu Bakr Ibn Abee Daawood)

Abu Sa'eed Al-Khudree ﷺ reported that the Messenger of Allah ﷺ said, "Whoever dies (i.e., in this world) from the people of Paradise, be he young or old, he will be returned to the age of 33 in Paradise, never increasing on it. And the same goes for the people of Hell." (Related by Abu Bakr Ibn Abee Daawood) At-Tirmidhee related it as well, but through a different chain.



THE HELLFIRE

The Severe Torment Inside Of It: May Allah Protect Us From It By His Mercy; Indeed He Is Most Munificent, Most Generous

Allah ﷻ said:

﴿فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ﴾

"But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers"[1]

Allah ﷻ said:

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ﴾

"It is they on whom is the curse of Allah ﷻ and of the angels and of mankind, combined."[2]

Allah ﷻ said:

﴿أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ﴾

"Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire."[3]

Allah ﷻ said:

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ

[1] Qur'an 2: 24.

[2] Qur'an 2:161.

[3] Qur'an 2: 175.

ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ أُوْلَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ﴾

"Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone even if they offered it as a ransom. For them is a painful torment and they will have no helpers."[1]

Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُواْ ٱلْعَذَابَ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا﴾

"Surely! Those who disbelieved in our Ayat (proofs, evidences, verses, lessons, signs, revelations,etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly Allah ﷻ is Ever Most Powerful, All-Wise."[2]

And Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ وَظَلَمُواْ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ۝ إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا﴾

"Verily, those who disbelieve and did wrong (by concealing the truth about Prophet Muhammad ﷺ and his message of true Islamic Monotheism written in the Torat (Torah) and the Injeel (Gospel) with them); Allah ﷻ will not forgive them, nor will He guide them to any way- Except the way of Hell, to dwell therein forever; and this is ever easy for Allah ﷻ"[3]

And Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ

[1] Qur'an 3: 91.
[2] Qur'an 4: 56.
[3] Qur'an 4: 168,169.

مَعَهُۥ لِيَفْتَدُوا۟ بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ○ يُرِيدُونَ أَن يَخْرُجُوا۟ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾

"Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment"[1]

And Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا يَدْخُلُونَ ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُجْرِمِينَ ○ لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ﴾

"Verily those who belie Our Ayaat (proofs, evidences, signs, lessons, revelations verses) and treat them with arrogance, for them the gates of the heaven will never be opened, and they will not enter paradise until the camel goes through the eye of the needle (which is impossible). Thus we do recompense the Mujrimoon (criminals, polytheists and sinners). Theirs will be a bed of Hell (Fire), and over them coverings (of hell-Fire). Thus do we recompense the Zalimoon (polytheists, and wrongdoers)"[2]

Allah ﷻ said:

﴿وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَّوْ كَانُوا۟ يَفْقَهُونَ ○ فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ﴾

"And they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat;" if only they could understand! So let them laugh a little and (they will) cry much as a recompense of

[1] Qur'an 5: 36,37.

[2] Qur'an 7: 40,41.

what they used to earn (by committing sins)."[1]

Allah ﷻ said:

﴿مَتَٰعٌ فِي ٱلدُّنۡيَا ثُمَّ إِلَيۡنَا مَرۡجِعُهُمۡ ثُمَّ نُذِيقُهُمُ ٱلۡعَذَابَ ٱلشَّدِيدَ بِمَا كَانُواْ يَكۡفُرُونَ﴾

"Then We shall make them to taste the severest torment because they used to disbelieve (in Allah ﷻ, belie His Messengers, deny and challenge His Ayat (proofs, signs, verses, etc.))"[2]

And Allah ﷻ said:

﴿فَأَمَّا ٱلَّذِينَ شَقُواْ فَفِي ٱلنَّارِ لَهُمۡ فِيهَا زَفِيرٞ وَشَهِيقٌ ○ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ إِلَّا مَا شَآءَ رَبُّكَۚ إِنَّ رَبَّكَ فَعَّالٞ لِّمَا يُرِيدُ﴾

"Sighing in a high and low tone. They will dwell therein for all the time, and the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills)."[3]

And Allah ﷻ said:

﴿وَنَحۡشُرُهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ عَلَىٰ وُجُوهِهِمۡ عُمۡيٗا وَبُكۡمٗا وَصُمّٗاۖ مَّأۡوَىٰهُمۡ جَهَنَّمُۖ كُلَّمَا خَبَتۡ زِدۡنَٰهُمۡ سَعِيرٗا﴾

"And We shall gather them together on the day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire."[4]

And Allah ﷻ said:

﴿هَٰذَانِ خَصۡمَانِ ٱخۡتَصَمُواْ فِي رَبِّهِمۡۖ فَٱلَّذِينَ كَفَرُواْ قُطِّعَتۡ لَهُمۡ ثِيَابٞ مِّن نَّارٖ يُصَبُّ مِن فَوۡقِ رُءُوسِهِمُ ٱلۡحَمِيمُ ○ يُصۡهَرُ بِهِۦ مَا فِي بُطُونِهِمۡ وَٱلۡجُلُودُ ○ وَلَهُم مَّقَٰمِعُ مِنۡ حَدِيدٖ ○ كُلَّمَآ أَرَادُوٓاْ أَن يَخۡرُجُواْ مِنۡهَا مِنۡ غَمٍّ أُعِيدُواْ فِيهَا وَذُوقُواْ عَذَابَ ٱلۡحَرِيقِ﴾

[1] Qur'an 9: 81,82.
[2] Qur'an 10: 70.
[3] Qur'an 11: 106,107.
[4] Qur'an 17: 97.

"These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, garments of Fire will be cut out for them, boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"[1]

And Allah ﷻ said:

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ○ تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ○ أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ ○ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ○ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ○ قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ○ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا﴾

"Then, whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their ownselves, in Hell will they abide. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). "Were not My Verses (this Qur'an) recited to you, and then you used to deny them?" They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people." "Our Lord! Bring us out of this, if ever we return (to evil), then indeed we shall be Zalimoon (polytheists, oppressors, unjust, and wrong-doers)." He (Allah ﷻ) will say: "Remain you in it with ignominy! And speak you not to Me!" Verily, they are a party of My slaves, who used to say: "Our Lord! We believe, so forgive us!"[2]

Allah ﷻ said:

﴿بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا ○ إِذَا رَأَتْهُم

[1] Qur'an 22: 19-22.
[2] Qur'an 23: 102-109.

مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ○ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ○ لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا﴾

"Nay, they deny the Hour (the day of Resurrection), and for those who deny the Hour, we have prepared a flaming fire (i.e. Hell) When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions"[1]

And Allah ﷻ said:

﴿فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ○ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ○ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ○ تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ○ إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ○ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ○ فَمَا لَنَا مِن شَافِعِينَ ○ وَلَا صَدِيقٍ حَمِيمٍ ○ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ ○ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ○ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

"Then they will be thrown on their faces into the (Fire), they and the Ghawun (devils, and those who were in error). And the whole host of Iblis (Satan) together. Then they will say while contending therein, By Allah ﷻ, We were truly in a manifest error, when We held you (false gods) as equals (in worship) with the Lord of the Alamin (mankind, jinns, and all that exists); and none has brought us into error except the Mujrimoon (Iblis (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors). Now we have no intercessors. Nor a close friend (to help us). (Alas)! If we only had a chance to return (to the world), we shall truly be among the believers! Verily, in this is indeed a sign, yet most of them are not believers. And verily, your Lord, He is truly the All-Mighty, the Most Merciful."[2]

Allah ﷻ said:

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[1] Qur'an 25: 11-14.

[2] Qur'an 26: 94-104.

﴿أُوْلَٰٓئِكَ ٱلَّذِينَ لَهُمۡ سُوٓءُ ٱلۡعَذَابِ وَهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡأَخۡسَرُونَ﴾

"They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers"[1]

Allah ﷻ said:

﴿نُمَتِّعُهُمۡ قَلِيلٗا ثُمَّ نَضۡطَرُّهُمۡ إِلَىٰ عَذَابٍ غَلِيظٖ﴾

"We will let them enjoy a little while, then in the end We shall oblige them to (enter) a great torment."[2]

Allah ﷻ said:

﴿وَأَمَّا ٱلَّذِينَ فَسَقُواْ فَمَأۡوَىٰهُمُ ٱلنَّارُۖ كُلَّمَآ أَرَادُوٓاْ أَن يَخۡرُجُواْ مِنۡهَآ أُعِيدُواْ فِيهَا وَقِيلَ لَهُمۡ ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلَّذِي كُنتُم بِهِۦ تُكَذِّبُونَ ۝ وَلَنُذِيقَنَّهُم مِّنَ ٱلۡعَذَابِ ٱلۡأَدۡنَىٰ دُونَ ٱلۡعَذَابِ ٱلۡأَكۡبَرِ لَعَلَّهُمۡ يَرۡجِعُونَ﴾

"And as for those who are Fasiqoon (disbelievers and disobedient to Allah ﷻ), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny." And verily, We will make them to taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islam)."[3]

And Allah ﷻ said:

﴿إِنَّ ٱللَّهَ لَعَنَ ٱلۡكَٰفِرِينَ وَأَعَدَّ لَهُمۡ سَعِيرًا ۝ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ لَّا يَجِدُونَ وَلِيّٗا وَلَا نَصِيرٗا ۝ يَوۡمَ تُقَلَّبُ وُجُوهُهُمۡ فِي ٱلنَّارِ يَقُولُونَ يَٰلَيۡتَنَآ أَطَعۡنَا ٱللَّهَ وَأَطَعۡنَا ٱلرَّسُولَا۠ ۝ وَقَالُواْ رَبَّنَآ إِنَّآ أَطَعۡنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ۝ رَبَّنَآ ءَاتِهِمۡ ضِعۡفَيۡنِ مِنَ ٱلۡعَذَابِ وَٱلۡعَنۡهُمۡ لَعۡنٗا كَبِيرٗا﴾

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[1] Qur'an 27: 5.

[2] Qur'an 31: 24.

[3] Qur'an 32: 20,21.

"Verily, Allah ﷻ has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). Wherein they will abide forever, and they will find neither a Wali (a protector) nor a helper. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allah ﷻ and obeyed the Messenger (Muhammad ﷺ)." And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) Way. "Our Lord! Give them double torment and curse them with a mighty curse!"[1]

Allah ﷻ said:

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ
عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ ○ وَهُمْ يَصْطَرِخُونَ
فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ أَوَلَمْ
نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا
لِلظَّالِمِينَ مِن نَّصِيرٍ﴾

"But those who disbelieve (in the Oneness of Allah ﷻ – Islamic Monotheism) for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall be its torment lightened for them. Thus do We requite every disbeliever! Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allah ﷻ will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zalimoon (polytheists, and wrong doers) there is no helper."[2]

Allah ﷻ said:

﴿هَٰذِهِ جَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُونَ ○ اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ
تَكْفُرُونَ ○ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ
أَرْجُلُهُم بِمَا كَانُوا يَكْسِبُونَ ○ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ
فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ○ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ

[1] Qur'an 33: 64-68.

[2] Qur'an 35: 36,37.

مَكَانَتِهِمْ فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ﴾

"This is Hell which you were promised! Burn therein this day, for that you used to disbelieve. This day We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the path, how then would they see? And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places, then they would have been unable to go forward (move about) nor they could have turned back"[1]

Allah ﷻ said:

﴿ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ ○ مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ○ وَقِفُوهُمْ إِنَّهُم مَّسْـُٔولُونَ ○ مَا لَكُمْ لَا تَنَاصَرُونَ ○ بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ﴾

"(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship, "Instead of Allah ﷻ and lead them on to the way of flaming Fire (Hell);"But stop them, verily they are to be questioned. "What is the matter with you? Why do you not help one another (as you used to do in the world)?" Nay, but that Day they shall surrender."[2]

And Allah ﷻ said:

﴿هَٰذَا ۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ ○ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ○ هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ○ وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ○ هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۖ لَا مَرْحَبًۢا بِهِمْ ۚ إِنَّهُمْ صَالُوا۟ ٱلنَّارِ ○ قَالُوا۟ بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ ۖ أَنتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ ٱلْقَرَارُ ○ قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى ٱلنَّارِ ○ وَقَالُوا۟ مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ

[1] Qur'an 36: 63-67.
[2] Qur'an 37: 22-26.

ٱلْأَشْرَارِ ۝ أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَٰرُ ۝ إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ ٱلنَّارِ﴾

"This is so! And for the Taghoon (transgressors, the disobedient to Allah ﷻ and His Messenger ﷺ – disbelievers in the Oneness of Allah ﷻ, criminals) will be an evil final return (Fire). Hell! Where they will burn, and worst (indeed) is that place to rest. This is so! Then let them taste it-a boiling fluid and dirty wound discharges. And other (torments) of similar kind-all together! This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! (The followers of the misleaders will say): "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!" they will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!" And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?" Did we take them as an object of mockery, or have (our) failed to perceive them?" verily this is the very truth-the mutual dispute of the people of the Fire!"[1]

Allah ﷻ said:

﴿وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ۝ قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ﴾

"And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoner). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," But the word of torment has been justified against the disbelievers. It will be said (to them): "Enter

[1] Qur'an 38: 55-64.

you the gates of hell, to abide therein. And (indeed) what an evil abode of the arrogant!"[1]

Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنَادَوْنَ لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ
أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَـٰنِ فَتَكْفُرُونَ ○ قَالُوا۟ رَبَّنَآ أَمَتَّنَا
ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ
○ ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟
فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ﴾

"Those who disbelieve will be addressed (at the time of entering Fire): "Allah's aversion was greater toward you (in the worldly life when you used to reject the faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the faith but you used to refuse." They will say: "Our Lord! You have made us die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?" (It will be said): "This is because, when Allah ﷻ Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allah ﷻ, the Most High, the Most Great!"[2]

Allah ﷻ said:

﴿فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ
○ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ
فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ○ وَإِذْ يَتَحَآجُّونَ فِى ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَـٰٓؤُا۟
لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا
نَصِيبًا مِّنَ ٱلنَّارِ ○ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ إِنَّ
ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ○ وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ

[1] Qur'an 39: 71,72.

[2] Qur'an 40: 10-12.

ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ○ قَالُوا أَوَلَمْ تَكُ
تَأْتِيكُمْ رُسُلُكُم بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاءُ
الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ○ إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي
الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ○ يَوْمَ لَا يَنفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ
وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾

"So Allah ﷻ saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Paraoh) people. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): Cause Fir'aun's (Paraoh) people to enter in the severest torment!" And when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you: can you then take from us some portion of the Fire?" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allah ﷻ has judged between (His) slaves!" And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a Day!" They will say: "Did there not come to you, your Messengers with (clear) evidences (or signs)?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will be answered by Allah ﷻ)!" verily, we will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah ﷻ – Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)-The Day when there excuses will be of no profit to Zalimun (polytheists, wrong-doers and disbelievers in the Oneness of Allah ﷻ). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in the Hellfire)"[1]

Allah ﷻ said:

﴿الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ
○ إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ○ فِي الْحَمِيمِ ثُمَّ فِي
النَّارِ يُسْجَرُونَ ○ ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ○ مِن دُونِ اللَّهِ

[1] Qur'an 40: 45-52.

قَالُوا ضَلُّوا عَنَّا بَل لَّمْ نَكُن نَّدْعُوا مِن قَبْلُ شَيْئًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ
الْكَافِرِينَ ○ ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا
كُنتُمْ تَمْرَحُونَ ○ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى
الْمُتَكَبِّرِينَ ﴾

"Those who deny the Book (this Qur'an), and that with which We sent Our Messengers (i.e. to worship none but Allah ﷻ Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell). When iron collars will be rounded over their necks, and the chains, they shall be dragged along. In the boiling water, then they will be burned in the Fire. Then it will be said to them: "Where are (all) those whom you used to join in worship as partners. "Besides Allah ﷻ"? They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allah ﷻ leads astray the disbelievers. That was because you had been exulting in the earth without any right (by worshiping others instead of Allah ﷻ and by committing crimes), and that you used to rejoice extremely (in your error). Enter the gates of Hell to abide therein: and (indeed) what an evil abode of the arrogant!"[1]

And Allah ﷻ said:

﴿ وَذَٰلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنتُم بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُم مِّنَ الْخَاسِرِينَ
○ فَإِن يَصْبِرُوا فَالنَّارُ مَثْوًى لَّهُمْ ۖ وَإِن يَسْتَعْتِبُوا فَمَا هُم مِّنَ
الْمُعْتَبِينَ ○ وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ ۖ
إِنَّهُمْ كَانُوا خَاسِرِينَ ○ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ
وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ○ فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا
وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ○ ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ ۖ لَهُمْ
فِيهَا دَارُ الْخُلْدِ ۖ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ○ وَقَالَ الَّذِينَ كَفَرُوا

[1] Qur'an 40: 70-76.

رَبَّنَآ أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ﴾

"And that thought of yours which you thought about your Lord, has brought you to destruction: and you have become (this Day) of those utterly lost! Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah ﷻ, yet they are not of those who will ever be allowed to please Allah ﷻ. And We have assigned for them (devils) intimate companions (in this world), who have made fair – seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the reckoning and the resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers. And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of it (recitation) that you may overcome." But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, we shall requite them the worst of what they used to do. That is the recompense of the enemies of Allah ﷻ: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our Ayaat (proofs, evidences, signs, lessons, verses, revelations, etc.) And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray: that we may crush them under our feet so that they become the lowest."}[1]

And Allah ﷻ said:

﴿إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَـٰلِدُونَ ۝ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ۝ وَمَا ظَلَمْنَـٰهُمْ وَلَـٰكِن كَانُوا۟ هُمُ ٱلظَّـٰلِمِينَ ۝ وَنَادَوْا۟ يَـٰمَـٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّـٰكِثُونَ ۝ لَقَدْ جِئْنَـٰكُم بِٱلْحَقِّ وَلَـٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَـٰرِهُونَ﴾

"Verily, the Mujrimoon (criminals, disbelievers, etc.) will be in the

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[1] Qur'an 41: 23-29.

torment of hell to abide therein forever. (the torment) will never be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. We wronged then not, but they were the Zalimun (polytheists, wrong-doers, etc.). And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily you shall abide forever." Indeed We have brought the truth (Muhammad ﷺ with the Qur'an), to you, but most of you have a hatred for the truth."[1]

Allah ﷻ said:

﴿إِنَّ شَجَرَتَ ٱلزَّقُّومِ ○ طَعَامُ ٱلْأَثِيمِ ○ كَٱلْمُهْلِ يَغْلِي فِي ٱلْبُطُونِ ○ كَغَلْيِ ٱلْحَمِيمِ ○ خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ○ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ○ ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ○ إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ﴾

"Verily, the tree of Zaqqoom, will be the food of the sinners, Like boiling oil, it will boil in the bellies, Like the boiling of scalding water, (It will be said) "Seize him and drag him into the midst of blazing Fire, "Then pour over his head the torment of boiling water, "Taste you (this)! Verily! you were (pretending to be) the mighty, the generous! "Verily! This is that whereof you used to doubt!"[2]

Allah ﷻ said:

﴿مَّثَلُ ٱلْجَنَّةِ ٱلَّتِي وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَٰلِدٌ فِي ٱلنَّارِ وَسُقُوا مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ﴾

"The description of Paradise which the Mutaqun (the pious) have been promised is that in it are rivers of water the taste and smell of which are not changed; river of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of

[1] Qur'an 43:74-78.

[2] Qur'an 44:43-50.

fruit; and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?"[1]

Allah ﷻ said:

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ﴾

"On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"[2]

Allah ﷻ said:

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ○ هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ○ أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ○ ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ﴾

"The Day when they will be pushed down by force to the fire of Hell, with a horrible forceful pushing. This is the Fire you used to belie. Is this magic, or do you not see? Taste you therein its heat, and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do."[3]

Allah ﷻ said:

﴿بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ○ إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ○ يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ○ إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ○ وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ﴾

"Nay, but the hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. Verily, the Mujrimoon (polytheists, disbelievers, criminals sinners, etc.) are in error (in this world) and will burn (in the Hellfire in the hereafter). The Day they will be dragged in the Fire on their faces (it will be said to them): "Taste you the touch of Hell!" Verily, We have created all things with Qadar (Divine preordainments of all

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[1] Qur'an 47:15.

[2] Qur'an 50:30.

[3] Qur'an 52:13-16.

things before their creation, as written in the book of Decrees – Al-Lauh Al-Mahfooz). And our commandment is but one, as the twinkling of an eye."[1]

And Allah ﷻ said:

﴿يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ○ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ○ هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ○ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ ○ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾

"The Mujrimoon (polytheists, criminals, sinners etc.) will be known by their marks (black faces), and they will be seized by their forelocks and their feet. Then which of the Blessings of your Lord will you both (jinns and men) deny? This is the hell which the Mujrimoon (polytheists, criminals, sinners, etc.) denied. They will go between it (Hell) and the boiling hot water! Then which of the Blessings of your Lord will you both (jinns and men) deny?"[2]

And Allah ﷻ said:

﴿وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ○ فِي سَمُومٍ وَحَمِيمٍ ○ وَظِلٍّ مِنْ يَحْمُومٍ ○ لَا بَارِدٍ وَلَا كَرِيمٍ ○ إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُتْرَفِينَ ○ وَكَانُوا يُصِرُّونَ عَلَى الْحِنْثِ الْعَظِيمِ ○ وَكَانُوا يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ○ أَوَآبَاؤُنَا الْأَوَّلُونَ﴾

"And those on the left hand – Who will be those on the left hand? In fierce hot wind and boiling water, And shadow of black smoke, (That shadow) neither cool, nor (even) good. Verily, before that, they indulged in luxury. And were persisting in great sins (joining partners in worship along with Allah ﷻ, committing murders and other crimes, etc.) And they used to say: When we die and become dust and bones, shall we then indeed be resurrected?" "And also our forefathers?"[3]

Allah ﷻ said:

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[1] Qur'an 54:46-50.

[2] Qur'an 55:41-45.

[3] Qur'an 56:41-48.

﴿فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ مَأْوَىٰكُمُ ٱلنَّارُ هِىَ مَوْلَىٰكُمْ وَبِئْسَ ٱلْمَصِيرُ﴾

"So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allah ﷻ – Islamic Monotheism). Your abode is the Fire, that is the proper place for you, and worse indeed is that destination."[1]

Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

"O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not (from executing) the commands they receive from Allah ﷻ, but do that which they are commanded."[2]

Allah ﷻ said:

﴿وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ ٱلْمَصِيرُ ○ إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟ لَهَا شَهِيقًا وَهِىَ تَفُورُ ○ تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ○ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ○ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ○ فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ﴾

"And for those who disbelieve in their Lord (Allah ﷻ) is the torment of Hell, and worst indeed is that destination. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we belied

[1] Qur'an 57:15.

[2] Qur'an 66:6.

him and said: "Allah never sent down any thing (of revelation); you are only in great error." And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" Then they will confess their sin. So, away with the dwellers of the blazing Fire!"[1]

Allah ﷻ said:

﴿كَذَٰلِكَ ٱلْعَذَابُ وَلَعَذَابُ ٱلْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ﴾

"Such is the punishment (in this life), but truly the punishment in the Hereafter is greater if they but knew."[2]

And Allah ﷻ said:

﴿وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيْتَنِي لَمْ أُوتَ كِتَٰبِيَهْ ○ وَلَمْ أَدْرِ مَا حِسَابِيَهْ ○ يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ ○ مَا أَغْنَىٰ عَنِّي مَالِيَهْ ○ هَلَكَ عَنِّي سُلْطَٰنِيَهْ ○ خُذُوهُ فَغُلُّوهُ ○ ثُمَّ ٱلْجَحِيمَ صَلُّوهُ ○ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ○ إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ○ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ○ فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ○ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ○ لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ﴾

"But as for him who will be given his record in his left hand, will say: "I wish that I had not been given my record! "And that I had never known how my Account is! "Would that it had been my end (death)! "My wealth has not availed me: "My power (and arguments to defend myself) have gone from me!" "(It will be said): "Seize him and fetter him; Then throw him in the blazing Fire. "Then fasten him with a chain whereof the length is seventy cubits!" Verily, he used not to believe in Allah ﷻ, the Most Great. And urged not on the feeding of Al-Miskin (the poor). So no friend has he here this Day, Nor any food except filth from the washing of wounds. None will eat it except the khatiun (sinners, disbelievers, polytheists)."[3]

And Allah ﷻ said:

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[1] Qur'an 67:6-11.
[2] Qur'an 68:33.
[3] Qur'an 69:25-37.

﴿يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ○ وَصَـٰحِبَتِهِۦ وَأَخِيهِ ○ وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ○ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ○ كَلَّآ ۖ إِنَّهَا لَظَىٰ ○ نَزَّاعَةً لِّلشَّوَىٰ ○ تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ ○ وَجَمَعَ فَأَوْعَىٰٓ﴾

"The Mujrim (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day with his children, And his wife and his brother, And his kindred who sheltered him, and all that are in the earth, so that it might save him. By no means! Verily, it will be the Fire of Hell, Taking away (burning completely) the head skin! Calling (all) such as turn their backs and turn away their faces (from faith) (picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food grain from the earth with its beak and swallows it up) And collect (wealth) and hide it (from spending it in the cause of Allah ﷻ)"[1]

And Allah ﷻ said:

﴿سَأُصْلِيهِ سَقَرَ ○ وَمَآ أَدْرَىٰكَ مَا سَقَرُ ○ لَا تُبْقِى وَلَا تَذَرُ ○ لَوَّاحَةٌ لِّلْبَشَرِ ○ عَلَيْهَا تِسْعَةَ عَشَرَ ○ وَمَا جَعَلْنَآ أَصْحَـٰبَ ٱلنَّارِ إِلَّا مَلَـٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَـٰنًا ۙ وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ وَٱلْمُؤْمِنُونَ ۙ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَـٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَـٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ﴾

"I will cast him into Hell-Fire. And what will make you know (exactly) what Hellfire is? It spares not (any sinner), nor does it leave (any thing unburnt)! Burning and blackening the skins! Over it are nineteen (angels as guardians and keepers of Hell). And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of scripture (Jews and Christians) may arrive at a certainty (that this Qur'an is the truth as it agrees with their books regarding the number (19) which is written in the Taurat (Torah)

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[1] Qur'an 70:11-18.

and in Injeel (Gospel)) and that the believers may increase in faith (as this Qur'an is the truth), and that no doubt may be left for the people of scripture and the believers, and that those in whose hearts is a disease (hypocrisy) and the disbelievers may say: "What Allah ﷻ intends by this (curious) example?" Thus Allah ﷻ leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind."[1]

Allah ﷻ said:

﴿إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۟ وَأَغْلَٰلًا وَسَعِيرًا﴾

"Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire"[2]

And Allah ﷻ said:

﴿ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ○ ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ ○ لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ○ إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ○ كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ○ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

"(It will be said to the disbelievers): "Depart you to that which you used to deny! Depart you to a shadow (of Hellfire smoke ascending) in three columns, Neither shady, nor of any use against the fierce flame of the Fire." Verily, it (Hell) throws sparks (huge) as Al-Qasr (a fort or a huge log of wood), As if they were yellow camels or bundles of ropes. Woe that Day to the deniers (of the Day of resurrection)!"[3]

Allah ﷻ said:

﴿إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ○ لِّلطَّٰغِينَ مَـَٔابًا ○ لَّٰبِثِينَ فِيهَآ أَحْقَابًا ○ لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ○ إِلَّا حَمِيمًا وَغَسَّاقًا ○ جَزَآءً وِفَاقًا ○ إِنَّهُمْ كَانُوا۟ لَا يَرْجُونَ حِسَابًا ○ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا كِذَّابًا ○ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ كِتَٰبًا ○ فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ○ إِنَّ لِلْمُتَّقِينَ مَفَازًا

[1] Qur'an 74:26-31.
[2] Qur'an 76:4.
[3] Qur'an 77:29-34.

○ حَدَآئِقَ وَأَعْنَٰبًا ○ وَكَوَاعِبَ أَتْرَابًا﴾

"Truly, Hell is a place of ambush – a dwelling place for the Taghun (those whose transgress the boundary limits set by Allah ﷻ like polytheists, disbelievers in the Oneness of Allah ﷻ, hypocrites, sinners, criminals). They will abide therein for ages. Nothing cool shall they taste therein, nor any drink. Except boiling water, and dirty wound discharges- An exact recompense (according to their evil crimes). For verily, they used not to look for a reckoning. But they belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet ﷺ brought) completely. And all things We have recorded in a book. So taste you (the results of your evil actions). No increase shall We give you, except in torment. Verily, for the Mutaqoon, there will be a success (Paradise); gardens and vineyards, And young full breasted (mature) maidens of equal age"[1]

And Allah ﷻ said:

﴿كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ○ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ○ كِتَٰبٌ مَّرْقُومٌ ○ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

"Nay! Truly, the Records (writing of the deeds) of the Fujjar (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in Sijjin. And what will make you know what sijjin is? A register inscribed. Woe, that Day, to those who deny."[2]

And Allah ﷻ said:

﴿فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ○ لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ○ ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ﴾

"Therefore I have warned you of a blazing Fire (Hell). None shall enter it save the most wretched. Who denies and turns away"[3]

And Allah ﷻ said:

﴿إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ﴾

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[1] Qur'an 78:21-33.

[2] Qur'an 83:7-10.

[3] Qur'an 92:14-16.

"Verily whoever comes to His Lord as a Mujrim (polytheist, criminal, sinner, disbeliever in the Oneness of Allah ﷻ and His messengers), then surely, for him is Hell, wherein he will neither die nor live"[1]

Allah ﷻ said:

﴿وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ○ عَامِلَةٌ نَّاصِبَةٌ ○ تَصْلَىٰ نَارًا حَامِيَةً ○ تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ○ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ○ لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ﴾

"Some faces, that Day will be humiliated (in the Hellfire, i.e. the faces of all disbelievers, Jews and Christians). Labouring (hard in the worldly life by worshipping others besides Allah ﷻ), weary (in the hereafter with humility and disgrace). They will enter in the hot blazing Fire. They will be given to drink from a boiling spring. No food will there be for them but a poisonous thorny plant, Which will neither nourish nor avail against hunger"[2]

And Allah ﷻ said:

﴿كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ○ وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ○ وَجِاْىٓءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ○ يَقُولُ يَٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى ○ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ○ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ﴾

"Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him? He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!" so on that Day none will punish as He will punish. And none will bind (the wicked, disbelievers and polytheists) as He will bind"[3]

And Allah ﷻ said:

﴿وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ○ عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌۢ﴾

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[1] Qur'an 20:74.
[2] Qur'an 88:2-7.
[3] Qur'an 89:21-26.

"But those who disbelieves in Our Ayat (proof, evidences, verses, lessons, signs, revelations, etc.), they are those on the left hand (the dwellers of Hell). The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet"[1]

And Allah ﷻ said:

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ○ ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ○ يَحْسَبُ أَنَّ
مَالَهُۥٓ أَخْلَدَهُۥ ○ كَلَّا لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ○ وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ○
نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ○ ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ ○ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ○
فِى عَمَدٍ مُّمَدَّدَةٍۭ﴾

"Woe to every slanderer and backbiter. Woe has gathered wealth and counted it. He thinks that his wealth will last him forever! Nay! Verily, he will be thrown into the crushing Fire. And what will make you know what the crushing Fire is? The Fire of Allah ﷻ kindled, which leaps up over the hearts. Verily, it shall be closed upon them. In pillars stretched forth (i.e. they will be punished in the Fire with pillars)."[2]

Ibn Al-Mubaarak related from Khaalid ibn Abee 'Imraan, with his chain, that the Messenger of Allah ﷺ said, "Indeed, the Hellfire eats its dwellers, until it comes over their hearts, and then it finishes (eating it). Then he (the dweller) will return as he was, facing the same, until the Hellfire comes over his heart. And they (the dwellers of Hell) are upon that situation for eternity." And that is the saying of Allah:

﴿نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ○ ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ﴾

"The Fire of Allah ﷻ kindled, which leaps up over the hearts"[3]

Fearing lengthiness, we have refrained from mentioning many other pertinent Verses — we alluded to them through those Verses that we did mention. And we seek help from Allah ﷻ. We will soon mention *Ahaadeeth* that are related in regard to the description of Hell — may Allah ﷻ, by His Power and Might, protect us from it,

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[1] Qur'an 90:19,20.
[2] Qur'an 104:1-9.
[3] Qur'an 104:6,7.

Aameen — in a well-organized manner. And success lies with Allah ﷻ.

In a narration related by Ibn Al-Mubaarik, Muhammad ibn Al-Mukandir said, "When the Hellfire was created, the angels were terrified and the hearts were severely agitated. But then when Adam was created, they became at ease for that, and their worry went away."

Fear Of The Hellfire Killed A Young Man From The *Ansaar*

Ibn Al-Mubaarak said, "Muhammad ibn Mutarrif informed us from a trustworthy person that fear of the Hellfire pervaded the insides of a young man from the Ansaar. Whenever he would remember the Fire, he would cry, to the degree that that (worry and fear) kept him confined in his house. That was mentioned to the Prophet ﷺ, who then went to him in his house. When the Prophet of Allah ﷺ entered, the young man embraced him and fell down, dead. The Messenger of Allah ﷺ then said, 'Prepare your companion (for his funeral), for indeed dread of the Hellfire cut his heart.'"

Al-Qurtubee said, "It is related that 'Eesa عليه السلام passed by 4000 women, whose colors changed. Upon them was *Madaarai'* of hair and wool. Then 'Eesa عليه السلام said, 'O group of women, what has made your color change?' They said, 'Remembrance of the Hellfire changed our color, O son of Maryam. Whoever enters the Hellfire will not taste therein coolness or drink.'" Al-Khaaritee mentioned this in *Kitaab At-Tannoor*.

Salmaan Al-Faarisee رضي الله عنه And His Fear Of The Hellfire

It is related that when Salmaan Al-Faarisee رضي الله عنه heard the Saying of Allah:

﴿وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ﴾

"And surely, Hell is the promised place for them all"[1]

he took flight for three days, fleeing from terror, not comprehending. He was brought to the Prophet ﷺ and said, "O Messenger of Allah, this verse has been revealed:

[1] Qur'an 15:43.

﴿وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ﴾

"And surely, Hell is the promised place for them all"[1]

"Then by the One Who sent you with the truth, it has cut my heart." Then Allah ﷻ revealed:

﴿إِنَّ ٱلْمُتَّقِينَ فِى ظِلَـٰلٍ وَعُيُونٍ﴾

"Verily, the Muttaqoon (the pious) shall be amidst shades and springs"[2]

Ath-Tha'aalibee mentioned it.

A Mention Of The Hellfire And Its Extreme Blackness — May Allah Protect Us From It

Allah ﷻ said:

﴿وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَّوْ كَانُوا۟ يَفْقَهُونَ﴾

"And they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat;" if only they could understand"[3]

And Allah ﷻ said:

﴿وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ سَوْفَ وَمَن فَأُمُّهُۥ هَاوِيَةٌ ○ وَمَآ أَدْرَىٰكَ مَا هِيَهْ ○ نَارٌ حَامِيَةٌۢ﴾

"But as for him whose balance (of good deeds) will be light, And he will have his home in Hawiyah (pit, i.e. Hell). And what will make you know what it is? (it is) a fiercely blazing Fire!"[4]

And Allah ﷻ said:

﴿تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ○ لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ○ لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ﴾

[1] Qur'an 15:43.
[2] Qur'an 77:41.
[3] Qur'an 9:81.
[4] Qur'an 101:8-11.

"They will be given to drink from a boiling spring, No food will there be for them but a poisonous thorny plant, which will neither nourish nor avail against hunger"[1]

And Allah ﷻ said:

﴿يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ﴾

"They will go between it (Hell) and the boiling hot water!"[2]

This is referring to water that has reached the pinnacle of heat.

The Hellfire – And We Seek Refuge In Allah ﷻ – Is 70 Times More Fierce Than The Fire Of This World

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "The fire of the children of Adam, which you ignite, is one part of seventy parts from the Fire of Hell." They said, "O Messenger of Allah, but it is sufficient (i.e. the fire of this world is sufficient to punish)." He ﷺ said, "Indeed, it (the Fire of Hell) surpasses it (the fire of this world) by 69 parts." Bukhaaree and Muslim related it through their own respective chains.

Abu Hurairah ؓ reported that the Prophet ﷺ said, "Indeed, this fire of yours is one of seventy parts from the Fire of Hell. And it (the fire of this world) was struck by the sea twice, and were it not for that, Allah would not have made benefit therein for anyone." (*Ahmad*) This *Hadeeth* fulfills the conditions of Bukhaaree and Muslim.

Another Chain

Abu Hurairah ؓ said, "I heard Abu Al-Qaasim (Muhammad ﷺ) say, "The fire of the son of Adam, which you ignite, is one of seventy parts from the Fire of Hell." (*Ahmad*)

Another Chain

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "This fire of yours, which the children of Adam ignite, is one of seventy parts from the Fire of Hell." They (the Companions) said, "By Allah, it is sufficient (i.e. the fire of this world is sufficient to punish)." He

[1] Qur'an 88:5-7.

[2] Qur'an 55:44.

said, "The Fire of Hell surpasses it by 69 parts, each of which is equal to the heat of the fire of this world." (*Ahmad*)

In another narration, Abu Hurairah related that the Messenger of Allah said, "Indeed, this fire of yours, and all fire that is ignited — or which they ignite — is one of seventy parts from the Fire of Hell." (Related by Abu Bakr Al-Bazzaar)

Another Chain With Another Wording

Abu Hurairah reported that the Messenger of Allah said, "This Fire is one of one hundred parts from the Fire of Hell." (*Ahmad*) The chain of this narration fulfills the conditions of Muslim, but in its wording there is *Gharaabah*, for most narrations from Abu Hurairah mention "one of seventy parts." The *Hadeeth* has been related with that same wording by someone else — by way of 'Abdullah ibn Mas'ood.

'Abdullah reported that the Messenger of Allah said, "The good dream is a glad tiding, and it is one of seventy parts of Prophethood. And this fire of yours is one of seventy parts from the poisons of the Hellfire. And as long as the slave (of Allah) is waiting for the prayer, he is in (the state of) Prayer, so long as he does not do *Hadath* (something to take him out of the state of purity, such as passing wind)." Al-Bazzaar related it and said, "It has been related *Mawqoofan* (a saying, not of the Prophet, but of a Companion) by way of Abu Sa'eed)."

In another narration, Abu Sa'eed related that the Messenger of Allah said, "Indeed, this fire of yours is one of seventy parts from the Fire of Hell; each part from that fire (the Fire of Hell) is equal in heat to it (to the Fire of this world)." (Related by Al-Bazzaar)

Abu Hurairha related that the Messenger of Allah said, "Do you know what the example of this fire of yours is compared to the Fire of Hell? It has 70 times more smoke than the smoke of this fire of yours." Al-Haafiz Ad-Diyaa said, "Ibn Mus'ab related it from Maalik, who deemed it to be *Mawqoof* (not a saying of the Prophet but of a Companion). With me, it fulfills the conditions of *As-Saheeh*.

The Hellfire Was Ignited For 3000 Years Until It Became Black And Dark

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The Hellfire was ignited for 1000 years until it became red. Then it was ignited for 1000 years until it became white. And then it was ignited for 1000 years until it became black: It is black and dark." (*At-Tirmidhee*) At-Tirmidhee said, "I do not know of anyone who ascribed it to the Prophet ﷺ except for Yahyaa ibn Bukair from Shuraik." Al-Haafiz Abu Bakr ibn Mirdawai related the same.

The Heat Of The Hellfire Never Goes Out And One Does Not Warm Oneself By Its Flame (i.e., One Does Not Find Comfort From It, As Opposed To The Fire Of This World: If One Is Not Touching Fire On A Cold Day, But Is Near It, One Finds Comfort And Warmth From It)

Salmaan ﷺ related that the Messenger of Allah ﷺ said, "The heat of the Hellfire does not go out, nor is warmness (the comforting kind) achieved by its flame." He ﷺ then recited:

﴿وَنَقُولُ ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ﴾

"And We shall say: "Taste you the torment of the burning (Fire)"[1]

This narration is related by Al-Haafidh Al-Baihaqee, who said, "To ascribe it to the Prophet ﷺ is weak." He then related it through another chain *Mawqoofan* (as a saying, not of the Prophet ﷺ, but of a Companion)

In a narration related by Ibn Mirdawai, Anas ﷺ reported that the Messenger of Allah ﷺ recited this saying of Allah ﷻ:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَـٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا

[1] Qur'an 3:181.

﴿يُؤْمَرُونَ﴾

"O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not (from executing) the commands they receive from Allah ﷻ, but do that which they are commanded."[1]

He ﷺ said, "It was ignited for 1000 years until it became white, and for 1000 years until it became red, and then for 1000 years until it became black: it is black, and its flame does not give light."

'Umar ibn Al-Khattaab ﷺ said, "Jibreel went to the Prophet ﷺ at a time during which he would not come to him. The Prophet ﷺ said, 'O Jibreel, why do I see that your color has changed?' He said, 'I did not come to you until Allah ordered for the opening of the Hellfire.' The Prophet ﷺ said, 'O Jibreel, describe the Hellfire to me, and describe Hell to me.' He said, 'Allah ordered for it, and it was ignited upon for 1000 years until it became red. Then it was ignited upon for 1000 years until it became white. And then it was ignited upon for 1000 years until it became black. It is black and dark. Its sparks do not give light and its blaze does not extinguish.'" And he said, "By the one who has sent you with the truth, were a ring from the rings of the chain that Allah ﷻ described in His Book to be placed on a mountain of this world, it would melt it." Then the Prophet ﷺ said, "That is sufficient for me, O Jibreel. Do not split my heart." The Messenger of Allah ﷺ looked and saw Jibreel ﷺ crying. He ﷺ said, "O Jibreel, you are crying, though you have a very high status with Allah?" He said, "And what should prevent me from crying when I do not know whether, in the knowledge of Allah, I will be in another state (situation), for *Iblees* was once with the angels. Also, Haaroot and Maaroot were from the angels." The Prophet ﷺ and Jibreel ﷺ continued to cry until it was called out, "O Muhammad, and O Jibreel, Allah has indeed secured you both from becoming angry." Jibreel ﷺ then rose and the Prophet ﷺ went out. He ﷺ then passed by a group of his Companions, who were talking and laughing. He ﷺ said, "You are laughing, though the Hellfire is behind you (i.e., coming from behind you, meaning the Day of Resurrection is approaching and near)! Were you to

[1] Qur'an 66:6.

know what I know, you would have laughed only a little, and you would have cried much, and you would have went out to highlands, praying ardently to Allah ﷻ." Then Allah ﷻ revealed, "O Muhammad, I indeed sent you as a bearer of glad tidings." Then the Messenger of Allah ﷺ said, "Rejoice, *Saddidoo* (be upon uprightness in action and correctness in speech), and *Qaariboo* (come as close as you can to uprightness in action and correctness in speech)." (Related by Ibn Mirdawai) Ad-Diyaa said, "Al-Haafiz Abu Al-Qaasim (referring to Ismaa'eel ibn Muhammad ibn Al-Fadl) said, "This *Hadeeth* is *Hasan,* and its chain is good."

On The Day Of Resurrection, Abu Taalib Will Incur The Smallest Degree Of Punishment From The Dwellers Of Hell

Abu Sa'eed Al-Khudree ﷺ related the uncle of the Messenger of Allah ﷺ, Abu Taalib, was mentioned in his presence. Then the Messenger of Allah ﷺ said, "Perhaps my intercession will benefit him on the Day of Resurrection, so that he is placed in a shallow (part of the Hellfire), where (the Fire) will reach his ankles, and from that his brain will boil." (*Bukhaaree*) In the narration of Muslim, Abu Sa'eed ﷺ reported that the Messenger of Allah ﷺ said, "The dweller of the Hellfire who will be punished the least is he who will wear shoes of Fire: his brain will boil from the heat of his shoes."

Abu Sa'eed ﷺ reported that the Messenger of Allah ﷺ said, "The least punished of the dwellers of Hell is he who has two shoes on his feet: his brain will boil from them." Ahmad related this narration, and then he mentioned the completion of the *Hadeeth.*

An-No'maan ﷺ related that he heard the Prophet ﷺ say, "Indeed, the least punished from the dwellers of Hell on the Day of Resurrection is a man, for whom live coals are placed under his feet: from them his brain will boil." (*Bukhaaree*) Muslim related it from the *Hadeeth* of Sho'bah.

An-No'maan ibn Basheer ﷺ related that he heard the Prophet ﷺ say, "On the Day of Resurrection, the least punished of the dwellers of Hell is a man, for whom two live coals are placed on the soles of his feet. From them his brain will boil just as a caldron boils and a *Qumqum* (a kind of boiler made of copper) boils." (*Bukhaaree*)

Ibn 'Abbaas ﷺ related that the Messenger of Allah ﷺ said, "The least punished from the dwellers of Hell is Abu Taalib; he will wear two shoes, from which his brain will boil." (*Muslim*)

Abu Hurairah ﷺ related that the Prophet ﷺ said, "The least punished of the dwellers of Hell will have upon him two shoes, from which his brain will boil." (*Ahmad*) In a narration having the same chain of narrators, the Messenger of Allah ﷺ said, "Had you known what I know, you would have laughed only a little and you would have cried much."

Anas ﷺ related that the Messenger of Allah ﷺ said, "By the One Who has the soul of Muhammad in His Hand, had you seen what I saw, you would have cried much, and you would have laughed only a little." They said, "O Messenger of Allah, and what did you see?" He ﷺ said, "I saw Paradise and Hell." (*Ahmad*)

And Ahmad related it from the Hadeeth of Sho'bah, from Anas ﷺ — that the Messenger of Allah ﷺ said, "Were you to know what I know, you would laugh only a little, and you would cry much."

Anas ibn Maalik ﷺ related that the Prophet ﷺ said to Jibreel, "Why is it that I have never seen Meekaaeel laughing?" Jibreel ﷺ said, "He has not laughed since the Hellfire was created." (*Ahmad*)

The Hellfire Complained To Its Lord That It Was Eating Itself Up

Abu Hurairah ﷺ related that the Prophet ﷺ said, "The Hellfire complained to its Lord, saying, 'My Lord, part of me has eaten other parts (of me), so give me breath (or ventilation).' He ﷻ gave it permission to breath (or give vent) twice every year. The coldest thing you will find is the bitter cold of Hell; and the most intense heat you will find is the heat of Hell." (*Ahmad*) Bukhaaree and Muslim related it from the *Hadeeth* of Az-Zuhree.

The Severe Heat Of Hell Is Hotter Than All Else

Abu Hurairah ﷺ related that the Prophet ﷺ said, "The Hellfire complained to its Lord, saying, 'Part of me has eaten another part (of me).' He ﷻ gave it permission to give vent twice: to give vent in the winter and to give vent in the summer. And the most extreme heat is the extreme heat of Hell." (*Ahmad*) And with the same chain to the Messenger of Allah ﷺ, he ﷺ said, "If the heat becomes severe, then make yourselves cold with the prayer (i.e., delay the prayer until the temperature cools down), for severity of heat is from the severe heat of Hell."

Allah ﷻ said:

﴿ٱنطَلِقُوٓاْ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ۝ ٱنطَلِقُوٓاْ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ ۝ لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ۝ إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ۝ كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ۝ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

"(It will be said to the disbelievers): "Depart you to that which you used to deny! Depart you to a shadow (of Hellfire smoke ascending) in three columns. Neither shady, nor of any use against the fierce flame of the Fire." Verily, it (Hell) throws sparks (huge) as Al-Qasr (a fort or a huge log of wood). As if they were yellow camels or bundles of ropes. Woe that Day to the deniers (of the Day of resurrection)!"[1]

Regarding the saying of Allah ﷻ, "Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood)," Ibn Mas'ood ﵁ said, "It is not like trees and mountains, but rather it is like cities and fortresses." (Related by At-Tabaraanee)

Anas ﵁ related that the Prophet ﷺ said, "If there were a spark in the east, the west would have felt its heat." (Related by At-Tabaraanee)

When The Richest And Most Comfortable Of People In The World From The Dwellers Of The Hellfire Is Dipped Into It, He Will Forget All Of The Delights He Tasted; And When The Most Poor And Afflicted Of People In The World From The Dwellers Of Paradise Enters Paradise, He Will Forget All Of The Affliction That He Tasted

Anas ibn Maalik ﵁ reported that the Messenger of Allah ﷺ said, "The most rich and comfortable of people in the world, who also is from the dwellers of the Hellfire, will be brought on the Day of Resurrection, and he will be dyed (i.e., dipped) once in the Hellfire. Then it will be said to him, 'O son of Adam, have you ever seen delight? Have blessings ever passed by you?' He will say, 'No, by Allah, O my Lord.' Then the most poor and afflicted of people in the world, who is from the inhabitants of Paradise, will be brought and he will be dyed once in Paradise. Then it will be said to him, 'O son

[1] Qur'an 77:29-34.

of Adam, have you ever seen misery? Has harshness ever passed by you?' He will say, 'No, by Allah, O my Lord, misery never came over me, and I have never seen harshness or affliction.'" (*Ahmad*)

If A Disbeliever Had Enough Gold To Fill The Earth And Then Tried To Ransom Himself From The Punishment On The Day Of Resurrection, It Would Not Be Accepted From Him

Anas ibn Maalik ﷺ related that the Prophet ﷺ said, "A disbeliever is brought on the Day of Resurrection, and it will be said to him, 'Suppose you had gold equal to the size of the earth, would you ransom it (to be saved)?' He will say, 'Yes.' It will be said, 'Something easier than that was asked of you.' And that is the saying of Allah:

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ﴾

"Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom"[1]

(*Ahmad*) And Allah ﷻ knows best.

Another Chain

Anas ibn Maalik ﷺ related that the Prophet ﷺ said, "On the Day of Resurrection, it will be said to one of the dwellers of Hell, 'Were you to have something (of value) which would fill the entire surface of the earth, would you offer it as a ransom?' He will say, 'Yes.'" The Prophet ﷺ said, "Then Allah — *'Azza Wa-Jall* (to Him belongs Might and Majesty) — will say, 'I wanted from you something simpler than that. I took upon you from the back of Adam that you would not associate any partners with Me (in worship), but you insisted on associating partners with Me.'" (*Ahmad*)

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[1] Qur'an 3:91.

On The Day Of Resurrection, The Believer Will Hope To Return To The World In Order To Fight In The Way Of Allah And Be Killed, Because Of What He Sees From The Virtue And Superiority Of Martyrdom And Martyrs

Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "A man from the dwellers of Paradise will be brought and it will be said, 'O son of Adam, how have you found your abode to be? Ask and wish.' He will say, 'I do not ask and I do not wish other than You return me to the world, and I fight in the way of Allah ten times,' saying that based on what he sees from the superiority of martyrdom. And a man from the dwellers of Hell will be brought, and it will be said to him, 'O son of Adam, how have you found your abode to be?' He will say, 'O my Lord, It is the most evil abode.' He will say, 'Would you ransom it with the an earth full of gold?' He will say, 'O my Lord, Yes.' He ﷻ will say, 'You have lied. I have asked you for less than that and for something simpler, and you have not done so.' Then he is returned to Hell." (*Ahmad*)

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The likeness of Hell has not been seen: the one who flees from it has slept. And the likeness of Paradise has not been seen: the one who seeks it has slept."

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Were there 100,000 or more on the floor of the *Masjid*, and among them there was a man from the dwellers of Hell, and he breathed, the *Masjid* and those in it would burn." (Related by Al-Haafiz Abu Ya'laa and others) This *Hadeeth* is extremely *Ghareeb*.

A Description Of The Hellfire And The Hugeness Of Its Inhabitants — May Allah ﷻ Protect Us From It By His Favor, Generosity, Kindness, And Grace, *Aameen*; Indeed, He Is Able To Do Whatsoever He ﷻ Wills

Allah ﷻ said:

﴿إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا﴾

"Verily the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them"[1]

And Allah ﷻ said:

﴿وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ○ فَأُمُّهُۥ هَاوِيَةٌ ○ وَمَآ أَدْرَىٰكَ مَا هِيَهْ ○ نَارٌ حَامِيَةٌۢ﴾

"But as for him whose balance (of good deeds) will be light, And he will have his home in Hawiyah (pit, i.e. Hell). And what will make you know what it is? (It is) a fiercely blazing Fire!"[2]

And Allah ﷻ said:

﴿لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ○ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَآ﴾

"Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-Fire). Thus do We recompense the Zalimun (polytheists and wrong doers). But those who believed (in the Oneness of Allah ﷻ — Islamic Monotheism), and worked righteousness-We tax not any person beyond his scope"[3]

And Allah ﷻ said:

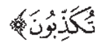
﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ○ هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا

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[1] Qur'an 4:145.

[2] Qur'an 101:8-11.

[3] Qur'an 7:41,42.



"The Day when they will be pushed down by force to the fire of Hell, with a horrible forceful pushing. This is the Fire you used to belie"[1]

And Allah ﷻ said:

﴿أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ﴾

"(Allah ﷻ will say to the angels): "Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allah ﷻ, in His Messengers, etc.)"[2]

And Allah ﷻ said:

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ﴾

"On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"[3]

An Evil Word Spoken Without One Feeling Its Implications Makes Its Speaker Plunge Deep Into The Fire Of Hell, Farther Than The Distance Between The East And The West

In a *Hadeeth* related by both Bukhaaree and Muslim, the Messenger of Allah ﷺ said, "Hell will continue to be thrown into and it will say, 'Are there any more (to come)?' Until the Lord of Glory places His Two Feet in it, and then it will withdraw into itself, and it will say, 'Sufficient, sufficient, by Your Glory.'"

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Indeed, the slave speaks a word, not grasping its implications: he will sink for it into the Hellfire, farther than the distance between the east and the west." (*Muslim*)

Abu Hurairah ﷺ related that the Prophet ﷺ said, "Indeed, a man speaks a word, making his sitting companions laugh because of it, and he will sink because of it farther than *Ath-Thurayyah*." (Related by 'Abdullah ibn Al-Mubaarak) It is *Ghareeb*.

[1] Qur'an 52:13,14.
[2] Qur'an 50:24.
[3] Qur'an 50:30.

Abu Hurairah said, "One day, we were with the Messenger of Allah ﷺ, when we heard the sound of something landing. The Prophet ﷺ said, 'Do you know what this is?' We said, 'Allah and His Messenger know best.' He ﷺ said, 'This is a rock which was made to fall in Hell 70 autumns ago, and now it has reached its floor.''' (*Ahmad*) Muslim related the same through another chain.

Abu Sa'eed Al-Khudree reported that the Messenger of Allah ﷺ heard a sound and was frightened by it. Then Jibreel came to him, and he asked, 'O Jibreel, what is this sound?' He said, 'This is a rock that fell from the edge of Hell 70 years ago, and now is when it has reached its floor. Allah loved for you to hear its sound.''' (Related by Al-Haafiz Abu Na'eem Al-Asbahaanee) Al-Baihaqee related from Anas from the Prophet ﷺ a narration with a similar wording.

In a *Hadeeth* found in *Saheeh Muslim* from 'Utbah ibn Ghazwaaan, he said in a *Khutbah* (sermon), "Indeed a stone is thrown from the edge of Hell, and it continues falling in Hell for 70 years, without reaching any floor. By Allah, it will be filled, and does that amaze you?" He said, "And he mentioned to us that, "What is between two sides of the Gates of Paradise is the distance of 40 years. And a day will come upon it that it will be filled with a crowd." May Allah, by His Mercy, Generosity, and Grace, make us from this latter group (i.e., from the aforementioned crowd).

The Depth Of Hell Is The Distance It Takes For A Thrown Rock To Fall For Seventy Years

Abu Moosa Al-Ash'aree related that the Messenger of Allah ﷺ said, "Were a stone to be thrown in Hell, it would fall for seventy years before it reached its floor." (Related by Al-Haafiz Abu Ya'laa)

In another narration, Ibn 'Abbaas said, "Do you know the capacity of Hell?" Those present said, "No." He said, "Yes, by Allah, you do not know. Between the flesh of the ear of one of them (i.e. one of the dwellers of Hell) to his shoulder is the distance of 70 autumns.' They said, 'No.' He said, 'Yes, by Allah, you do not know. 'Aishah related to me that she asked the Prophet ﷺ about the saying of Allah:

﴿وَٱلۡأَرۡضُ جَمِيعٗا قَبۡضَتُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطۡوِيَّٰتُۢ بِيَمِينِهِۦۚ﴾

"And on the Day of Resurrection the whole of the earth will be grasped by His hand and the heavens will be rolled up in His right hand"[1]

She said: Where are the people at that time? He ﷺ said: On the bridge of Hell.'" At-Tirmidhee and An-Nisaaee related it as a saying of the Prophet ﷺ, and At-Tirmidhee said, "*Saheeh, Ghareeb* in this form." Al-Baihaqee and Al-Haafidh Abu Na'eem Al-Asbahaanee related it as well (as a saying of Ibn 'Abbaas).

The following is a *Hadeeth* related by Ibn Mas'ood, which he ascribed to the Prophet ﷺ: "Hell will be brought on the Day of Resurrection, being led by 70,000 bridles; with each bridle there are 70,000 angels dragging it." (Related in Muslim) It is also related as a saying of Ibn Mas'ood. And Allah knows best.

The following narration is related by 'Alee ibn Moosa Ar-Ridaa from 'Alee ibn Abee Taalib and imputed to the Prophet ﷺ: "Do you know what the *Tafseer* (explanation) is of this Verse:

﴿كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ۝ وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ۝ وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ﴾

"Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?"[2]

The Prophet ﷺ said, "On the Day of Resurrection, Hell will be led by 70,000 bridles; each bridle will be in the hand of 70,000 angels." He ﷺ then said, "A spark spread, and had not Allah confined it, it would have burned the heavens and the earth."

Mai'qal related from his father that the Prophet ﷺ said, "Heat is Hell." (*Ahmad*)

The Hugeness Of Their Bodies In The Hellfire — May Allah Protect Us From Their Situation

Allah said:

[1] Qur'an 39:67.

[2] Qur'an 89:21-23.

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم
بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُواْ ٱلْعَذَابَ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا﴾

"Surely! Those who disbelieved in our Ayat (proofs, evidences, signs, lessons, revelations etc.),We shall burn them in Fire. As often as their skins are roasted through, We shall change them with other skins that they may taste the punishment. Truly, Allah ﷻ is Ever Most Powerful, All-Wise"[1]

Ibn 'Umar related that the Prophet ﷺ said, "The dwellers of the Hellfire will become large therein, to the extent that between the flesh of the ear of one of them to his shoulder is the distance of 700 years. The thickness of his skin is 70 arm-spans, and his molar tooth is like Uhud (a famous mountain in Al-Madeenah)." (*Ahmad*) It is authentic, and Al-Baihaqee related the same.

The Ugliness Of The Disbeliever And The Hugeness OF His Body In The Fire Of Hell On The Day Of Resurrection

Abu Hurairah related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, the molar tooth of the disbeliever is like Uhud (famous mountain in Al-Madeenah), and the width of his skin (i.e. its thickness) is seventy arm-spans. His thighs are like *Wariqaan*. And his seat in the Hellfire is like the distance between me and *Ar-Rabdhah*." (*Ahmad*)

Al-Baihaqee related it with the addition: "And his upper arm is like *Al-Baidaa*."

Another Chain

Abu Hurairah reported that the Messenger of Allah ﷺ said, "The molar tooth of the disbeliever will be like Uhud (famous mountain in Al-Madeenah); his thighs will be like Al-Baidaa; his sitting place in the Hellfire is like the distance between Qadeed and Makkah; and the thickness of his skin is 42 arm-spans of the Jabbaar." (*Ahmad*)

[1] Qur'an 4:56.

Another Chain

Abu Hurairah ﵁ reported that the Messenger of Allah ﷺ said, "The molar tooth of the disbeliever is like Uhud (famous mountain in Al-Madeenah) and the thickness of his skin is 40 arm-spans." (Related by Al-Bazzaar)

In another narration, Abu Hurairah ﵁ related that the Messenger of Allah ﷺ said, "The molar tooth of the disbeliever is like Uhud and his sitting place in the Hellfire is the traveling distance of 3 (this could be referring to 3 days, weeks, months, or years, and Allah ﷻ knows best)."

Another Chain

Abu Hurairah ﵁ related that the Messenger of Allah ﷺ said, "Between the two shoulders of the disbeliever (in Hell) is the traveling distance of 5 days for the speedy rider." (Related by Al-Hasan ibn Sufyaan)

Abu Hurairah ﵁ related this narration, which he ascribed to the Prophet ﷺ: "Between the two shoulders of the disbeliever in Hell is the distance of three days, for the speedy rider." (Related by Al-Hasan) *Al-Baihaqee* said, "Al-Bukhaaree related it from... Al-Fadl ibn Moosa. And Muslim related it from... Ibn Fudail, but he did not say that Abu Hurairah ﵁ ascribed it to the Prophet ﷺ."

Abu Hurairah ﵁ related that the Messenger of Allah ﷺ said, "The molar tooth of the disbeliever (in Hell) is like Uhud; his thigh is like Al-Wariqaan; and the thickness of his skin is 40 arm-spans." (Related by Al-Bazzaar) Praising the chain of this narration, Al-Bazzaar said, "This *Hadeeth* is not related from Abu Hurairah ﵁ with a better chain than this one."

'Amr ibn Shabeeb related from his father from his grandfather that the Prophet ﷺ said, "On the Day of Resurrection, the haughty, arrogant ones will be raised as small ants, in the form of people. All small things will be elevated above them, until they enter a prison in Hell, which is called *Boolees*. The Fire of the Fires will be over them, and they will be made to drink from the sweat and puss matter of the inhabitants of Hell." (*Ahmad*) At-Tirmidhee and An-Nasaaee related the same through a different chain, and At-Tirmidhee said, "*Hasan*."

This means that they will be gathered in the '*Arasaat* (wide plains) of

the Day of Resurrection in that form. But then, when they are steered to the Hellfire and then enter it, their bodies will become large, as is indicated by the *Ahaadeeth* that we have just related; and that is a more severe punishment for them. As Allah ﷻ said: "So that they will taste the torment."

A Mention Of The Sea Burning In Hell And Being A Part Of Hell

Safwaan ibn Ya'laa ibn Umayyah related from his father that the Prophet ﷺ said, "The *Bahr* (sea) is Hell." Ya'laa said, "Then he said, 'Do you not see that Allah said:

﴿نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا﴾

"A Fire whose walls will be surrounding them (disbelievers, in the Oneness of Allah ﷻ)"[1]

Al-Ya'laa said, "By the One Who has my Soul in His Hand, I will never enter it until I will be presented before Allah, and not a drop from it will afflict me until I meet Allah *'Azza Wa-Jall* (to Him belongs Might and Majesty)." (*Ahmad*) As for the *Hadeeth*, "The *Bahr* (sea) is Hell," it is also related by Al-Baihaqee and Abu Muslim AL-Kujjee."

'Abdullah ibn 'Amr ﷺ related that the Messenger of Allah ﷺ said, "Let none ride the sea except for the *Haaj* (one making *Hajj*), the *Mo'tamir* (one making *'Umrah*), or the one who is invading in the way of Allah, for underneath the sea is fire, and underneath the fire is sea."

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[1] Qur'an 18:29.

The Gates Of Hell And A Description Of Its Keepers And Its Guards – May Allah ﷻ Protect Us From It

Allah ﷻ said:

﴿وَسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُواْ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ○ قِيلَ ٱدْخُلُوٓاْ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ﴾

"And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messenger come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"[1]

And Allah ﷻ said:

﴿لَهَا سَبْعَةُ أَبْوَٰبٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ﴾

"It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned"[2]

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[1] Qur'an 39:71,72.

[2] Qur'an 15:44.

A Description Of The *Siraat* (Path Over Hell) And The Disparity Of Speed With Which The People Cross Over It

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Indeed the *Siraat* is over Hell; it is slippery and unstable (for those who cross over it). The Prophets will be saying, 'O Allah, deliver (us).' The people (will pass over it) like the flash of lightning, like the blinking of the eye, like racing horses, like mules, like mounts, or moving on their feet. Some will (cross over) sound and safe; some will be scratched but safe; some will be thrown in it (in Hell). And it (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned." (Related by Al-Baihaqee)

Al-Khaleel ibn Mirrah related that the Messenger of Allah ﷺ would not sleep until he recited *"Tabaarak," "Haameem As-Sajdah."* And he said, "The *Hawaameem* (Chapters beginning with *Haa-Meem*) are seven. And the gates of Hell are seven: *Jahannam, Al-Hutamah, Ludha, Sa'eer, Suqar, Al-Haawiyah,* and *Al-Jaheem.*" He said, "Every *Ha-Meem* (Chapter beginning with Ha-Meem) from it will come on the day of Resurrection (one of the narrators said, 'I think he said') and each one of them will stand at a gate from these gates, saying, 'O Allah, let not anyone who believed in me and recited me enter these gates.'" (Related by Al-Baihaqee) Al-Baihaqee then said, "This is *Munqatai'* (the chain is broken). And there is uncertainty about Khaleel ibn Mirrah."

In another narration, 'Alee ﷺ said, "Indeed, the gates of Hell are over one another." Abu Shuhaab, one of the narrators of this saying, then pointed to his fingers (signifying them to be the gates), saying, 'This one will be filled, then this one will be filled, then this one, then this one." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

In regard to Hell having seven gates, Ibraaheem ibn Sa'eed Al-Jauharee related that Ibn Juraij said, "The first of them is *Jahannam;* the *Ludha;* then *Al-Hutamah;* then *As-Sa'eer;* then *Suqar;* then *Al-Jaheem,* and Abu Jahl is in there; and then *Al-Haawiyah.*"

Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said, "There are seven gates to Hell, and one of those gates is for he who unsheathes his sword upon my nation." (*At-Tirmidhee*) At-Tirmidhee then said, "It is *Ghareeb,* for we do not know it except

from the *Hadeeth* of Maalik Ibn Maghool." Ubai ibn Ka'ab ﷺ said, "Hell has seven gates. One of those gates is for the *Harooriyyah*." Wahb ibn Munabbah said, "Between each gate is the distance of 70 years. Each gate is seventy times stronger than the one above it."

And Allah ﷻ said:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَـٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

"O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not (from executing) the commands they receive from Allah ﷻ, but do that which they are commanded."[1]

This means that they have the strength to execute that which they are ordered to do — to go from determination to action. So they have true determination, powerful actions, amazing strength, and extreme severity."

And Allah ﷻ said:

﴿عَلَيْهَا تِسْعَةَ عَشَرَ ○ وَمَا جَعَلْنَآ أَصْحَـٰبَ ٱلنَّارِ إِلَّا مَلَـٰٓئِكَةً﴾

"Over it are nineteen (angels as guardians and keepers of Hell) And We have set none but angels as guardians of the Fire"[2]

Meaning, because of the completeness of their obedience and because of their strength. And Allah ﷻ said:

﴿وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟﴾

"And We have fixed their number (19) only as a trial for the disbelievers"[3]

Meaning, as a trial and test, as if those nineteen are those in front, under whom are helpers and followers. We related this when we

[1] Qur'an 66:6.
[2] Qur'an 74:30,31.
[3] Qur'an 74:31.

discussed the saying of Allah ﷻ:

﴿خُذُوهُ فَغُلُّوهُ﴾

"(It will be said): "Seize him and fetter him"[1]

Then when the Lord (Allah) ﷻ makes that order, 70,000 guards of Hell will rush to him. And Allah ﷻ said:

﴿فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ○ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ﴾

"So on that Day none will punish as He will punish. And none will bind (the wicked, disbelievers and polytheists) as He will bind"[2]

Anas ؓ related the following narration, which he ascribed to the Prophet ﷺ: "By the One Who has my soul in His Hand, the angels of Hell were created 1000 years before Hell was created. Everyday they increase in strength over and above their strength, until they will seize those who they will seize by their forelocks and their feet."

The *Suraadiq* of Hell is mentioned in a Verse, and it is its wall that surrounds it and that which is in it in terms of hooked rods (for punishment), iron collars, chains, and fetters (to bind them).

Allah ﷻ said:

﴿وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ ۚ إِنَّآ أَعْتَدْنَا لِلظَّـٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا﴾

"We have prepared for the Zalimoon (polytheists, and wrong-doers), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah ﷻ). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place)!"[3]

And Allah ﷻ said:

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[1] Qur'an 69:30.

[2] Qur'an 89:25,26.

[3] Qur'an 18:29.

﴿إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ○ فِي عَمَدٍ مُّمَدَّدَةٍ﴾

"Verily, it shall be Mo'sadah (closed upon them), In pillars stretched forth (i.e. they will be punished in the Fire with pillars)"[1]

That Mo'sadah means 'closed upon them' is related by Ibn Mirdawai in his Tafseer from Abu Hurairah ﷺ, who ascribed it to the Prophet ﷺ. Abu Bakr Ibn Abee Shaibah related the same.

And Allah ﷻ said:

﴿إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ○ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا﴾

"Verily, with Us are fetters (to bind them) and a raging Fire. And a food that chokes, and a painful torment."[2]

Allah ﷻ said:

﴿إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَٰقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ○ فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ﴾

"When iron collars will be rounded over their necks, and the chains, they shall be dragged along, In the boiling water, then they will be burned in the Fire."[3]

Allah ﷻ said:

﴿يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ○ إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ○ وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ﴾

"The Day they will be dragged in the Fire on their faces (it will be said to them): "Taste you the touch of Hell!" Verily, We have created all things with Qadar (Divine preordainments of all things before their creation, as written in the book of Decrees – Al-Lauh Al-Mahfuz). And our commandment is but one, as the twinkling of an eye."[4]

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[1] Qur'an 104:8,9.
[2] Qur'an 73:12, 13.
[3] Qur'an 40:71,72.
[4] Qur'an 54:48-50.

And Allah ﷻ said:

﴿لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ ۚ يَـٰعِبَادِ فَٱتَّقُونِ﴾

"They shall have coverings of Fire, above them and covering (of fire) beneath them. With this Allah ﷻ does frighten His slaves: "O My slaves, therefore fear Me!"[1]

And Allah ﷻ said:

﴿لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِى ٱلظَّـٰلِمِينَ﴾

"Theirs will be a bed of Hell (Fire), and over them coverings (of Hellfire). Thus do We recompense the Zalimun (polytheists, wrong-doers, etc.)"[2]

And Allah ﷻ said:

﴿هَـٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ○ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ○ وَلَهُم مَّقَـٰمِعُ مِنْ حَدِيدٍ﴾

"These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, garments of Fire will be cut out for them, boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them)"[3]

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "The *Saraadiq* (walls surrounding} for the people of Hell are four walls. The side of each wall is the distance of 40 years." (Related by Al-Haafiz Abu Ya'laa) At-Tirmidhee related the same through Ibn Al-Mubaarak.

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "Were a single one of the iron rods for the people of Hell to be placed on

[1] Qur'an 39:16.
[2] Qur'an 7:41
[3] Qur'an 22:19-21.

earth and were the *Thaqalaan* (all jinn and all human beings) to gather for it, they would not be able to raise it from the earth." (*Ahmad*)

Ibn Wahb related from Abu Sa'eed ﷺ that the Messenger of Allah ﷺ said, "Were a mountain to be struck with an iron collar (that is used for the dwellers of Hell), it would make the mountain crumble, and the mountain would return to being dust."

Different Kinds Of Punishment For The Dwellers Of Hell - May Allah ﷻ Protect Us From It

In a narration related by Ya'laa ibn Munabbah, the Prophet ﷺ said, "Allah will create dark clouds for the dwellers of the Hellfire. When those clouds come over them, they will call them, 'O people of the Hellfire, what thing do you request? And what is it that you ask?' From these clouds, they will remember the clouds of the world and the water that would fall on them. They will say, 'We ask, O our Lord, for drink.' The clouds will send down rain of iron collars, which are added to their necks; chains, which are added to their chains; and live coals, over which the Hellfire is made to burn." Al-Haafidh Abu Bakr ibn Mirdawai related this in his *Tafseer*.

Ibn Mas'ood ﷺ said, "Which of the people of Hell is punished most severely?" A man said, "The hypocrites." He ﷺ said, "You have spoken the truth. And do you know how they are punished?" He said, "They are placed in coffins of iron, which are closed over them. Then they are placed in the lowest depths of the Hellfire, in ovens that are smaller than the *Rukh;* it is called the well of misery. It is closed upon people based on their deeds forever." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

Wahb ibn Munabbah said, "When the dwellers of Hell who are its people are in Hell, they will not find any right way, they will not sleep, and they will not die. They will walk on Fire, sit on Fire, drink from the pus of the dwellers of Hell, and they will eat from the *Zuqqoom* (a detestable, bitter tree in Hell) of the people of Hell. Their covers are Fire, their mattresses are Fire, and their shirts are Fire... Their faces will be covered by Fire. And all of the people of Hell will be in chains, the ends of which are in the hands of the keepers of Hell. The keepers of Hell will drag them forward and backward, and their pus will flow into the pit of Hell, and that will be their drink." Then Wahb cried until he fainted. Bakr ibn Khunais cried so

much that he stood and was not able to talk. And Muhammad ibn Ja'far cried a great deal as well (these are all narrators of the *Hadeeth*). (Related by Ibn Abee Ad-Dunyaa)

This saying is from Wahb ibn Munabbah Al-Yamaanee; he used to look in the books of the early Scriptures, and he would relate from the Scriptures of the people of the Book; however, he would relate both what seemed to be correct and true and that which was otherwise — that which was distorted. Nonetheless, this narration is attested to by Verses from the Noble Qur'an and by certain *Ahaadeeth*. Allah ﷻ said:

﴿إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَٰلِدُونَ ○ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ○ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوا۟ هُمُ ٱلظَّٰلِمِينَ ○ وَنَادَوْا۟ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّٰكِثُونَ﴾

"Verily, the Mujrimun (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. (the torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows, and in despair therein. We wronged them not, but they were the Zalimoon (polytheists, wrong – doers). And they will cry: "O Malik (keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."[1]

Allah ﷻ said:

﴿لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ○ بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ﴾

"If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped. Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor they will get respite"[2]

And Allah ﷻ said:

[1] Qur'an 43:74-77.

[2] Qur'an 21:39,40.

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ ۝ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ﴾

"But those who disbelieve (in the Oneness of Allah ﷻ – Islamic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do we requite every disbeliever! Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (evil deeds) that we used to do." (Allah ﷻ will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrong-doer) there is no helper."[1]

And Allah ﷻ said:

﴿وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ۝ قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِالْبَيِّنَاتِ ۖ قَالُوا بَلَىٰ ۚ قَالُوا فَادْعُوا ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾

"And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!" They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allah ﷻ!"[2]

And Allah ﷻ said:

﴿وَيَتَجَنَّبُهَا الْأَشْقَى ۝ الَّذِي يَصْلَى النَّارَ الْكُبْرَىٰ ۝ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ﴾

"But it will be avoided by the wretched, Who will enter the great

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[1] Qur'an 35: 36-37.

[2] Qur'an 40:49,50.

Fire (and will be made to taste its burning). There he will neither die (to be in rest) nor live (a good living)"[1]

And we have previously related from *As-Saheeh* that the people of Hell who are its dwellers will not die in it and will not live (i.e. they will not be living a good life)." And in a previously related *Hadeeth* it is mentioned that death itself will be slaughtered somewhere between Paradise and Hell. Then it will be said, "O people of Paradise, eternity without death. And O people of Hell, eternity without death." How can he sleep who is in continuous, perpetual torment and suffering, which are not lightened for him for a single hour or moment? And Allah ﷻ said:

﴿كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا﴾

"Whenever it abates, We shall increase for them the fierceness of the Fire."[2]

And Allah ﷻ said:

﴿كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ﴾

"Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"[3]

Abu Hurairah ﷺ related that the Prophet ﷺ said about the people of Hell, "Indeed the boiling water (in Hell) will be poured onto the head of one of them, it will pass from the skull, until it reaches his insides. It will remove what is on his insides, and then it will come out from his two feet." (*Ahmad*)

Abu Ad-Dardaa ﷺ related that the Messenger of Allah ﷺ said, "Hunger will be cast onto the people of Hell, and it will be equal to the torment that they will already be experiencing. Then they will invoke for food, and a food that causes choking (and torment) will be brought to them. They will remember that, in the world, they used to implore for drink, and so they implore for drink. Then

[1] Qur'an 87:11-13.
[2] Qur'an 17:97.
[3] Qur'an 22:22.

boiling water in cups of Fire are brought to them. When they (the cups) are brought near to their faces, their faces will peel. And when the boiling water enters their insides, it will cut up their insides. They will implore for help at that time. Then it will be said to them:

﴿أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِٱلْبَيِّنَٰتِ﴾

"Did there not come to you, your messengers with (clear) evidences (and signs)?"[1]

"And they will say, 'Yes.' And then it will be said:

﴿فَٱدْعُوا۟ وَمَا دُعَٰٓؤُا۟ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ﴾

"Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allah ﷻ!"[2]

"They will say:

﴿يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّٰكِثُونَ﴾

"O Malik (keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."[3]

"Then they will say:

﴿رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ﴾

"Our lord! Our wretchedness overcame us, and we were (an) erring people"[4]

"Then it will be said:

﴿قَالَ ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ﴾

"Remain you in it with ignominy! And speak you not to Me!"[5]

At-Tirmidhee and At-Tabaraanee related this narration, and this

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[1] Qur'an 40:50.

[2] Qur'an 40:50.

[3] Qur'an 43:77.

[4] Qur'an 23:106.

[5] Qur'an 23:108.

particular wording is related by At-Tabaraanee. It is related that Ad-Daarimee said, "The people do not know this *Hadeeth*." At-Tirmidhee said, "It is related only from Abu Ad-Dardaa ﷺ."

The Food And Drink Of The People Of Hell

Allah ﷻ said:

﴿لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ۝ لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ﴾

"No food will there be for them but Ad-Daree' (a poisonous thorny plant), Which will neither nourish nor avail against hunger"[1]

"Ad-Daree'" is a thorny growth that grows in the land of Al-Hijaaz; it is also called Ash-Shabraq. Here is a saying which Ad-Dahhaak related from Ibn 'Abbaas ﷺ, who ascribed it to the Prophet ﷺ: "Ad-Daree' is something that will be in the Hellfire. It is said that 'it is similar to a thorn, it is more bitter than aloe, more putrid than a corpse, and hotter than fire. If one tastes it, it does not enter the stomach, nor does it rise to the mouth, but rather it remains between the two. It neither nourishes nor avails against hunger.'" This *Hadeeth* is very much *Ghareeb*.

And Allah ﷻ said:

﴿إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ۝ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا﴾

"Verily, with Us are fetters (to bind them) and a raging Fire. And a food that chokes, and a painful torment."[2]

And Allah ﷻ said:

﴿وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ۝ مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ۝ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ﴾

"And they (the Messengers) sought victory and help (from their Lord (Allah ﷻ)); and every obstinate, arrogant, dictator (who refuses to believe in the Oneness of Allah ﷻ) was brought to a

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[1] Qur'an 88:6-7.

[2] Qur'an 73:12,13.

complete loss and destruction. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water. He will sip it unwillingly, and he will find it a great difficulty to swallow it down his throat; and death will come to him from every side, yet he will not die and in front of him, will be a great torment."[1]

And Allah ﷻ said:

﴿ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ○ لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ○ فَمَالِئُونَ مِنْهَا الْبُطُونَ ○ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ○ فَشَارِبُونَ شُرْبَ الْهِيمِ ○ هَٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ﴾

"Then moreover, verily you the erring-ones, the deniers (of Resurrection)! You will verily eat of the trees of the Zaqqoom. Then you will fill your bellies therewith. And drink boiling water on top of it. And you will drink (that) like thirsty camels!" That will be their entertainment on the Day of Recompense!"[2]

And Allah ﷻ said:

﴿أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ○ إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ○ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ○ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ○ فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ ○ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ○ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ﴾

"Is that (Paradise) better entertainment or the tree of Zaqqoom (a horrible tree in Hell)? Truly, We have made it (as) a trial for the Zalimoon (polytheists, disbelievers, wrongdoers). Verily it is a tree that springs out from the bottom of the Hellfire, The shoots of its fruit-stalks are like the heads of Shayatin (devils). Truly, they will eat thereof and fill their bellies therewith. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaqqoom in their bellies). Then thereafter, verily, their return is to the flaming Fire of Hell."[3]

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[1] Qur'an 14:15-17.
[2] Qur'an 56:51-56.
[3] Qur'an 37:62-68.

Regarding the saying of Allah ﷻ:

﴿وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ۝ يَتَجَرَّعُهُۥ﴾

"And he will be made to drink boiling, festering water. He will sip it unwillingly"[1]

Abu Umaamah ﷺ related that the Messenger of Allah ﷺ said, "It is brought near to him and he will feel disgusted by it. When it is brought near to him, it will roast his face, and the scalp of his face will fall into it. When he will drink it, it will cut his bowels and then come out from his backside." (Related by 'Abdullah ibn Al-Mubaarak) At-Tirmidhee related it as well and he said, *"Hasan Ghareeb."*

Allah ﷻ said:

﴿وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ﴾

"And be given to drink boiling water so that it cuts up their bowels?"[2]

And Allah ﷻ said:

﴿وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ ٱلشَّرَابُ﴾

"And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink"[3]

In another narration, Ibn 'Abbaas ﷺ related that the Messenger of Allah ﷺ recited this verse:

﴿ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾

"Fear Allah ﷻ (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in the state of Islam (as Muslims (with complete submission to Allah ﷻ))."[4]

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[1] Qur'an 14:16,17.

[2] Qur'an 47:15.

[3] Qur'an 18:29.

[4] Qur'an 3:102.

He ﷺ then said, "Were a drop from *Az-Zuqqoom* (a horrible tree in Hell) to fall into the seas of the world, it would have spoiled the living conditions for the people of the earth. So how then will it be regarding one for whom it will be his food?" (Related by Abu Daawood At-Tiyaalisee) At-Tirmidhee related it as well, and he said, "*Hasan Saheeh.*" An-Nisaaee and Ibn Maajah related it from Sho'bah.

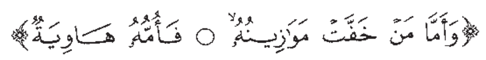
Abu Sa'eed ؓ related that the Messenger of Allah ﷺ said, "Were a bucketful of pus from the people of Hell to be poured in the world, it would emit a horrible smell for all inhabitants of the world." (Related by Abu Ya'laa)

At-Tirmidhee related this from Ka'ab Al-Ahbaar, who said, "Indeed, Allah will look at his slave on the Day of Resurrection, while He ﷻ is angry. He ﷻ will say, 'Take him,' and so 100,000 angels or more will take him. They will gather what is between his forelocks and his two feet, being angry for the Anger of Allah. Then they will drag him on his face into the Hellfire. And the Hellfire is even more angry than them, 70 times more so. He will implore for a drink. He will be given a drink from which his flesh and nerves will fall. He will be stacked up in the Hellfire. So woe unto him from the Hellfire."

Related from him as well, he said, "Do you know what *Ghassaaq* is?" They said, "No." He said, "A spring in Hell, to which flows the sting of everything that possesses a sting, in terms of a snake, a scorpion, or anything else. Then it becomes foul. A human is brought to it and is dipped one time into it. He will then come out and his skin will have fallen from the bones. His skin and flesh will hang from his ankles, and he will drag his flesh just as a man drags his garment."

Those *Ahaadeeth* Which Mention Its Names: Which Of Them Are Authentic And Which Of Them Are Otherwise?

First, *Al-Haawiyah*: Ibn Juraij said that it is the lowest depth of the Hellfire. Allah ﷻ said:



> *"But as for him whose balance (of good deeds) will be light, He will have his home in Haawiyah (pit, i.e. Hell)."*[1]

It is said that the front of his (i.e., of the one in the Hellfire) head is *Haawiyah,* i.e., falling, and this is taken from the verb. It is related in a *Hadeeth:* "Indeed a man speaks a word for which Allah becomes angry, and that man will fall because of it in the Hellfire for 70 autumns." In another narration, "Farther than the distance between the east and the West."

Regarding, "His home is *Haawiyah,*" some have said that it is referring to the lowest depth of Hell, or that it is a description of how the Hellfire is. And there is a *Hadeeth* which strengthens this meaning. And Allah ﷻ knows best.

Anas ibn Maalik ﷺ reported that the Messenger of Allah ﷺ said, "When a believer dies, they will ask him what so-and-so man did and what so and so woman did? If he (the one who is being referred to as, 'so-and-so') already died but did not come to them, they will say, 'He was held back in his *Umm* (literally, mother), *Al-Haawiyah* (pit, i.e., Hell), and what a miserable mother, and what a miserable nurse.' Until they say, 'What did so-and-so man do? Did he marry? And what did so and so woman do? Did she marry?' Then they will say, 'Leave him to rest for he has come out of *Markab* (literally, vessel).'" (Related by Abu Bakr Ahmad ibn Moosa Ibn Mirdawai)

In a narration related by Ibn Jareer, 'Abdullah ibn Al-'Aamah said, "When the believer dies, his soul (Ruh) is taken to the souls of the believers, and they will say, 'Marry off your brother, for he was in the distress of the world.' And they will ask him, 'What did so-and-so man do?' He will say, 'He died; did he not come to you?' They will say, 'He was taken to his abode, *Al-Haawiyah* (pit, i.e., Hell)."

'Abdullah ibn Mas'ood ﷺ related that the Messenger of Allah ﷺ said, "Fighting in the way of Allah atones for all sins," or he ﷺ said, "atones for every sin except for *Al-Amaanah* (the trust). The one of the trust will be brought and it will be said to him, 'Execute your trust.' Then he will say, 'O my Lord, how, when the world has gone?' He will say this three times. Then it will be said, 'Take him to *Al-Haawiyah* (pit, i.e. Hell), and he is taken there. Then he will fall in it until he reaches its floor. He will find it (the trust he did not fulfill in the world) there, upon its form (its form, which it was upon in the

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[1] Qur'an 101:8,9.

world). Then he will carry it and place it on his shoulder. Then he will climb with it in the Fire of Hell, until he sees that he has come out, at which point he will slip and it (the trust) will fall. He will fall after it forever. The *Amaanah* (the trust) is in the prayer; the Amaanah is in the *Saum* (fasting); the *Amaanah* is in *Al-Wudoo* (ablution); and the *Amaanah* is in *Al-Hadeeth* (speaking and perhaps this is also referring to relating *Hadeeth*). And more severe than all of that is something which one was entrusted with to keep (and then to return later on to its proprietor)." Zathaan said, "I met Al-Baraa and said, 'Do you not hear what your brother, 'Abdullah, says?' He said, 'He has spoken the truth.'" (Related by Al-Haafidh Ad-Diyaa) This *Hadeeth* is related neither in *Al-Musnad* nor in the "Six Books."

A Prison In Hell That Is Called Boolus — May Allah *'Azza Wa-Jall* (To Him Belongs Might And Majesty) Protect Us From It

We have hitherto mentioned this prison in a *Hadeeth* related by Imam Ahmad and narrated by 'Amr ibn Shuaib from his father from his grandfather from the Prophet ﷺ.

The Well Of Grief

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Seek refuge with Allah from the Well of Grief." The Companions said, "O Messenger of Allah, and what is the Well of Grief?" He ﷺ said, "A valley in Hell, which Hell itself seeks refuge from 400 times every day. It was prepared for the reciters (of the Qur'an) who do their deeds for display, and the most detested of *Qurraa* (reciters) to Allah are those who do deeds to show them off to oppressive rulers." (Related by 'Alee ibn Harb) At-Tirmidhee and ibn Maajah related it from the *Hadeeth* of 'Ammaar ibn Saif from Abu Mu'aadh, and that is what is correct. At-Tirmidhee summarized it and said, "It is *Ghareeb*." And in his narration the wording is, "100 times." Ibn Maajah mentioned a longer version, and with him also is the phrasing, "Those who do deeds to show them off to oppressive rulers."

A River In Hell Which Is Like The Filth, Waste, And Putrid Material In The World — We Ask Allah ﷻ To Protect Us From It By His Grace And Favor

One Who Is Addicted To Alcohol, One Who Breaks Off Ties With Relations, And One Who Believes In Magic: None Of These Three Enters Paradise

Abu Moosa ؓ related that the Prophet ﷺ said, "Three will not enter Paradise: the one who is addicted to alcohol, the one who breaks off ties with relations, and the one who believes in magic. And whosoever dies, addicted to alcohol, Allah will make him drink from the river of *Al-Ghootah*." It was said, "And what is the river of *Al-Ghootah*?" He ﷺ said, "A river which flows from the private parts of female fornicators. The people of the Hellfire are harmed by the smell of their private parts." (*Ahmad*)

The Valley Of Lamlam

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Verily, in Hell there is a valley that is called Lamlam. And indeed, the valleys of Hell seek refuge in Allah from its heat." (Related by Al-Hasan ibn Sufyaan) This *Hadeeth* is Ghareeb.

A Valley With A Well In Hell; The Valley Is Called Habhab

Muhammad ibn Waasai' said, "I entered upon Bilal ibn Abee Burdah, and I said to him: O Bilal, indeed your father related to me from his father from the Prophet ﷺ, that he ﷺ said, 'Indeed in Hell there is a valley called Habhab; it is a right upon Allah that every arrogant tyrant live in it, so beware, so-and-so, from being among those who live in it.'" (Related by Abu Bakr ibn Abee Ad-Dunyaa)

At-Tabaraanee related the same from Muhammad ibn Waasai'. In his narration, Muhammad ibn Waasai' entered upon Bilal ibn Abee Burdah ibn Abee Moosa, and said to him, "Indeed your father related to me from your grandfather ؓ that the Messenger of Allah ﷺ said, 'Indeed in Hell there is a valley in which there is a well. It is called Habhab. It is a right upon Allah that every arrogant tyrant

live in it." In this narration, Azhar ibn Sinaan was the sole narrator at his level of the chain, and some of the Huffaaz have spoken about him, mentioning him to be soft (i.e. not strong in his narrations).

The Mention Of *Wail* And *Sa'ood*

The Meaning Of *Al-Wail*

Allah ﷻ said:

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

"Woe that Day to the deniers (of the Day of Resurrection)"[1]

And Allah ﷻ said:

﴿سَأُرْهِقُهُۥ صَعُودًا﴾

"I will oblige him to (climb a slippery mountain in the Hellfire called As-Sa'ood, or to) face a severe torment"[2]

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "*Wail* is a valley in Hell, the disbelievers fall into it for 40 autumns before they reach its floor. And *As-Sa'ood* is a mountain in the Hellfire. The (disbeliever) will climb it for 70 autumns and will then fall in it for the same time — he is in it forever." (*Ahmad*) At-Tirmidhee related it as well, but through a different chain. He then said, "*Ghareeb*, for we do not know it except by way of Ibn Luhai'ah." But Ibn Jareer did relate it without going through Ibn Luhai'ah. At any rate, the *Hadeeth* is *Ghareeb*; rather, it is *Munkar*.

What appears stronger in the *Tafseer* of "*Wail*" is that it is the opposite of safety, healthiness, and deliverance.

The Meaning Of *Sa'ood*

Abu Sa'eed ﷺ related that, regarding the Verse which mentions *As-Sa'ood* (Qur'an 74:17), the Messenger of Allah ﷺ said, "It is a mountain in Hell. The disbeliever is charged with climbing it. When he places his hand on it, his hand melts. When he raises it, it returns.

[1] Qur'an 77:15.

[2] Qur'an 74:17.

And when he places his leg on it, his leg melts; and when he raises it, it returns." Al-Bazzaar, ibn Jareer, ibn Abee Haatim, and ibn Mirdawai all related it.

Qataadah related that ibn 'Abbaas ﷺ said, "*Sa'ood* is a rock in Hell. Upon it the disbeliever is dragged on his face." As-Siddee said, "*Sa'ood* is a smooth rock in Hell, and the disbeliever is charged with climbing it." Regarding the above-mentioned Verse (i.e. Qur'an 74:17), Mujaahid said, "This means a difficult punishment." And Qataadah said, "A punishment from which there is no rest." ibn Jareer chose this last opinion.

Its Snakes And Its Lizards – May Allah Protect Us From It And From Them

Allah ﷻ said:

﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَـٰمَةِ ۗ﴾

"And let not those who covetously withhold of that which Allah ﷻ has bestowed on them of His Bounty (wealth) think that it is good for them (so they do not pay obligatory Zakat). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection."[1]

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "There is no owner of a *Kanz* (wealth upon which *Zakaat* is not paid) who does not pay its *Zakaat*, except that, on the Day or Resurrection, it is made as a large bald snake for him; it has two *Zabeebs* (either two black spots above his eyes or two fangs in its mouth), and it will take him by his cheeks, saying, 'I am your wealth, I am your *Kanz* (literally, treasure; here meaning any wealth for which *Zakaat* is not paid).'" (*Bukhaaree*)

In another narration, "He is fleeing from it and it is following him. He shields himself from it and then it devours his hand. And then it embraces him." According to this narration, the Prophet ﷺ then recited the above-mentioned verse. The same is related from Ibn Mas'ood ﷺ, who ascribed it to the Prophet ﷺ.

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[1] Qur'an 3:180.

In regards to the saying of Allah ﷻ,

﴿ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُوا۟ يُفْسِدُونَ﴾

"Those who disbelieved and hinder (men) from the path of Allah ﷻ, for them We will add torment to the torment because they used to spread corruption (by disobeying Allah ﷻ themselves, as well as ordering others (mankind) to do so)"[1]

(In regards to the punishment referred to in this Verse,) Al-'Amash related that 'Abdullah ibn dinar said, "Scorpions that have tails, like long bees."

'Abdullah ibn Al-Haarith ibn Juz Az-Zubaidee related that the Prophet ﷺ said, "Verily, in Paradise there are snakes, like the necks of *Al-Bukht* (a kind of camel with a long neck). One of them stings with its sting, and its heat is felt (from a distance of) forty autumns." (Related by Al-Baihaqee)

Al-Hajjaaj ibn 'Abdullah Ath-Thimaalee ﷺ – who saw the Prophet ﷺ and performed the farewell pilgrimage with him – related that Nasr ibn Najeeb ﷺ, one of the earlier Companions of the Prophet ﷺ, said that Hell has 70,000 valleys. Each valley has 70,000 branches, and in each branch there are 70,000 houses. In each house there are 70,000 crevices, in each crevice there are 70,000 snakes, and on the side of each snake there are 70,000 scorpions. The disbeliever and the hypocrite will not finish until they come across all of that." (Related by Abu Bakr Ibn Abee Ad-Dunyaa) This is *Mawqoof* (i.e., a saying of a Companion, and not of the Prophet ﷺ) and it is extremely *Ghareeb*; rather, it is severely *Munkar*. Sa'eed ibn Yousuf, one of its narrators, is unknown. And Allah ﷻ knows best. He related this narration in his *Taareekh Al-Kabeer* with a similar wording. And Allah ﷻ knows best. Regarding *Ghai* and *Aathaam*, some *Mufasireen* say that they are two valleys from the valleys of Hell. May Allah protect us from them. And in regard to this Verse:

﴿وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا﴾

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[1] Qur'an 16:88.

"We shall put a Maubiq (barrier) between them"[1]

some have said that it (i.e. *Mawbiq*) is a river of pus and blood. 'Abdullah ibn 'Amr ﷺ and Mujaahid said, "It is a valley from the valleys of Hell." 'Abdullah ibn 'Amr added, "On the Day of Resurrection, the people of guidance and the people of misguidance are separated."

'Abdul-Jabbaar Al-Khoolaanee said, "A man from the Companions of the Prophet ﷺ came to us from Damascus. He saw what was in the people and so he said, 'What will avail them? Is not *Al-Ghalaq* behind them?' It was said, 'And what is *Al-Ghalaq*?' He said, 'A well in Hell. When it is opened, the people of Hell will flee from it.'" (Related by Al-Baihaqee)

A Sermon Containing An Admonition, Which Should Encourage And At The Same Time Instill Fear In One Who Has A Heart Or One Who Listens Attentively

Yazeed ibn Shajarah was a Zaahid (one who sought little from worldly possessions, all the while being preoccupied with affairs of the Hereafter); Mu'aawiyah ﷺ used to appoint him to lead armies. One day, he gave a sermon, praising Allah and exalting him. Then he said, "O people, remember the Favor of Allah upon you. When the prayer commences, the doors of heaven and the gates of Paradise are opened, and the *Hoor Al-'Een* (fair maidens of Paradise, with wide, beautiful eyes) are adorned. If one of you goes forth to fight (in the way of Allah), the *Hoor Al-'Een* adorn him, and begin to say, 'O Allah, make him firm. O Allah, help him become victorious.' But if he turns his back, they veil themselves from him, saying, 'O Allah, upon him (an invocation against him).'... For the first drop of blood that drips from you, Allah will remove from you your mistakes (sins), just as leaves are removed from the branch of a tree. And 2 of the *Hoor Al-'Een* (fair maidens of Paradise, with wide, beautiful eyes) hurry to him, wiping the dirt off his face, and saying, 'We are ransom for you.' He says, 'I am ransom for you.' He is then dressed in 100 robes...not from the stitching of man, but rather from the garments of Paradise. You are indeed written with Allah by your names, your features, your private discourse, your *Halal*, your *Haram*, and your gatherings. On the Day of Resurrection, it will be

[1] Qur'an 18:52.

said, 'O so-and-so, this is your light. O so-and-so, this is your light. O so and so, there is no light for you. And indeed, Hell has a shore like the shore of an ocean. In it are snakes and vermin... If the people of Hell ask for their punishment to be lightened, it will be said, 'Come out to the shore.' Then those vermin take them by their mouths and their sides and by whatever else He ﷻ wills; He ﷻ gives authority to those vermin over the people of Hell. When they return to the Hellfire, they are overcome by itching, to the degree that one of them itches himself until he reaches his bones. It will be said, 'O so-and-so, does this harm you?' He will say, 'Yes.' It will be said, 'That is for the harm you inflicted on the believers.''' (Related by Al-Baihaqee) At-Tirmidhee related it with his chain from Abu Sa'eed ؓ that the Messenger of Allah ﷺ said, "Whoever asks Allah for Paradise 3 times, Paradise says, 'O Allah, admit him into Paradise.' And whoever seeks refuge from the Hellfire three times, the Hellfire says, 'O Allah, give him refuge from the Hellfire.'''

The Mercy of Allah Is Near To Him Who Sincerely Seeks Refuge With Allah From The Heat Of The Hellfire And From Its Bitter Cold

Abu Hurairah ؓ related from Abu Sa'eed ؓ or Abu Hujairah ؓ that the Messenger of Allah ﷺ said, "When a day is hot, Allah ﷻ listens to and watches the inhabitants of the sky and the inhabitants of the earth. If the slave says, 'None has the right to be worshipped but Allah; how hot indeed the weather is today! O Allah, protect me from the heat of the Fire of Hell,' Allah ﷻ says to Hell, 'Indeed a slave from My slaves sought protection in Me from you, and I indeed make you bear witness that I have protected him.' And on an extremely cold day, Allah listens and watches the inhabitants of the sky and inhabitants of the earth. When a slave says, 'None has the right to be worshipped but Allah; How cold indeed is this day! O Allah, protect me from the bitter cold of Hell,' Allah ﷻ says to Hell, 'Indeed a slave from My slaves sought protection in Me from your cold. And verily, I make you bear witness that I have protected him.'''... (Related by Al-Baihaqee)

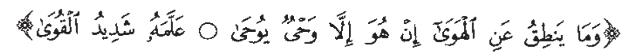
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The Lowest Levels Of Hell — We Seek Refuge In Allah From Its Punishment

Al-Qurtubee said, "The scholars have said, 'The highest levels of Hell are exclusively for the sinners from the nation of Muhammad ﷺ... after it is *Ladha*, then *Al-Hutamah*, then *As-Sa'eer*, then *Saqar*, then *Al-Jaheem*, and then *Al-Haawiyah*."

Ad-Dahhaak said, "The Muhammadiyyoon (i.e. the Muslims) are in the highest level; the Christians are in the second level; in the third are the Jews; the *Saabioon* are in the fourth; the *Majoos* are in the fifth. The *Mushrikeen* (those who associated partners with Allah) from the Arabs are in the sixth (level); and the hypocrites are in the seventh (level)."

However, to specify a certain level of Hell for a specific group requires proof: a sound chain that leads to the Prophet ﷺ, who:



"Does not speak of (his own) desire. It is only a Revelation revealed. He has been taught (this Qur'an) by one mighty in power [Jibreel (Gabreel)]"[1]

Yes, it is known that those groups (but only some of the Muslims) will enter Hell, but whether it is in that order or not, Allah ﷻ knows best. As for the hypocrites, they are in the lowest level of Hell, a fact that is clearly established by a Verse in the Qur'an.

Al-Qurtubee said, "From among these names is that which is meant to signify Hell in its entirety; for example, *Jahannam*, *Sa'eer*, and *Laza*. These are the titles of Hell, and not titles of a particular gate from the gates of Hell." He was correct in what he said, and may Allah be pleased with him.

[1] Qur'an 53:3-5.

Some Of The Snakes In Hell — And We Seek Refuge In Allah ﷻ

'Abdullah ibn Al-Haarith ibn Juzz Az-Zubaidee related that the Prophet ﷺ said, "Verily, in the Hellfire there are snakes that are like the necks of *Al-Bukht* (camels with long necks); one of them stings once, and the heat of that is felt from 40 autumns (away)." (Related by Al-Harmalah)

Al-Baraa ibn 'Aazib ؓ related that the Messenger of Allah ﷺ was asked about the saying of Allah ﷻ:

﴿زِدْنَـٰهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُوا۟ يُفْسِدُونَ﴾

"For them We will add torment to the torment"[1]

The Prophet ﷺ said, "Scorpions that are like long bees, which bite at them (at the inhabitants of Hell) in Hell." (Related by At-Tabaraanee) Ath-Thauree related the same from Ibn Mas'ood ؓ.

Ka'ab Al-Ahbaar said, "The snakes of Hell are like valleys and its scorpions are like fortresses. They have tails that are like spears. One of them meets a disbeliever, stings it, and then his flesh scatters and falls off onto his feet." (Related by Abu Bakr Ibn Abee Ad-Dunyaa.

The Crying Of The People Of The Hellfire When They Are In The Hellfire — We Ask Allah *'Azza Wa-Jall* (To Him Belongs Might And Majesty) To Protect Us From It

Anas Ibn Maalik ؓ related that he heard the Messenger of Allah ﷺ say, "O people, cry, and if you do not cry, then feign to cry, for indeed, the dwellers of the Hellfire will cry in the Hellfire, until their tears will flow on their faces as if they are streams; and until tears are cut off, and then their eyes are wounded. Were boats to be sent in them, they would flow." (Related by Al-Moosilee)

Ibn Maajah related the same through Al-'Amash. And this is a *Hadeeth* which Zaid ibn Rafee' ascribed to the Prophet ﷺ: "When the people of the Hellfire enter the hellfire, they will shed tears for a

[1] Qur'an 16:88.

period..." The keepers of Hell will say to them, 'O wretched group, you left off crying in the abode of the world, wherein mercy was for its dwellers. Today, do you find anyone that you can seek help from?' Then they will raise their voices, 'O people of Paradise, O group of fathers, mothers, and sons, we came out of the graves, thirsty. Throughout the time at the *Mawqif* (place of standing for accountability) we were thirsty, and today we are thirsty. So pour on us some water or some thing from which Allah provided you with. They are left for forty years without anyone answering them. Then they are answered, 'Indeed, you will remain therein.' Then they will lose all hope of any goodness." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

Allah ﷻ said:

﴿تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمْ فِيهَا كَـٰلِحُونَ﴾

"The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured)."[1]

Abu Sa'eed ﷺ related that the Prophet ﷺ recited,

﴿وَهُمْ فِيهَا كَـٰلِحُونَ﴾

"And therein they will grin, with displaced lips (disfigured)."[2]

He ﷺ then said, "The Hellfire will disfigure him (i.e., the inhabitant of Hell), so that his upper lip will contract to the middle of his head, and his lower lip will droop, until it reaches his navel." (*Ahmad*)

At-Tirmidhee related it through another chain and then said, "*Hasan Saheeh Ghareeb.*" In another narration Abu Dardaa said, "About this Verse:

﴿تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ﴾

"The Fire will burn their faces"[3]

the Prophet ﷺ said, 'It will burn them with a burning, and then their flesh will flow down until their heels.'" (Related by Ibn Mirdawai)

[1] Qur'an 23:104.

[2] Qur'an 23:104.

[3] Qur'an 23:104.

Various *Ahaadeeth* Pertaining To The Description Of Hell And Its Inhabitants

Abu Moosa ﷺ related that the Messenger of Allah ﷺ said, "When the people of the Hellfire are gathered in the Hellfire, among them will be whomsoever Allah pleases from the people of the *Qiblah* (those who pray to the Ka'bah, i.e., Muslims). The disbelievers will say to the Muslims, 'Were you not Muslims?' They will say, 'Yes.' The disbelievers will say, 'Then of what avail was Islam to you when you ended up with us in Hell?' They will say, 'With us were sins for which we have been punished.' Allah will have heard what they say, and He ﷻ will order for those in the Fire from the people of the *Qiblah*, and they will be taken out. When the disbelievers who remain see that, they will say, 'Would that we had been Muslims, so that we can leave as they left.'" Then the Messenger of Allah ﷺ recited:

﴿الٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ وَقُرْءَانٍ مُّبِينٍ ۝ رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ﴾

"Alif-Lam-Ra. (These letters are one of the miracle of the Qur'an, and none but Allah ﷻ (Alone) knows their meanings). These are Verses of the Book and a plain Qur'an. How much would those who disbelieved wish that they had been Muslims (those who have submitted themselves to Allah's ﷻ Will in Islam i.e. Islamic Monotheism this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise.)"[1]

(Abu Al-Qaasim At-Tabaraanee related this narration)

Saaleh ibn Abee Tareef said, "I asked Abu Sa'eed ﷺ, saying, 'Did you hear the Messenger of Allah ﷺ say anything about this Verse:

﴿رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ﴾

"How much would those who disbelieved wish that they had been Muslims (those who have submitted themselves to Allah's ﷻ Will

[1] Qur'an 15:1,2.

in Islam i.e. Islamic Monotheism this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise)"[1]

Abu Sa'eed ﷺ said, "Yes, I heard him say, 'Allah will take people out of the Fire, not taking His retribution from them.'" And he said, "When Allah made them to enter the Hellfire with the *Mushrikeen* (those who associated partners with Allah in worship), the *Mushrikoon* said to them, 'You claimed that you are the *Auliya* (obedient slaves of Allah, who fear Him and love Him and hope from Him) in the world, then why are you with us in the Hellfire?' When Allah will hear that from them, He will give permission for intercession to be made for them. Then the angels will intercede, the Prophets will intercede, and the believers will intercede, until they come out with the permission of Allah. When the disbelievers see that, they will say, 'Would that we were like them, so that intercession would reach us, and so that we could go out like them.'" He said, "And that is the saying of Allah ﷻ:

﴿ رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ﴾

"How much would those who disbelieved wish that they had been Muslims (those who have submitted themselves to Allah's ﷻ Will in Islam i.e. Islamic Monotheism this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise)"[2]

"In Paradise, this group that comes out is called the *Jahannamiyyoon*, because of the blackness in their faces. They will say, "O our Lord, remove from us this name." He ﷻ orders them, and they bathe in the river of Paradise, and then that name is removed from them." (Related by At-Tabaraanee)

Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "Verily, people from the people of 'None have the right to be worshipped but Allah (*Laailaha illallah*)' will enter the Hellfire because of their sins. The people of Al-Laat and Al-'Uzza (i.e. those who worshipped them) will say, 'What did it avail you to say, none has the right to be worshipped but Allah, when you are with us in

[1] Qur'an 15:2.

[2] Qur'an 15:2.

the Hellfire?' Allah will become angry for them (i.e. for and on behalf of the Muslims), and He ﷻ will take them out, then casting them into the river of Life. There they will become healed from their burns, just like the moon is healed from its being eclipsed. Then they will enter Paradise, and they will be called *Al-Jahannamiyyoon* therein."

A man said, "O Anas, you heard the Messenger of Allah ﷺ say, 'Whosoever lies intentionally upon me, then let him take his seat in the Hellfire'? So did you hear the Messenger of Allah ﷺ say this?" Anas رضي الله عنه said, "I heard this from the Messenger of Allah..." (Related by At-Tabaraanee)

A Strange Narration And An Unusual Wording

In a narration related by Abu Bakr Ibn Abee Ad-Dunyaa, Abu Hurairah رضي الله عنه said, "On the Day of Resurrection, the Hellfire will be brought, being steered with 70,000 bridles. 70,000 angels will be holding each bridle, and it will sway upon them, until it is made to rest on the right of the Throne. Allah will cast humility upon it at that time, and then Allah will inspire it: 'What is this humility?' It will say, 'O my Lord, I fear that You will have some revenge on me.' Allah will inspire it: 'Indeed I only created you as a revenge, and I have no revenge regarding you (i.e., no revenge in store for you).' Allah will then inspire it, and it will let out a deep breath: every teardrop that is in an eye will flow. Then it will let out another deep breath, and every single chosen angel and sent Messenger will swoon away, except for your Prophet, the Prophet of Mercy, and he will say, 'O my Lord, my nation, my nation.'"

Another One Of The More Stranger Narrations

In a narration related by Al-Haafiz Abu Na'eem Al-Asbahaanee, Zaadhaan reported that he heard Ka'ab Al-Ahbaar say, "On the Day of Resurrection, Allah will gather the first ones and the last ones on a single plane. The angels will then descend, and they will be in rows. It will be said, 'O Jibreel, come to me with Hell.' And so Jibreel will bring it, it being steered with 70,000 bridles. When it is at a distance of 100 years from the creation, it will let out a deep breath, for which the hearts of created beings will fly. Then it will let out a second deep breath, for which every single chosen angel and sent Prophet will fall down on his two knees. Then it will let out a third

deep breath, and the hearts will reach the throats and minds will be bewildered. Each person will race in an alarmed fashion to his deeds — even Ibraaheem Al-Khaleel عليه السلام. He عليه السلام will say, 'By my being Your *Khaleel* (one who is given extra special love; a very high ranking with Allah ﷻ), I ask You for no one save my own self.' And 'Eesa عليه السلام will say, 'By Your honoring me, I ask You for no one save my own self. I do not ask of You for Maryam عليها السلام, who gave me birth.' As for Muhammad ﷺ, he will say, 'I do not ask of You today for my own self; I only ask of You for my Nation.' The Sublime (Allah) will answer him, 'As for My Auliyaa (those who were obedient to Allah, fearing Him, loving Him, and Hoping from Him) from your nation, there is no fear upon them nor will they grieve. Then by My Glory and Magnificence, I will please your eye (i.e. please you) in regards to your nation.' Then the angels will stand before Allah *'Azza Wa-Jall* (To Him Belongs Might And Majesty), watching to see what they are ordered with. The Lord — be He exalted and Glorified — will say to them, 'O group of *Zabaaniyah* (guards of Hell), go to the people of major sins from the nation of Muhammad, those who persisted in perpetrating them, and take them to the Hellfire. For My anger has become severe for them having taken lightly My commands in the abode of the world, for them taking lightly My Right, for them transgressing against My forbidden limits, for them disparaging the people. And they challenged Me, despite My honoring them and My favoring them over the nations. They did not truly know My Blessing and the greatness of My Favor. At that point, the *Zabaaniyah* (guards of Hell) will take men by their beards and women by their forelocks, taking them to the Hellfire. From other than this nation, everyone who is steered to Hell goes with a blackened face. When they pass by *Maalik* (the keeper of Hell), he will say to them, 'O group of wretched ones, which nation are you? For none have passed by me with better faces than you.' They will say, 'O *Maalik*, we are the nation of the Qur'an.' Then he will say to them, 'O group of wretched ones, was not the Qur'an revealed to Muhammad ﷺ?' They will raise their voices with wailing and crying: 'Oh! Muhammad! O Muhammad, intercede for those from your nation who were ordered to the Hellfire.' He will call out to *Maalik*, 'O *Maalik*, Who ordered you to mildly reprove the wretched ones, to try them, and to suspend their entrance to the punishment? O *Maalik*, do not blacken their faces, for they used to make prostration

to the Lord of all that exists in the abode of the world. O *Maalik*, do not make them heavy with iron collars, for they used to take a bath after Al-Janaabah (after entering into a state of major impurity, i.e., for the most part, after sexual intercourse). O *Maalik*, do not bind them with fetters, for they used to make circuits around my inviolable House. O *Maalik*, do not attire them with Al-Qataraan, for they removed their garments for *Ihraam* (i.e. for entering into the inviolable state of being a pilgrim). O *Maalik*, say to the Hellfire that it should take them in accordance to their deeds, for the Hellfire is more acquainted with the amount (of punishment) they are deserving than a mother is with her child.' Then among them is he who the Hellfire takes until his heels. And among them is he who the Hellfire takes until his knees. Among them is he who the Hellfire takes until his navel. And among them is he who it takes until his chest. When Allah exacts retribution for them based on their major sins, their rebelliousness, and their persistence (in sinning), He will open a door between them and the *Mushrikeen* (those who associated partners with Allah in worship), so that they (i.e. sinful Muslims) will be in the highest level of the Hellfire. Therein they will taste neither coolness nor drink. They will cry, and they will say, 'Oh! Muhammad! Have mercy on the wretched ones from your nation and intercede for them, for the Hellfire has eaten their flesh, their bones, and their blood.' Then they will call out, 'O our Lord, O our Master: have mercy on those who did not associate partners with You in the abode of the world, though they did err and perpetrate wrong and transgress.' At that point, the *Mushrikoon* will say, 'What has your *Eemaan* (faith) in Allah and Muhammad availed you?' Allah will become angry for that and He ﷻ will say, 'O Jibreel, go and take out those from the Hellfire that are from the nation of Muhammad ﷺ.' He will take them out in groups, and they will have been burned. Then he will cast them upon a river at the Gate of Paradise; it is called the River of Life. They will remain there until they return to being more blooming than they were before. Then He ﷻ will order the angels to admit them into (Paradise) as the freed ones of the Most Merciful from the nation of Muhammad ﷺ. They will be identified by that (mark) among the People of Paradise. Then they will beseech Allah to erase from them that mark, and Allah will then erase it from them. Thereafter they will not be known by it among the people of Paradise." Parts of this narration are attested to in other *Ahaadeeth*. And Allah ﷻ knows best.

After mentioning the *Ahaadeeth* of intercession, we will mention the last to come out of the Hellfire and enter Paradise, *Insha Allah*.



THE INTERCESSION

THE INTERCESSION OF THE MESSENGER OF ALLAH ﷺ

The Greater Intercession

The first kind of intercession is the Prophet's first intercession: it is the greater intercession and it is specific to him ﷺ from among his brother believers and Messengers – O Allah, send prayers and blessings upon him and upon them all. It is the intercession which the entire creation hopes will come about, even *Al-Khaleel* (one who is given extra special love; a very high ranking with Allah ﷻ) Ibraaheem عليه السلام and Moosa Al-Kaleem. The people will begin with Adam عليه السلام, asking him to intercede, and they will continue on to the Messengers after him. Every one of them will turn away from it (from the request to intercede), saying, 'I am not the one for it,' until the matter ends at the chief of the children of Adam in this world and in the Hereafter – Muhammad, the Messenger of Allah ﷺ always. Then he will say, "I am for it, I am for it." He will go and intercede with Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty), for Him ﷻ to come and issue judgments between His slaves, and to give rest to them from their standing; and to distinguish between the believer among them and the disbeliever among them, in order to reward the believers with Paradise and the disbelievers with the Hellfire. We mentioned this when we discussed the *Tafseer* of this Verse:

﴿وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

"And in some parts of night (also) offer the Salat (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer-Nawafil) for you (O Muhammad ﷺ). It may be that your Lord will raise you to Muqam Mahmud (a station of praise and glory, i.e. the honor of intercession on the Day of

Resurrection.)"[1]

We already related those *Ahaadeeth* which mention or allude to that station of praise and glory, and what we related is sufficient in that regard. And all praise is for Allah, and all blessings are from Him.

What Honors And Tasks The Messenger Of Allah ﷺ Is Singled Out With From Among All Of The Prophets And Messengers – O Allah, Send Prayers On Them All

Jaabir ibn 'Abdullah ﷠ reported that the Messenger of Allah ﷺ said, "I have been given five (endowments or distinctions) which no other Prophet before me was given: 1) I have been made victorious with terror for the distance of one month (i.e. all people and armies within that range are terrified to go to war with the Prophet ﷺ); 2) the earth has been made as a *Masjid* and pure place for me; 3) the spoils of war have been made lawful for me, and they were not made lawful to anyone before me; 4) I have been granted the intercession; 5) and a Prophet would be sent (only) to his people, whereas I have been sent to all peoples." (*Bukhaaree* and *Muslim*)

Abu Daawood At-Tiyaalisee related the same through a different chain from Abu Dharr ﷠. "And I have been granted the intercession" means the greater intercession, which is also the first one; with it, the Prophet ﷺ will intercede to Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) for Him to come and issue judgments. It is the intercession that all created beings hope will be granted — even Al-Khaleel Ibraaheem ﷷ, Moosa Al-Kaleem ﷷ, and all other Prophets, Messengers, and believers. The first ones and the last ones will acknowledge it. This is the intercession that is accorded to the Prophet ﷺ alone. As to interceding for the sinners, it is established for other Prophets as well, not to mention for the angels, and this we will explain later on through authentically related *Ahaadeeth* — *Insha Allah.*

Abu Hurairah ﷠ related that the Messenger of Allah ﷺ said, "I am the first for whom the earth will split open, I am the first to intercede, and I am the first to have his intercession granted." (Related by Al-Aouzaa'ee)

In another narration, 'Abdullah ibn Salaam ﷠ related that the

[1] Qur'an 17:79.

Messenger of Allah ﷺ said, "I am the chief of the children of Adam, and no *Fakhr* (pride or haughtiness); I am the first for whom the earth will split open; I am the first to intercede and the first whose intercession will be granted; and in my hand will be the banner of *Al-Hamd* (the praise) – even Adam and those below him (will be under it)." (Related by Al-Baihaqee)

Ubai ibn Ka'ab ﷺ related that the Messenger of Allah ﷺ said, "Indeed my Lord sent to me that I should read the Qur'an upon a *Harf* (one dialect). I answered Him, 'O my Lord, make matters easy for my nation.' He answered me a second time that I should read it upon a *Harf* (one dialect). I said, 'O my Lord, make matters easy upon my nation.' He answered me a third time: 'Recite it upon seven *Ahruf* (seven dialects, or seven recitations), and for each response you gave (The Prophet ﷺ responded twice), you have a matter that you can ask Me for.' I said, 'O Allah, forgive my nation.' And I left the second (matter to ask for) to a day wherein all of the creation will desire it from me, even Ibraaheem.'" (*Muslim*)

The second and third kinds of intercession are his intercessions for people whose good and bad deeds are equal, so that they enter Paradise and for other people who were ordered to be taken to Hell, so that they do not enter it.

'Abdullah ibn 'Abbaas ﷺ related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, pulpits of gold will be erected for the Prophets, and then they will sit upon them. My pulpit will remain; I will not sit on it but rather I will be standing before Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty), upright with my nation, fearing that I will be sent to Paradise and my nation will remain after me. Then I will say, 'O my Lord, my nation.' Allah will say, 'O Muhammad, and what do you want me to do with your nation?' I will say, 'O my Lord, expedite their accountability.' Then He ﷻ will call for them and their accountability will be taken. Among them is he who enters Paradise by the Mercy of Allah ﷻ. And among them is he who enters Paradise by my intercession, until I am given the books of men who were sent to Hell. Then *Maalik*, the Keeper of Hell will say, 'O Muhammad, you have not left any revenge for the anger of your Lord upon your Nation.'" Al-Haafiz Abu Bakr Ibn Abee Ad-Dunyaa related this in his book, *Al-Ahwaal*.

Abu Hurairah ﷺ related that the Prophet ﷺ said, "The people will

be gathered, naked. They will gather with their gazes fixed toward the sky, watching for 40 years for the passing of Judgment. Then Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) will descend from the Throne to the Kursee (Footstool), and the first to be called will be Ibraaheem Al-Khaleel ﷺ. He will be dressed in two garments of Paradise. Then Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) will say, 'Call the illiterate Prophet, Muhammad.' Then I will stand and will be dressed in a robe from the garments of Paradise. And the *Haud* (Basin) will spring forth for me — its width is like the distance between *Ailah* and the Ka'bah. Then I will drink and bathe, and the necks of created beings will be broken up from thirst. Then I will stand on the right of the *Kursee*: no one will stand at that station other than me. Then it will be said, 'Ask, you will be given; intercede, your intercession will be granted.'" A man asked, "Do you wish anything for your parents, O Messenger of Allah?" He ﷺ said, "Indeed, I will intercede for them, regardless of whether I am granted or denied, and I do not wish anything for them." (Related by Ismaa'eel ibn 'Ubaid ibn 'Umair ibn Abee Kuraibah)

Al-Minhaal (one of the narrators from the previous narration) then said that 'Abdullah ibn Al-Haarith also related to him that the Prophet of Allah ﷺ said, "An order will be given for a group from my nation who will have been ordered to the Hellfire. They will say, 'O Muhammad, we beseech you to intercede (for us).' Then I will order the angels to stop with them. Then I will go forth and ask permission from the Lord (Allah) *'Azza Wa-Jall* (To Him belongs Might and Majesty), and permission will be given to me. Then I will perform prostration and say, 'O my Lord, a group from my nation has been ordered to the Hellfire.' He will say, 'Go forth and take out whomsoever Allah wishes you to take out.' Then the rest will call out, 'O Muhammad, we beseech you to intercede (for us).' Then I will return to the Lord (Allah) and seek permission. Permission will be given to me and I will perform a prostration. Then He will say, 'Raise your head; ask, you will be given; intercede, your intercession will be granted.' I will speak and I will enunciate praise upon Allah with such praises that no one else ever praised Him with. Then I will say, 'A group from my nation has been ordered to the Hellfire.' He will say, 'Go forth and take out from them those who said: None has the right to be worshipped but Allah (*Laailaha illallah*).' I will say, 'He who has *Eemaan* in his heart equal to the weight of a mustard

seed?' He will say, 'O Muhammad, that is not for you; that is for Me.' Then I will go and take out whomsoever Allah wills for me to take out. A group of people will remain and they will then enter the Hellfire. The people of Hell will scoff at them, saying, 'You used to worship Allah without associating partners with Him, and He has made you enter the Hellfire.' They will become sad because of that. Then Allah will send an angel with a handful of water and will sprinkle it in the Hellfire. No one from the people of *Laailaha illallah* ("None has the right to be worshipped but Allah") will remain except that a drop will fall on his face. And they will be identified by means of that, and the people of Hell will envy them for it. Then they (the people of "*Laailaha illallah*") will come out and enter Paradise. It will be said to them, 'Go forth,' and they will host the people. Were all of them to go and visit one man, they would have enough space with him. And they are called *Al-Mujarradeen*."

This wording necessitates the occurrence of a number of intercessions. Here it is mentioned that the Prophet ﷺ will intercede three times for those who were ordered to the Hellfire, so that they do not enter it. "I will go and take out," means, "I will go and save," which is proven by his saying after that, "A group of people will remain and they will enter the Hellfire." And Allah ﷻ knows best.

The fourth kind of intercession is when the Prophet ﷺ intercedes to raise the degrees of those who enter Paradise, i.e., to raise their degrees in it over and above what their deeds are worth in terms of rewards. The *Mo'tazilah* have agreed with us in this intercession alone, for they have disagreed regarding the other ones, even though the *Ahaadeeth* that mention them are related in *Mutawaatir* form (i.e., so many people related from so many people at each level of the narration, that it is impossible for them to have erred or to have colluded upon a lie). And this you shall see soon, *Insha Allah*. In Allah do we trust and upon Him do we depend entirely.

The proof for this category of intercession is a *Hadeeth* related in *Bukhaaree, Muslim,* and in other *Hadeeth* compilations. When Abu Moosa Al-Ash'aree's uncle, Abu 'Aamir ؓ, was afflicted in the battle of Al-Aoutaas, Abu Moosa ؓ informed the Messenger of Allah ﷺ, who then raised his hands and said, "O Allah, forgive 'Ubaid Abee 'Aamir, and on the Day of Resurrection, make him to be above many from Your creation (in terms of ranking)."

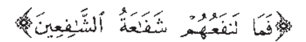
Similarly, in the *Hadeeth* of Umm Salamah ﷺ, the Messenger of Allah ﷺ supplicated for Abu Salamah ﷺ after he ﷺ died. The Prophet ﷺ said, "O Allah, forgive Abu Salamah and raise his ranking among the guided ones, and *Ukhlufhu* (take care of) those offspring who remain behind. Forgive us and him, O Lord of all that exists, and make spacious for him his grave; and illuminate it for him." (*Muslim*)

Another Kind Of Intercession Is One For Whom Intercession Is Made So That He Enters Paradise Without Any Accountability; Another Is For The Punishment Of The Sinner To Be Lightened For Him

Al-Qaadee 'Iyaaz and others mentioned another kind of intercession — a fifth kind — which is for people who enter Paradise without facing any accountability. As far as I know, I have seen no proof for this. And from what I have seen, Al-Qaadee did not mention anything to base that view upon. Then I remembered the *Hadeeth* of 'Ukkaasha Ibn Maihsin, in which the Messenger of Allah ﷺ supplicated for him, for Allah to make him from the 70,000 that enter Paradise without any account being taken from them. This *Hadeeth* is related in both *Bukhaaree* and *Muslim* — we have already mentioned it — and it is appropriate to this issue.

In *At-Tadhkirah*, Abu 'Abdullah Al-Qurtubee mentioned a sixth category of intercession, and that is the Prophet's intercession for his uncle, Abu Taalib - for his punishment to be lightened. Al-Qurtubee mentioned the *Hadeeth* of Abu Sa'eed ﷺ — in *Saheeh Muslim* — as a proof. In it, Abu Taalib was mentioned in the presence of the Messenger of Allah ﷺ, and he ﷺ said, "Perhaps my intercession will benefit him on the Day of Resurrection, so that he is placed in the shallow part of the Hellfire, whereby it (the Hellfire) will reach his heels, causing his brain to boil."

Al-Qurtubee then said, "If one says that Allah ﷻ said:



"So no intercession of intercessors will be of any use to them."[1]

[1] Qur'an 74:48.

then it is said to him, 'It will not help to take him out of the Hellfire, as intercession helps sinners who were Islamic Monotheists, for they will come out of the Hellfire and enter Paradise (i.e., but at least it can benefit a disbeliever in terms of his punishment being made less severe).'"

The seventh kind of intercession is the Prophet's intercession for all believers, so that permission is given for them to enter Paradise. Anas ibn Maalik ؓ reported that the Messenger of Allah ﷺ said, "I am the first to intercede in Paradise." (*Saheeh Muslim*)

After mentioning that the people will pass over the *Siraat*, the Prophet ﷺ said in the *Hadeeth* of the horn, "When the people of Paradise will reach Paradise, they will say, 'Who will intercede for us to our Lord, so that we will enter Paradise?' They will say, 'Who is more worthy of that than your father, Adam? Indeed Allah created him with His Hand and blew into him from His *Rooh*, and spoke to him *Qubulan* (directly).' They will go to Adam and request that from him. He will mention a sin and say, 'I am not the one for that, but go to Nooh, for he is the first of the Messengers of Allah.' They will request that from him, but he will mention a sin and say, 'I am not the one for that, but you should go to Moosa.' They will make that request to him, but he will mention a sin and say, 'I am not the one for that, but you should go to Muhammad ﷺ.'" The Messenger of Allah ﷺ said, "Then they will come to me, and for me there are three intercessions that my Lord promised me. Then I will go to Paradise and take the ring of the door. Next, I will ask for it to be opened, and it will be opened for me. I will be greeted and welcomed. When I enter Paradise, I will look at my Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty), and I will fall down to Him, prostrating. Allah will inform me of something from His praise and glorification that He never before informed anyone from His creation. Then Allah will say to me, 'Raise your head, O Muhammad, and intercede, for you will be granted intercession. And ask, for you will be given.' When I will raise my head, Allah will say, and He knows best, 'What is your affair?' I will say, 'O my Lord, you promised me intercession, so grant it to me for the inhabitants of Paradise, so that they enter Paradise. Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) will say, 'I have granted your intercession, and I have given permission for them to enter Paradise.'" The Messenger of Allah ﷺ used to say, "By the One

Who has sent me by the truth, you do not recognize your wives and abodes in this world as well as the inhabitants of Paradise will recognize their wives and their abodes."

Then each man from them will enter upon 72 wives, from that which Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) created (i.e., created specifically for the dwellers of Paradise), and two from the daughters of Adam ﷺ. Their favor is for whomsoever Allah pleases, and that is because of their worship of Allah in the world. He then mentioned intercession for the perpetrators of the major sins, and that is the eight category of intercession.

This eight category is for the Prophet ﷺ to intercede for those people from the nation of Muhammad ﷺ who perpetrated major sins, and they are from those who enter the Hellfire; then they will come out after that intercession. There are *Mutawaatir Ahaadeeth* related for this category.

Knowledge Of The Intercession Was Lost To The *Khawaarij* And The Mo'tazilah, And So They Denied It; Some Of Them Were Obstinate And Refused To Accept It

Knowledge of the intercessions was lost to the *Khawaarij* and the Mo'tazilah; they differed regarding it based on their being ignorant about the authenticity of the *Ahaadeeth* that are related about it. As for those who do know those *Ahaadeeth*, they reject them obstinately, staying firm upon their innovation. As for this last intercession, the angels, the Prophets, and the believers will take part in it along with the Prophet ﷺ, and it is an intercession that will be performed repeatedly by him — O Allah, send prayers and blessings upon him.

The Chains And Wordings Of *Ahaadeeth* Related About The Intercession Of The Believers For Their Families

The Narration Of Ubai Ibn Ka'ab ﷺ

Ubai ibn Ka'ab ﷺ related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, I am the *Khateeb* (orator, speaker) of the Prophets, their *Imam*, and the holder of their intercession." (Related by Ibn Abee Ad-Dunyaa)

The Narration Of Anas Ibn Maalik ﷺ

Anas ibn Maalik ﷺ reported that the Messenger of Allah ﷺ said, "I am the first of them to come out, I am their leader when they arrive, I am their *Khateeb* (orator) when they are paying attention, I am their intercessor when they are confined, and I am the one who will give them glad tidings when they lose hope. On that Day, the honor and the keys are in my hands, and on that Day, the banner of *Al-Hamd* (the praise) is in my hands. I am the most honored of Adam's children with Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) ..." (Related by Ibn Abee Ad-Dunyaa)

Another Chain From Him

Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "My intercession (is also) for those from my nation who perpetrated major sins." (*Ahmad*) Abu Daawood related the same from Anas ﷺ.

Another Chain

Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "My intercession (is also) for those from my nation who perpetrated major sins." (Related by Al-Haafiz Abu Bakr Al-Bazzaar in his *Musnad*) Abu Ya'laa related the same from Yazeed Ar-Ruqqaashee from Anas ibn Maalik ﷺ.

Another Chain

Anas ﷺ reported that the Messenger of Allah ﷺ said, "Every Prophet asked a question," or he ﷺ said, "For every Prophet there was a supplication that he supplicated for, and then was answered for it. And Allah ﷻ has indeed answered my supplication: intercession for my nation on the Day of Resurrection." Or he ﷺ said something similar to this. (*Ahmad*) Bukhaaree related it Ta'leeqan.

Another Chain

Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "My intercession (is also) for those from my nation who perpetrated major sins." (Related by Ibn Abee Ad-Dunyaa)

In another chain related by Ibn Abee Ad-Dunyaa from Anas ﷺ, the Messenger of Allah ﷺ said, "When the Day of Resurrection arrives,

I will be given the intercession, and I will intercede for he who has *Eemaan* in his heart equal to the weight of a small ant (or an atom), until no one remains who has this amount of *Eemaan* in his heart." He then moved his thumb and index finger.

Another Chain

Anas ﷺ related that the Messenger of Allah ﷺ said, "For every Prophet there is a supplication that he supplicates for and is answered regarding it. And I have indeed saved my supplication: intercession for my nation on the Day of Resurrection." (*Ahmad*) It fulfills the conditions of Bukhaaree and Muslim, who both related it from Abu 'Uwaanah Al-Waddaah ibn 'Abdul-Malik Al-Yashkaree from Qataadah.

In another narration, Anas ﷺ related that the Messenger of Allah ﷺ said, "The believers will gather on the Day of Resurrection, and they will be grieved for that (for standing so long)...and then they will say, 'would that we interceded to our Lord, so that He relieves us from this place of ours.' So they go to Adam ﷺ, saying, 'You are Adam, father of the creation. Allah ﷻ created you with His Hand, and He ﷻ blew into you from His *Rooh*, and He ﷻ ordered the angels and they prostrated to you. Intercede for us with your Lord, so that He relieves us from this place of ours.' He ﷺ will say, 'I am not the one for you.' He will mention the mistake of his that he committed, and he will be ashamed to face Allah because of it." (*Muslim*)

Another Chain

Anas ﷺ reported that the Messenger of Allah ﷺ said, "The believers will be confined on the Day of Resurrection, and they will be distressed because of that. They will say, 'Would that we interceded to our Lord, so that He relieves us from this place of ours.' So they go to Adam, saying, 'You are our father. Allah ﷻ created You with His Hand, He made the angels perform prostration to you, and He taught you the names of all things, so intercede for us with your Lord. He will say, 'I am not the one for you,' and he will mention his mistake that he committed — his having eaten from the tree when he had been forbidden from it. 'But go to Noah, the first Prophet that Allah sent to the people of the earth.' They will go to Noah and he will say, 'I am not the one for you,' and he will mention his

mistake: his having asked his Lord without knowledge. 'But go to Ibraaheem.' So they will go to Ibraaheem and he will say, 'I am not the one for you,' and he will mention his mistake that he committed, three lies that he uttered: his saying, "*Verily, I am sick (with plague. He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan's feast)*.", his saying, "*Nay, this one, the biggest of them (idols) did it*", and when he went with his wife to the tyrant An-Namrood, he said (to her), 'Inform him that I am your brother, and I will inform him that you are my sister.' (Then Ibraaheem says to those who came to him), 'But go to Moosa, for Allah spoke directly to him, and He gave him the *Torah*.' Then they will go to Moosa, and he will say, 'I am not the one for you,' and he will mention his mistake — his having killed a man. 'But go to 'Eesa, a slave (of Allah), His Word ("Be!" — and He was!) and a spirit (*Rooh*) created by Him.' Then they will go to 'Eesa and he will say, 'I am not the one for you,' but go to Muhammad. He is a slave (of Allah) for whom Allah has forgiven his previous and later sins.' They will come to me, and so I will seek permission (to speak) to my Lord in His *Daar* (literally, abode).' Permission will be given to me... and when I see Him, I will fall down, prostrating. He will leave me for a period that He wishes to leave me for, and then He will say, 'Raise your head, O Muhammad. And speak, you will be heard; intercede, your intercession will be granted; ask, you will be given.' Then I will praise Allah with praises and thanks that He will teach me. Then I will intercede, and He will set a limit for me. I will take them out (those within that limit) and I will admit them into Paradise. Then I will seek permission (to see) my Lord a second time, and that permission will be granted to me. Then when I see Him, I will fall down, performing prostration. Then He will leave me for whatsoever period He wishes to leave me, after which He will say, 'Raise your head, O Muhammad. Speak, you will be heard; intercede, your intercession will be granted; and ask, you will be given.' So I will raise my head, and I will praise Allah with such praise and thanks that He teaches me. Then I will intercede, and He will set a limit for me. And I will admit them into Paradise." Hammaam ﷺ said, "I also heard him say, 'Then I will take them out of the Hellfire and admit them into Paradise.'" He ﷺ said, "Then I will ask permission (to see) my Lord a third time, and when I see Him, I will fall down, performing prostration. He will leave me for whatsoever period He wishes to leave me for, and then He will say,

'Raise you head, O Muhammad. Speak, you will be heard; intercede, your intercession will be accepted; and ask, you will be given.' Then I will raise my head and praise my Lord with praises and thanks that He will teach me. Then I will intercede, and He will set a limit for me. I will take them out of the Hellfire and admit them into Paradise." Hammaam ﷺ said, "And I heard him say, 'Then I will take them out of the Hellfire and admit them into Paradise. Then none will remain in the Hellfire except he who is held back by the Qur'an,'" meaning, he for whom eternity in Hell is binding (which is mentioned in the Qur'an). Qataadah, one of the narrators of this *Hadeeth*, then recited:

﴿عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

> *"It may be that your Lord will raise you to Muqam Mahmud (a station of praise and glory, i.e. the honor of intercession on the Day of Resurrection.)"*[1]

He said, "It is the station of praise and glory that Allah ﷻ promised to His Prophet ﷺ." (*Ahmad*) Al-Bukhaaree related it *Mu'allaqan* in "The Chapter Of *Tawheed*."

A Number Of Other Chains

Ma'bad ibn Hilaal Al-Baghawee said, "We gathered with some people from Basrah, and then we went to Anas ibn Maalik ﷺ. Thaabit Al-Bannaanee went with us, to ask him on our behalf about the *Hadeeth* of intercession. When we arrived, he was in his house, praying Ad-Duhaa. We stood until he finished his prayer, and then we asked permission to enter, and he permitted us to enter. He was sitting on his mattress; we said to Thaabit, 'Do not ask him anything before you ask him about the *Hadeeth* of intercession. Thaabit said, 'O Abu Hamzah (i.e. Anas ﷺ), these are your brothers from the people of Basrah. They have come to ask you about the intercession.'" Anas ﷺ said, "Muhammad ﷺ said to us, 'On the Day of Resurrection, the people will be jumbled, mixed up between themselves. Then they will go to Adam and say, 'Intercede for us to your Lord.' He will say, 'I am not for it, but you should go to Ibraaheem.' Ibraaheem will say, 'I am not the one for it, but go to

[1] Qur'an 17:79.

Moosa, for Allah spoke to him directly.' They will go to Moosa and he will say, 'I am not the one for it, but go to 'Eesa, for he is a spirit (*Rooh*) created by Allah and he is His Word ("Be!" — and He was!).' Then they will go to 'Eesa and he will say, 'I am not the one for it, but go to Muhammad.' They will come to me and I will say, 'I am for it.' Then I will seek permission to (speak with) my Lord, and permission will be given to me. And He will inspire me with praises that I will praise Him with, praises that do not come to me now. So I will praise Him with those praises, and I will fall down, prostrating to Him. It will be said, 'O Muhammad, raise your head and speak, you will be heard; intercede, your intercession will be granted; ask, you will be given.' I will say, 'O my Lord, my nation.' It will be said, 'Go forth and take out from the Hellfire he who has *Eemaan* (faith) in his heart equal to the weight of a grain (of barley).' I will go and do so, and then I will return. I will praise Allah with those praises, and then I will fall down, prostrating to Him. It will be said, 'O Muhammad, raise your head and speak, you will be heard; intercede, your intercession will be granted; ask, and you will be given.' I will say, 'O my Lord, my nation, my nation.' It will be said, 'Go forth and take out he who has in his heart *Eemaan* (faith) equal to the weight of a mustard seed, and then take him out of the Hellfire.' I will go forth and then do so.'" Ma'bad ibn Hilaal Al-Baghawee said, "When we left Anas ﷺ, I said to some of my Companions, 'Let us pass by Al-Hasan, for he is hiding in the house of Abu Khaleefah.' We related to him that which Anas ibn Maalik ﷺ related to us, saying, 'We have not seen something similar to what he related to us regarding the intercession.' Al-Hasan said, 'Say it to me.' So we related the *Hadeeth* and ended at this place (i.e. at the last line that was related to them by Anas ﷺ). Al-Hasan said, 'He did not add to that. He related this *Hadeeth* to me 20 years ago, and I do not know, did he forget or did he dislike for you to have too much confidence (i.e. by depending without doing deeds)?' We said, 'O Abu Sa'eed, relate it (i.e. the completion of the *Hadeeth*) to us.' He laughed and said, "*And man is ever hasty*" (Qur'an 17:11).' He said, 'I did not mention it except because I wanted to relate it to you. He related to me the same as what he related to you. Then the Prophet ﷺ said, 'Then I will return a fourth time, and I will praise Him with those praises. And then I will fall down, prostrating to Him. It will be said: O Muhammad, raise your head; speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.

Then I will say: O my Lord, give permission to me for he who says, *Laailaha illallah* (None has the right to be worshipped but Allah). He will say: By My Glory, by My Grandeur, and by My Magnificence, I will remove from it (from Hell) he who said, Laailaaha Illallah (None has the right to be worshipped but Allah).'" (*Bukhaaree*) Muslim related the same through Hammaad Ibn Zaid. Ahmad related it through Hammaad Ibn Salamah from Thaabit from Anas from the Prophet ﷺ. He mentioned the *Hadeeth* in its entirety and mentioned, "Then I will praise my Lord with such praises that no one before me praised Him with, and no one after me will praise Him with. Then I will take out he who has in his heart (*Eemaan*) equal to weight of a grain of (barley)." Then he ﷺ returns and it is said, "The weight of a tiny ant (or atom)," and this narration doesn't mention the Prophet ﷺ going for the fourth time. Al-Bazzaar related it in the same manner from Anas ﷺ. Abu Ya'laa related the same. Both Al-Bazzaar and Abu Ya'laa related three intercessions. In the narration of Abu Ya'laa, the Prophet ﷺ said in the last of them, "Then I will say, 'My Nation.' It will be said, 'For you is he who says, *Laailaaha illallah* (None has the right to be worshipped but Allah), sincerely.'"

Another Chain

In a narration related by Al-Bazzaar, Anas ﷺ reported that the Messenger of Allah ﷺ said, "I will continue to intercede and intercede," or he ﷺ said, "My Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) will (continue to) grant me intercession until I say, 'O my Lord, grant me intercession for those who say: *Laailaaha illallah* (None has the right to be worshipped but Allah).'" Al-Bazzaar then said, "We do not know it to be related by any chain other than this one." But Ibn Abee Ad-Dunyaa did relate it through another chain.

Another Chain

An-Nadr ibn Anas related from Anas ﷺ that the Prophet ﷺ said, "I will be standing, waiting for my nation to cross the *Siraat*. 'Eesa ﷺ will come to me and say, 'These are the Prophets who have come to you, O Muhammad; they have to ask you,'" or he ﷺ said, 'they are gathering to you, so that you invoke Allah to separate between all of the nations to wherever Allah wishes for them, and so He removes

them from the (difficult) situation that they are in.' The creation is bridled in sweat. As for the believer, it is upon him like a cold. As for the disbeliever, death will envelop him. I will then say, O 'Eesa, wait until I return to you.' Then I will go until I stand underneath the Throne. I will meet with that which no chosen angel ever met with, nor any sent Prophet. Allah will then inspire Jibreel: 'Go to Muhammad and say: raise your head; ask, you will be given; intercede, and your intercession will be accepted.''' The Prophet ﷺ then said, "Then I will intercede for my nation, for me to take out from every 99 people a single person. I will continue to go back to my Lord, and I will not stand any time except that I will intercede (and my intercession will be accepted). This will continue until Allah gives me from that by saying, 'O Muhammad, admit into Paradise from your nation he who said, 'I bear witness that none has the right to be worshipped but Allah,' sincerely, on a single day, and then died upon that.''' (*Ahmad*) Ahmad alone related it, and At-Tirmidhee ruled that its chain is *Hasan*.

The Narration Of Jaabir Ibn 'Abdullah ﷺ

Jaabir Ibn 'Abdullah ﷺ related that the Messenger of Allah ﷺ said, "Indeed, for every Prophet there is a supplication that he supplicated with, and verily, I have saved my supplication: intercession for my nation on the Day of Resurrection." (*Ahmad*) Ahmad alone related it in this form.

Another Chain:

Jaabir ibn 'Abdullah ﷺ related that the Messenger of Allah ﷺ said, "My intercession on the Day of Resurrection is for the perpetrators, from my nation, of major sins." The narrator, whose name is Muhammad, said, "What is this, O Jaabir?" He said, "Yes, O Muhammad. As for he whose good deeds are more than his bad deeds, then that is the one who enters Paradise without reckoning. As for the one whose good and evil deeds are equal, he is the one whose reckoning will be an easy reckoning, and then he enters Paradise. But the intercession of the Messenger of Allah ﷺ is only for he who tied himself up and who hanged his back (low by making it heavy with sins)." (Related by Al-Baihaqee)

In another narration, Jaabir ﷺ related that the Messenger of Allah ﷺ recited:

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ﴾

"And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him"[1]

He ﷺ then said, "My intercession is for the perpetrators, from my nation, of the major sins." (Related by Al-Baihaqee) Al-Haakim said, "This *Hadeeth* is authentic."

Al-Baihaqee said, "The apparent meaning of it indicates that intercession for the perpetrators of major sins is granted only to the Messenger of Allah ﷺ and that the angels only intercede for the people of minor sins and for the raising of degrees in Paradise. The meaning of the Verse might be that the one who is interceded for is pleased by his *Eemaan*, even though he committed some major sins, sins other than *Shirk* (associating partners with Allah); in that case, the intended meaning of the Verse is the negation of intercession for the disbelievers, because Allah ﷻ did not give permission for it and is not pleased with the belief (of people) that it might occur.

Another Chain

Jaabir ibn 'Abdullah ؓ related that the Messenger of Allah ﷺ said, "For every Prophet there is a supplication that is answered, which each of them invoked for regarding his nation. And I have saved my supplication: intercession for my nation on the Day of Resurrection." (*Ahmad*) And Muslim related it through a different chain.

Another Chain

Jaabir ؓ related that the Messenger of Allah ﷺ said, "When the people of Paradise and the people of the Hellfire are identified, and after the people of Paradise enter Paradise and the people of the Hellfire enter the Hellfire, the Messengers will stand, and they will intercede. Then it will be said, 'Set out and go. Those whom you know, take them out.' They will take them out, and they (those that are taken out) will have been burned. They will throw them in a river — or on a river — which is called the River of Life. Their burned parts will fall off on both sides of the river, and they will

[1] Qur'an 21:28.

come out white like flasks. Then they will intercede (again), and it will be said, 'Go and set out. Take out anyone in whose heart your find *Eemaan* (faith) equal in weight to a tiny ant (or atom) *Qeeraat* (carat).' They will take (them) out quickly, and (then) they will intercede. It will be said, 'Go and set out. Take out (from the Hellfire) anyone in whose heart you find *Eemaan* (faith) that is equal in weight to a mustard seed.' Then Allah will say, 'I will now take out by My Knowledge and My Mercy.' He will take out many times more than they took out, and many more times than that. It will be written in their necks, the Freed Ones of Allah. Then they will enter Paradise, and therein they will be named *Al-Jahannamiyyoon*." (*Ahmad*) Only Ahmad related it.

The *Hadeeth* Of 'Ubaadah Ibn As-Saamit ﷺ

'Ubaadah ibn As-Saamit ﷺ said, "The Prophet's Companions did not find the Prophet ﷺ one night, though it had been their wont to place him in the middle of any place they stationed themselves in. So they became alarmed and thought that Allah, the Blessed and the Exalted, chose for him companions other than them. Then they came across the shadow of the Prophet ﷺ and they made *Takbeer* (i.e., they said, "*Allahuakbar,*" Allah is the Greatest) when they saw him. And they said, 'O Messenger of Allah, we were afraid that Allah, the Blessed and the Exalted, chose for you Companions other than us.' The Messenger of Allah ﷺ said, 'No, but rather you are my Companions in this world and in the Hereafter. Indeed, Allah, the Exalted, woke me up and said: O Muhammad, I did not send a Prophet or a Messenger except that he asked for a matter that I gave to him; so ask, O Muhammad, you will be given it. I said: What I ask for is intercession for my nation on the Day of Resurrection.' Then Abu Bakr ﷺ said, 'O Messenger of Allah, and what is the intercession?' He ﷺ said, 'I will say: O my Lord, my intercession, which I saved with You for my nation. Then my Lord, the Blessed and the Exalted, will say: Yes. Then Allah will take out the rest of my nation from the Hellfire, and He will then cast them into Paradise.'" (*Ahmad*) Ahmad alone related it.

Another Chain

In a narration related by Ibn Abee Ad-Dunyaa, Talq ibn Habeeb said, "I was from the most severe of people in terms of disbelieving

in the intercession, until I met Jaabir Ibn 'Abdullah ﷺ. I recited to him every verse that I was able to (recall), Verses in which it is mentioned that the people of the Hellfire will spend eternity in the Hellfire. Then he ﷺ said to me, 'O Talq, do you see yourself as being more well versed with Allah's Book and more knowledgeable of the Prophet's *Sunnah* than I am? Those that you recited about are the *Mushrikoon* (those who associate partners with Allah in worship), yet these (i.e. these for whom there is intercession) are a people who perpetrated sins for which they are punished and will then be taken out from the Hellfire..." (Related by Ibn Abee Ad-Dunyaa)

'Alee ibn Zaid ibn Abee Nudrah said, "Ibn 'Abbaas ﷺ gave us a sermon from the pulpit of Al-Basrah. He ﷺ said: The Messenger of Allah ﷺ said, 'Indeed every single Prophet had a supplication that Allah answered in the world, and I have saved my supplication, making it be intercession for my nation. And I am the chief of the children of Adam on the Day of Resurrection, and no *Fakhr* (pride and haughtiness); I am the first for whom the earth will split open, and no *Fakhr*; in my hand is the banner of *Al-Hamd* (praise), and no *Fakhr*; Adam along with all those under him are underneath my banner, and no *Fakhr*. The Day of Resurrection will be made prolonged for the people. Some will say to others, 'Go with us to Adam, the father of mankind, so that he will intercede for us to our Lord – that He judge between us.' So they will go to Adam and say, 'O Adam, you are the one who Allah created with His Hand; He made your abode to be His Paradise, and He made the angels perform prostration to you. Intercede for us to your Lord, so that He judges between us.' He will say, 'I am not the one for you: I was removed from Paradise because of my sin, and all that matters to me today is my own soul. But go to Ibraaheem Al-Khaleel.' They will go to him and say, 'O Ibraaheem, intercede for us to our Lord, so that He judges between us.' He will say, 'I am not the one for you. I lied three lies for the sake of Islam,' and by Allah, he only used them to defend Allah's religion. They are, 1) his saying: *"Verily, I am sick (with plague. He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan's feast)."*, 2) his saying: *"Nay, this one, the biggest of them (idols) did it"*, and 3) his saying to his wife when he went to the king, 'My sister.' (Ibraaheem ﷺ will then say to those who go to him), 'And today, nothing concerns me except my own self. But go to Moosa, for Allah chose him with His Message and with His Speech.' Then they go to Moosa, and they

will say, 'Intercede for us to your Lord, that He judges between us.' He will say, 'I am not the one for you, for I killed someone, but not out of retribution for the killing of another person. And nothing concerns me today except for my own self. But go to 'Eesa, a spirit (*Rooh*) created by Allah and His Word ("Be!" — and he was).' So they go to 'Eesa and say, 'Intercede for us to our Lord, that He judges between us.' He will say, 'I am not the one for you. I was taken as a god besides Allah, and nothing concerns me (at this time) except my own self. But suppose that possessions were in a container that was sealed — could one get to what is on the inside without breaking the seal?' They will say, 'No.' He will say, 'Indeed, Muhammad is the seal of the Prophets, and he is present today. And his previous and later sins were forgiven for him.'"

The Messenger of Allah ﷺ said, "Then they will come to me and say, 'O Muhammad, intercede for us to your Lord, that He judges between us.' I will say, 'I am for it,' until Allah gives permission for whomsoever He wishes and is pleased with. When Allah wills to separate between His creation, a caller will call out, 'Where is Ahmad and his nation?' We are the last ones and the first ones — the last of the nations and the first whose account will be taken. The nations will make way for us, and we will go forward, *Ghurr* (whiteness in the forehead; the faces of the believers will shine on the Day of Resurrection), *Muhajjaloon* (the places they wash in their *Wudoo,* ablution, will shine) from the effects of the *Wudoo* (ablution). And it will be said, 'It almost seems as if all of the members of this nation are Prophets.' And I will go to the Door of Paradise. Then I will take the ring of the door and knock on the door. It will be said, 'Who are you?' Then I will say, 'I am Muhammad.' It will be opened, and I will see my Lord '*Azza Wa-Jall* (To Him belongs Might and Majesty) and He is on His *Kursee* (Footstool) or on His Bed (the uncertainty here is from the narrator, Hammaad). I will fall down, prostrating to Him. And I will praise him with such praises that none before me praised Him with and none after me will praise Him with. Then it will be said, 'O Muhammad, raise your head and ask, you will be given; speak, you will be heard; and intercede, your intercession will be granted.' Then I will raise my head and say, 'O my Lord, my nation, my nation.' He ﷻ will say, 'Take out he who has (*Eemaan*) in his heart equal to the weight of such and such (Hammaad did not memorize the amount).' Then I will return and perform prostration. Then I will say as I said before, and He will

say, 'Raise your head and speak, you will be heard; ask, you will be given; and intercede, your intercession will be granted.' I will say, 'O my Lord, my nation, my nation.' He will say, 'Take out he who has (*Eemaan*) in his heart equal to the weight of such and such,' an amount that was less than the amount of the first time. Then I will return and I will perform prostration and I will say as I said before. It will be said to me, 'Raise your head and speak, you will be heard, and intercede, your intercession will be granted.' I will say, 'My Lord, my nation, my nation.' He will say, 'Take out he who has (*Eemaan*) in his heart equal to the weight of such and such,' an amount that is even less than the amount of the previous time." (*Ahmad*) Ibn Maajah related parts of it. And we have already mentioned in the second and third categories of intercession those people who are ordered to the Hellfire, and then intercession is made so that they do not enter it.

The Narration Of 'Abdullah Ibn 'Umar Ibn Al-Khattaab ﷺ

(here, parts are missing from the original manuscript until the next section).

Another Chain

In another narration, Ibn 'Abbaas ﷺ related that the Messenger of Allah ﷺ said, "My intercession is for the perpetrators, from my nation, of the major sins." At-Tabaraanee related this in his *Mo'jam Al-Kabeer*.

Another Chain

'Abdullah ibn 'Umar ﷺ reported that the Prophet ﷺ said, "I was given a choice between intercession and between half of my nation being in Paradise, and I chose intercession, because it is more comprehensive and more sufficient. Do you see that it is for the *Muttaqeen* (the pious, the righteous, etc.)? No, but rather it is for the stained, the sinners." (*Ahmad*) Ibn Abee Ad-Dunyaa related the same through a different chain. And I found the same in *Kitaab Al-Ahwaal*. And Al-Baihaqee related it in *Al-Ba'th Wan-Nushoor* through a different chain of narrators.

The Narration Of 'Abdullah Ibn 'Amr Ibn Al-'Aas ﷺ

'Abdullah ibn 'Amr ibn Al-'Aas ﷺ reported that the Messenger of

Allah ﷺ recited the saying of Allah which recounts the saying of Ibraaheem عليه السلام:

﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾

"O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful."[1]

And the saying of Allah ﷻ which recounts the saying of 'Eesa ﷺ:

﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

"If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All Mighty, All-Wise"[2]

And the Saying of Allah ﷻ which recounts the saying of Noah عليه السلام:

﴿وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا﴾

"My Lord! Leave not one of the disbelievers on the earth!"[3]

The Prophet ﷺ then raised his hands and said, "O Allah, my nation, my nation," and he ﷺ cried. Then Allah said, "O Jibreel, go to Muhammad (and your Lord (Allah) knows best) and ask him: what makes you cry?" Jibreel went to him and asked him. The Messenger of Allah ﷺ informed him of what he ﷺ said and Jibreel informed his Lord — and He knows best — of what he said. Then Allah ﷻ said to Jibreel, "Go to Muhammad and say to him, 'Indeed We will please you as regards to your nation and We will not do wrong to you." (*Muslim*)

The Narration Of 'Abdullah Ibn Mas'ood رضي الله عنه

We have hitherto mentioned the narration of 'Ilqimah about the *Haud* (the Basin), the station of praise and glory, and in it, the intercession is mentioned as well.

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[1] Qur'an 14:36.
[2] Qur'an 5:118.
[3] Qur'an 71:26.

The Narration Of 'Abdur-Rahmaan Ibn Abee 'Aqeel ﷺ

'Abdur-Rahmaan ibn Abee 'Aqeel ﷺ said, "I went with a delegation to the Prophet ﷺ, and when we reached him, we made our (camels) kneel at (his) door. There was no person who was more despised by us than the man we were entering upon, and when we came out, there was no man more beloved to us than the man we had just entered upon. One among them (among the delegation) said, 'O Messenger of Allah, you asked your Lord for the dominion of Sulaimaan?' The Messenger of Allah ﷺ laughed and then said, 'Perhaps to fulfill your needs is better with Allah than the dominion of Sulaimaan. Verily, Allah did not send a Prophet except that He gave him a supplication. Among them was he who used it for the world, and he was given it. Among them was he who supplicated against his people after they disobeyed him, and they were destroyed by it. And indeed, Allah gave me a supplication, and I saved it with my Lord: intercession for my nation on the Day of Resurrection." (Related by Al-Baihaqee) The chain is *Ghareeb* and the *Hadeeth* is *Ghareeb*.

The Narration Of The Leader Of The Believers, 'Uthmaan Ibn 'Affaan ﷺ: The Intercessors On The Day Of Resurrection Are The Prophets, Then The Scholars, And Then The Martyrs

'Uthmaan ﷺ related that the Messenger of Allah ﷺ said, "Three will intercede on the Day of Resurrection: the Prophets, the scholars, and the martyrs." (Related by Al-Haafiz Abu Ya'la). In the narration of Al-Bazzaar, 'Uthmaan ﷺ reported that the Prophet ﷺ said, "The first to intercede on the Day of Resurrection are the Prophets, then the martyrs, and then the believers." Al-Bazzaar said, "This 'Anbasaa (one of the narrators) is *Layyin* in *Hadeeth* (soft, i.e. not strong). And it is not known that anyone other than 'Anbasah related it from 'Abdul-Malik ibn 'Ilaaf."

The Narration Of 'Alee Ibn Abee Taalib ﷺ

Harb ibn Shuraih Al-Bazzaar said, "I said to Abee Ja'far Muhammad ibn 'Alee, 'Do you see this intercession that the people of Iraq are talking about, is it true?' He said, 'Intercession of what?' I said, 'The intercession of Muhammad ﷺ.' He said, 'Yes, by Allah, it is true. By Allah, my uncle, Muhammad ibn 'Alee ibn Al-

Hanafiyyah related to me from 'Alee ﷺ that the Messenger of Allah ﷺ said: I will intercede for my nation until my Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) calls me and says – are you pleased, O Muhammad? Then I will say: My Lord, I am pleased.'" (Related by Abu Bakr Al-Bazzaar) Al-Bazzaar then said, "We do not know of this being related except by this chain."

The Narration Of 'Aouf Ibn Maalik

'Aouf ibn Maalik Al-Ashja'ee ﷺ related that the Messenger of Allah ﷺ said, "A comer from my Lord came to me in the night, giving me the choice between half of my nation entering Paradise and between intercession. And I chose intercession... I make those who are present to bear witness — that my intercession is for he, from my nation, who dies, not associating any partner whatsoever with Allah." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

In another narration, 'Aouf ibn Maalik ﷺ related that the Prophet ﷺ said, "Jibreel ﷺ came to me from my Lord, and gave me a choice between two qualities: that half of my nation enter Paradise or the intercession, and I chose the intercession." (Related by Ya'qoob ibn Sufyaa) Al-Baihaqee and Hammaad ibn Zaid both related it through their own respective chains.

The Narration Of Ka'ab Ibn 'Ujrah ﷺ

Ka'ab ibn 'Ujrah ﷺ said, "I said, 'O Messenger of Allah, the intercession, the intercession.' Then he ﷺ said, 'My intercession is for the perpetrators, from my nation, of the major sins.'" (Related by Al-Baihaqee)

The Narration Of Abu Bakr As-Siddeeq ﷺ

Abu Bakr As-Siddeeq ﷺ said, "One day, the Messenger of Allah ﷺ woke up, performed the morning prayer, and then sat until later on in the morning, when he laughed. Then he sat in his place, until he prayed the first (i.e. *Az-Zuhr*), *Al-'Asr*, and *Al-Maghrib* — throughout that time not speaking — until he prayed the last, *Al-'Isha*." Then he stood to go to his family, and the people said to Abu Bakr As-Siddeeq ﷺ, "Will you not ask the Messenger of Allah ﷺ what the matter is? He did something today that he never did before." Abu Bakr ﷺ asked him, and he ﷺ said, "Yes, whatever is to happen in the world and in the Hereafter was presented to me.

Allah will gather the first ones and the last ones on a single plane... (The people) go to Adam, and sweat will bridle them (i.e. reach their mouths like a bridle is placed on the mouth of a horse). They will say, 'O Adam, you are the father of mankind and Allah chose you. Intercede for us to your Lord.' Then he will say, 'I have faced the same as what you have faced. Go to your father after your father, to Noah ﷺ:

﴿إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ﴾

"Allah ﷻ choose Adam, Nooh (Noah), the family of Ibrahim (Abraham) and the family of 'Imran above the 'Alamin (mankind and jinn) (of their times)"[1]

The Prophet ﷺ said, "Then they will go to Noah ﷺ, and they will say, 'Intercede for us to your Lord, for you are the one that Allah chose, and He answered for you your supplication: He did not leave a single disbeliever on the earth.' He will say, 'I am not the one for you; go to Ibraaheem, for Allah took him as a *Khaleel* (a special status, one who is given extra special love over others; a very high ranking with Allah ﷻ).' Then they will go to Ibraaheem, and he will say, 'I am not the one for you. Go to Moosa, for Allah spoke to him directly.' Moosa will say, 'I am not the one for you. Go to the chief of the children of Adam, for he is the first for whom the earth split open on the Day of Resurrection. Go to Muhammad, so that he intercedes for you to your Lord.' Then they will go, coming to me. I will ask permission (to speak) to my Lord, and permission will be granted to me. When I see Him, I will fall down, prostrating to Him. Then He will leave me for whatsoever period He wishes to leave me (prostrating). Then Allah will say, 'Raise your head and speak, you will be heard; intercede, your intercession will be accepted.' Then will I raise my head, and when my Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) looks at me, I will fall down, prostrating to Him for the period equal to another week. Then Allah will say, 'Raise your head and speak, you will be heard; intercede, your intercession will be accepted. So I raise my head, and when my Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) looks at me, I will fall down, prostrating to Him for a period equal to another week. Then Allah will say, 'Raise your head and speak, you

[1] Qur'an 3:33.

will be heard; intercede, and your intercession will be accepted.' I will move to fall down for prostration, but Jibreel will take me with his two *Dab's* (area between armpit and top part of upper arm), and Allah will reveal to me such supplications that He never revealed to any human being before. Then I will say, 'O my Lord, You have created me as the chief of the children of Adam, and no *Fakhr* (pride or arrogance, i.e. I am not saying it from arrogance). And I am the first for whom the earth split open on the Day of Resurrection, and no *Fakhr*, until more people from my nation will pass by me at the *Haud* (Basin) than what is between San'aa and Ailah.' Then it will be said, 'Invite the Prophets ﷺ.' A Prophet will come, and with him there will be a group of people; a Prophet (will come), and with him are five (followers); and (another with) six; and a Prophet with whom there is not a single person (i.e., not a single follower). Then it will be said, 'Call the martyrs,' and they will intercede for those whom they wish to intercede for. When the martyrs do that, Allah will say, 'I am the Most Merciful of the merciful ones. Admit those who did not associate any partners with Allah into my Paradise.' Then they will enter Paradise. Then Allah will say, 'Look at the Hellfire, do you see anyone who ever did any good?' They will find a man in the Hellfire, and it will be said to him, 'Did you ever do any good?' He will say, 'No, except that I used to pardon people in business transactions.' Then Allah will say, 'Pardon my slave just as he pardoned my slaves.' Then they will take a man out of the Hellfire, and it will be said to him, 'Did you ever do any good?' He will say, 'No, except that I ordered my sons, saying to them: When I die, burn me in fire, then grind me (the ashes), until I become like kohl. Then take me to the sea and scatter me in the wind. Then, by Allah, the Lord of all that exists will never be able (to punish) me.' Then Allah will say to him, 'Why did you do that?' He will say, 'Fearing You.' Then Allah will say, 'Look at the dominion of the greatest king: for you is what is equivalent to what he has and ten times more.' Then he will say, 'Why do You make fun of me, when You are the King?'" The Messenger of Allah ﷺ said, "That is what I laughed at in the morning." (*Ahmad*) At the end of the *Musnad* of As-Siddeeq ﷺ, we spoke in length about this *Hadeeth*.

The Narration Of Abu Sa'eed ﷺ

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "The *Siraat* (path over Hell) will be placed over Hell, upon which there

will be iron thorns, like the thorns of *Sa'daan* (a thorny plant). Then the people will cross over; there will be the one who is saved, safe and sound; the one who is injured, but is saved; and the one who is confined and is then thrown into it (into Hell). When Allah finishes judging between the slaves, the believers will miss out on some men, men who were with them in the word, praying as they prayed, giving *Zakaat* (obligatory charity) as they gave *Zakaat*, fasting as they fasted, performing *Hajj* (pilgrimage) as they performed pilgrimage, and attacking (with the army of Muslims) as they attacked. The believers will say, 'Our Lord, slaves from among Your slaves were with us, praying in the world as we prayed, giving *Zakaat* as we gave *Zakaat*, fasting as we fasted, performing *Hajj* as we performed *Hajj*, and attacking (with the Muslim army) as we attacked — we do not see them?' He will say, 'Go to the Hellfire, and whosoever from them you find, take them out.' They will find them, and the Hellfire will have taken them in proportion to their deeds. Among them is he whom the Hellfire took until his feet; among them is he whom the Hellfire took until the middle of his leg; among them is he whom the Hellfire took until his knees; among them is he whom the Hellfire took until his *Azirah* (place where one ties his lower garment; i.e. it takes his entire lower body); among them is he whom the Hellfire took until his breasts; and among them is he whom the Hellfire took until his neck, but it will not cover their faces. They (the believers who came) will take them out and throw them into the water of life." It was said, "O Messenger of Allah, and what is the water of life?" He ﷺ said, "Bathing water for the inhabitants of Paradise. Then they will grow the growing of plants on a farm... Then the Prophets will intercede for everyone who used to sincerely bear witness that none has the right to be worshipped but Allah. Then they will take them out of the Hellfire. Then Allah will show compassion for those that are in the Hellfire, and will not leave in it a slave that has *Eemaan* (faith) in his heart equal in weight to a tiny ant (or atom), except that Allah will take him out of it." (*Ahmad*) Ahmad alone related it.

Ibn Abee Ad-Dunyaa related that Ishaaq said, "The place of the *Siraat* is Hell." Muhammad said, "I only know it to be like the edge of a sword." Then he mentioned the completion of the *Hadeeth*.

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "The people of Hell, who are its dwellers, do not die and do not live (i.e.

do not live a good life). As for those upon whom Allah wishes mercy for, He will make them die in the Hellfire (i.e., they will be burned up completely, and Allah knows best). Then they will be spread out on the river of life," or he said, "on the river of Paradise. And they will grow as a seed grows on the *Hameel* (what is carried on top of a stream or flood in terms of dirt, etc.) of a flood (or stream)." Then the Prophet ﷺ said, "Do you not see the tree that is green, then becomes yellow, and then becomes green?" Some of them said among themselves, "It as if the Prophet ﷺ was in the desert (and saw that)." (*Ahmad*)

Another Chain

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "As for the people of the Hellfire, who are its dwellers, they do not die in it and they do not live (i.e. a good life), but rather they are people," or he ﷺ said it like this, "who are burned in the Hellfire in proportion to their sins. Then the Hellfire kills them (i.e., burns them completely, and Allah knows best), until they become like charcoal, when Allah will give permission for intercession. They will be brought in groups, and they will be spread out over rivers of Paradise. He will say, 'O people of Paradise, pour over them.' Then they will grow like the growing of a seed in the *Hameel* (that which a flood or stream carries) of a flood (or stream)." A man from the people said, "It is as if the Messenger of Allah ﷺ was in the desert." The chain of this narration fulfills the conditions of Bukhaaree and Muslim, though they did not relate it. It is, then, *Saheeh*.

Another Chain

Abu Sa'eed ﷺ said, "The people will be presented over the bridge of Hell. Upon it are grapples, thorns, and hooks that grab people. Some people will pass over it like lightning; others, like wind; others, like a galloping horse; and yet others will crawl. As for the people of the Hellfire, they neither die nor live (i.e., they do not live a good life). And as for the people of sins, they will be punished in proportion to their sins. They will be burned until they are charcoal. Then Allah will give permission for intercession. They will be taken groups at a time and thrown over a river, where they will grow just as a seed grows on the *Hameel* (all that a flood or stream carries) of a flood (or stream)." Abu Sa'eed ﷺ then related that the Messenger of

Allah ﷺ said, "Then the least of men will come out of the Hellfire, and he will be on its edge. He will say, 'O my Lord, turn my face away from it.' Allah will say, 'By your promise and pact, you will not ask Me for other than that?' He will say, 'By my promise and pact, I will not ask You for other than that.' Then his face is turned away from it. Then he will see a tree and will say, 'O my Lord, bring me closer to this tree, so that I may be in its shade and so that I may eat from its fruit.' Allah will say, 'By your promise and pact, you will not ask Me for other than that?' He will say, 'By my promise and pact, I will not ask You for other than that.' Then Allah will bring him closer to it. There, he will see another tree, better than the first one, and he will say, 'O my Lord, move me to this (new) tree, so that I may be in its shade and so that I may eat from its fruit.' Allah will say, 'By your promise and pact, you will not ask Me for other than that?' He will say, 'By my promise and pact, I will not ask You for other than that.' Then Allah will move him to it. Then he will see a third tree and say, 'O my Lord, move me to this tree, so that I may be in its shade and so that I may eat from its fruit.' Allah will say, 'By your promise and pact, you will not ask Me for other than that?' He will say, 'By my promise and pact, I will not ask You for other than that.' Then he will see the blackness of people (i.e., the blackness one sees of a people from some distance), and he will hear their voices. Then he will say, 'O my Lord, admit me into Paradise.'" Abu Sa'eed said, "Two men from the Prophet's Companions disagreed. One of them said, 'That man will enter Paradise, and he will be given the world and the like thereof.' The other said, 'He will enter Paradise, and he will be given the world and ten times more.'" (*Ahmad*) An-Nasaaee related it as from the *Hadeeth* of 'Uthmaan ibn Ghayyaath.

The Narration Of Abu Hurairah ﷺ

Abu Hurairah ﷺ said, "I said to the Prophet ﷺ, 'Who is the most happy of people with your intercession on the Day of Resurrection?'" The Prophet ﷺ said, "I thought, O Abu Hurairah, that no one would be more worthy of asking me about this *Hadeeth* than you, because of the attention you give to *Hadeeth*. The happiest of people with my intercession on the Day of Resurrection is he who says, '*Laailaaha illallah* (none has the right to be worshipped but Allah),' sincerely from his own self.'" (*Ahmad*) This chain is authentic and it fulfills the conditions of Bukhaaree and Muslim,

though neither of them related it in this form.

Another Chain

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Indeed for every Prophet there is a supplication that is answered, and every Prophet hastened with his supplication. And I saved my supplication: intercession for my nation. The one who died, not associating any partners with Allah will achieve it, *Insha Allah*." He said, "This means his intercession." (*Ahmad*) Muslim related it through a different chain.

Another Chain

Abu Hurairah ﷺ said, "I asked the Messenger of Allah ﷺ, 'What did your Lord answer you regarding the intercession?'" The Prophet ﷺ said, "By the One Who has the soul of Muhammad in His Hand, I did indeed think that you would be the first from my nation to ask me about that, due to what I saw from the attention you give to knowledge. By the One Who has the soul of Muhammad in His Hand, I am not as concerned about their standing at the gates of Paradise as I am about the completion of the intercession. And my intercession is for the one who sincerely testifies that none has the right to be worshipped but Allah, and then his heart testifies as to his tongue, and his tongue testifies as to his heart." (*Ahmad*) Ahmad alone related it in this form.

Another Chain

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "For every Prophet there is a supplication that he supplicates with, and I want to save my supplication – intercession for my nation in the Hereafter." (*Ahmad*) Ishaaq narrated the wording, "And I wanted to save..." Al-Bukhaaree related it by way of Maalik.

Another Chain

Abu Hurairah ﷺ said to Ka'ab Al-Ahbaar, "Indeed, the Messenger of Allah ﷺ said, 'For every Prophet there is a supplication that he supplicates with, and I want — inshaAllah — to save my supplication: intercession for my nation on the Day of Resurrection.'" Ka'ab said to Abu Hurairah ﷺ, "You heard this from the Messenger of Allah?" He ﷺ said, "Yes." (*Muslim*) And

Muslim alone related it.

Another Chain

Al-Qaasim Ibn Muhammad reported that Abu Hurairah ﷺ and Ka'ab gathered together. Abu Hurairah ﷺ began to relate to Ka'ab from the Prophet ﷺ, and Ka'ab began to relate to Abu Hurairah ﷺ from the books (i.e. the scriptures of the People of the Book). Abu Hurairah ﷺ said, "The Prophet ﷺ said, 'For every Prophet there is a supplication that is answered, and I have indeed saved my supplication – intercession for my nation on the Day of Resurrection.'" (*Ahmad*) Ahmad alone related it and its chain is authentic, upon the conditions of Bukhaaree and Muslim. No one from the compilers of the "Six Books" related it in this form.

Another Chain

Abu Hurairah ﷺ related that the Prophet ﷺ said, "Indeed for every Prophet there is a supplication that he supplicates with, and I indeed want to save my supplication, *Insha Allah* – intercession for my nation on the Day of Resurrection." Ibn Ja'far related the wording, "In my nation." (*Ahmad*) And Muslim related it from the *Hadeeth* of Sho'bah.

Another Chain

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "For every Prophet there is a supplication that he supplicates with, and verily, I want to save my supplication, *Insha Allah* – intercession for my nation on the Day of Resurrection." (*Ahmad*) The chain for this narration is authentic, and it fulfills the conditions of Bukhaaree and Muslim, though neither of them related it.

Another Chain

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "For every Prophet there is a supplication that he supplicates with, for which he is answered and which he is given. And verily, I saved my supplication – intercession for my nation on the Day of Resurrection." (*Muslim*) Muslim alone related it.

Another Chain

Abu Hurairah related that the Messenger of Allah ﷺ said, "For every Prophet there is a supplication, and I want, *Insha Allah*, to save my supplication for the Day of Resurrection – intercession for my nation." (*Ahmad*) Ahmad alone related it through the chain of this narration. 'Abdur-Razzaaq, Al-Bukhaaree, and Muslim related it through their own respective chains.

Another Chain

Regarding this Verse:

﴿عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا﴾

> *"It may be that your Lord will raise you to Muqam Mahmud (a station of praise and glory, i.e. the honor of intercession on the Day of Resurrection.)"*[1]

Abu Hurairah related that the Messenger of Allah ﷺ said, "It is the station in which I intercede for my nation." At-Tirmidhee related it through another chain and then said, "Hasan."

Another Chain

Abu Daa'rah, the freed slave of 'Uthmaan, said, "We were at Al-Baqee' (famous graveyard in Al-Madeenah) with Abu Hurairah when we heard him say, 'I am the most knowledgeable of people regarding the intercession of Muhammad ﷺ on the Day of Resurrection.' The people added to that, saying, 'Yes, may Allah have mercy on you.'" Abu Hurairah then said, "The Messenger of Allah ﷺ will say, 'O Allah, forgive every slave who met You, believing in You and not associating any partners with You.'" (*Ahmad*) Ahmad alone related it in this form.

The Narration Of Umm Habeebah

Umm Habeebah reported that the Messenger of Allah ﷺ said, "Do you see what my nation will face after me and the blood that some of them will shed from others among them. That has come before from Allah, as it came before in the nations before them. Then

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[1] Qur'an 17:79.

I asked Allah to charge me with intercession regarding them, and He did so." Al-Baihaqee said, "This chain is authentic."

Intercession Of The Believers For Their Families

We have hitherto mentioned the *Hadeeth* of Abu Hurairah, from the Leader of the Believers, 'Uthmaan, that the Prophet said, "The first to intercede on the Day of Resurrection are the Prophets, then the martyrs, and then the believers." Al-Bazzaar related it and so did Ibn Maajah, but with the wording, "Three will intercede on the Day of Resurrection: the Prophets, the scholars, and the martyrs."

The following narration indicates otherwise, and we will mention its ruling after relating it. Ibn Mas'ood said, "Your Prophet will be the fourth of four to intercede: Jibreel, then Ibraaheem, then Moosa or 'Eesa, then your Prophet, then the angels, then the Truthful Ones, and then the martyrs." Al-Qurtubee related this in *At-Tadhkirah*. Abu Daawood At-Tiyaalisee related it as well and he added in his narration, "None will intercede after him who is greater than him." And that is the station of glory and praise about which Allah said:

﴿وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةٗ لَّكَ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا﴾

"It may be that your Lord will raise you to Muqam Mahmud (a station of praise and glory, i.e. the honor of intercession on the Day of Resurrection.)"[1]

However, these two narrations are very much *Ghareeb*. One of the narrators in them, Yahyaa ibn Salamah ibn Kaheel, is weak. In *As-Saheeh*, Abu Sa'eed related the following *Hadeeth* which he ascribed to the Prophet: "When the believers are saved from the *Siraat* (path over Hell), and when they see that they have been saved...they will say (about some of their brothers who are in Hell), 'O our Lord, our brothers – they used to pray with us, fast with us, make *Hajj* with us, and recite with us.' Then Allah will say, 'Go, and in whoever's heart you find *Eemaan* (faith) equal in weight to a tiny atom, then take him out of the Hellfire.'" Abu Sa'eed said, "Recite if you wish:

[1] Qur'an 17:79.

﴿إِنَّ ٱللَّهَ لَا يَظۡلِمُ مِثۡقَالَ ذَرَّةٖۖ وَإِن تَكُ حَسَنَةٗ يُضَٰعِفۡهَا وَيُؤۡتِ مِن لَّدُنۡهُ أَجۡرًا عَظِيمٗا﴾

"Surely! Allah ﷻ wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward"[1]

He said, "Then Allah ﷻ will say, "The angels have interceded, the Prophets have interceded, the believers have interceded, and none remains except for the Most Merciful of the merciful ones.' He ﷻ will take a handful from the Hellfire, and then take out from it a people who never did any good. They will have become charcoal. Then He will throw them in a mouth of a river of Paradise; it is called the river of life. Then they will come out like a seed comes out in the *Hameel* (what a flood or stream carries) of a flood (or a stream), and so they will come out like pearls. On their necks are stamps; the dwellers of Paradise know them (by their sign). They (the people of Paradise) will say, 'These are the freed ones of Allah. Allah made them enter Paradise without them having performed any deed and without them sending forth any goodness.' Then He will say, 'Enter Paradise, and whatsoever you see is for you.' They will say, 'O our Lord, and what thing can be better than this? You have given us that which You have not given to anyone else from all that exists.' It will be said to them, 'With me is better than this.' Then they will say, 'O our Lord, and what thing can be better than this?' He will say, 'My pleasure, and that I never become angry at you.'"

The Believers Will Intercede On The Day Of Resurrection, Except For The *La'aaneen* — There Is No Intercession For Them

In a *Hadeeth* related by Abu Hurairah ﷺ, the Prophet ﷺ said the following, after mentioning his entering Paradise: "Then I will say, 'O my Lord, grant me intercession for those from my nation who have fallen into the Hellfire.' He will say, 'Yes, take out from the Hellfire he who has (*Eemaan*) in his heart equal in weight to two-thirds of a dinar, half a dinar, one-third of a dinar, until he reached two *Qeeraats* (a smaller measurement than those just mentioned).

[1] Qur'an 4:40.

Take out the one who never did any good.' Then permission for intercession is given, and none remains except that intercession is granted him, with the exception of the *La'aan*, for intercession is not granted for him. Even *Iblees* will stretch that day from the Hellfire, hoping that intercession will be granted for him, and this is because of what he sees from the mercy of Allah. Then until no one remains except that intercession is granted for him. He ﷻ will say, 'I remain, the Most Merciful of the merciful ones.' He will take out from it a number that none can enumerate save Him. It will be as if they are burned wood. Then they are thrown onto the shore of a river that is at the gate of Paradise; it is called the River of Life. They will then grow in it like a seed grows in the *Hameel* (all that is carried on a flood or stream) of a flood (or stream)." (Ibn Abee Ad-Dunyaa related this narration).

Anas ؓ reported that the Messenger of Allah ﷺ said, "The people of the Hellfire are presented in rows, and the believers pass by them. A man from the people of the Hellfire will see a believing man that he knew in the world, and he will say, 'O so-and-so, do you not remember the day you asked me for help in such and such matter? Do you not remember the day I gave you (the narrator now says, I think he said) such and such?' The believer will remember that and he will recognize him. He will intercede for the man to his Lord, and Allah will grant him intercession for that man." (Related by Al-Haafiz Abu Ya'laa) There is weakness in the chain.

Another Chain From Anas ؓ

Anas ibn Maalik ؓ reported that the Messenger of Allah ﷺ said, "The people will line up in rows on the Day of Resurrection... Then a person from the Hellfire will pass by a man and say, 'O so-and-so, do you not remember the day you asked me for drink, and I gave you some drink?' Then he will intercede for him. And a man will pass by another man and say, 'Do you not remember the day I handed to you purifying (water for ablution)?' Then he will intercede for him. And a man will pass by another man and say, 'Do you not remember the day you sent me for such and such errand, and I went for you.' And then he will intercede for him." (*Ibn Maajah*) At-Tahaawee related it with another wording, which is similar in meaning to this narration.

Al-Hasan reported that the Messenger of Allah ﷺ said, "A man

from the inhabitants of Paradise will say on the Day of Resurrection, 'O my Lord, so-and-so gave me a drink of water in the world, so grant me intercession for him.' Then Allah will say, 'Go and take him out of the Hellfire.' Then he will search for him and take him out of it." (Related by Abu Bakr Ibn Abee Ad-Dunyaa) This is *Mursal* from the good *Mursal* narrations of Al-Hasan.

Some *Ahaadeeth* Which Mention That The Believers Will Intercede For Their Families

Some have related that it is written in the *Zaboor* of Daawood ﷺ: "Allah says, 'Verily, I will say to my *Zaahideen* slaves (those who seek little from this world, while they are striving for the Hereafter) on the Day of Resurrection, 'O my slaves, I did not take away the world from you because you are unimportant to Me, but rather I wished that you get your full share Today. So go through the rows, and whosoever you loved in the world, or whosoever fulfilled a need of yours or returned to you something you lost or gave you a morsel to eat, hoping for My Countenance and seeking out My pleasure, then take him by his hand, and make him enter Paradise."

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "Verily, from my nation are such men that one from them will intercede for a group of people, who will all enter Paradise through his intercession. And a man will intercede for a tribe, and they will enter Paradise through his intercession. And a man from them will intercede for a man and his family, so that they enter Paradise through his intercession." (Related by At-Tirmidhee and Al-Baihaqee) Al-Bazzaar related it with his own chain, with this wording: "Indeed a man will intercede for two and for three."

He also related the following narration from Ibn 'Umar ﷺ; in it, the Messenger of Allah ﷺ said, "It will be said to a man, 'O so-and-so, stand and intercede.' The man will speak and intercede for a tribe, for the people of his house, for a man, and for two men — each (will intercede for an amount) in proportion to his deeds."

Abu Thumaamah ﷺ related that he heard the Messenger of Allah ﷺ say, "Through the intercession of a man from my nation, more than the number of *Mudar* will enter Paradise. And a man will intercede for the people of his house. And one will intercede in proportion to his deeds." (Related by Al-Husain ibn Waaqid)

Abu Umaamah ﷺ related that he heard the Messenger of Allah ﷺ

say, "Verily, through the intercession of a man who is not like Al-Husain or like Al-Hasan, an amount equal to *Rabee'ah* and *Mudar* will enter Paradise." A man said, "O Messenger of Allah, and what is *Rabee'ah* and *Mudar*?" He ﷺ said, "Indeed, I say what I say." (Related from Al-Haakim)

'Abdullah ibn Shaqeeq said, "I sat with a small group — four of which I was the fourth — at Eeliyaa. One of them said, 'I heard the Messenger of Allah ﷺ say: through the intercession of a man from my nation, more than Banu Tameem (name of tribe) will enter Paradise. We said: (He is) other than you, O Messenger of Allah? He ﷺ said: Other than me.' I said, 'You heard him (say that)?' He said, 'Yes.' When he stood, I said, 'Who is this?' They said, 'Ibn Abee Al-Jad'aa ﷺ.'" (*Ahmad*) Then Ahmad related it through a different chain.

In another narration, Abu Umaamah ﷺ related that the Messenger of Allah ﷺ said, "Through the intercession of a man from my nation, the likes of one of two areas, *Rabee'ah* and *Mudar*, will enter Paradise." It was asked, "O Messenger of Allah, and what is *Rabee'ah* and *Mudar*?" He ﷺ said, "Indeed, I am saying what I say." Abu Umaamah ﷺ said, "The Companions thought that that man is 'Uthmaan ibn 'Affaan ﷺ." (Related by Abu 'Umar ibn As-Sammaak)

'Abdullah ibn Shaqeeq Al-'Uqailee said, "I sat with a group from the Prophet's Companions, and among them was 'Abdullah ibn Abee Al-Jad'aa ﷺ. He said: I heard the Messenger of Allah ﷺ say, 'Through the intercession of a man from my nation, more than Banu Tameem will enter Paradise.' They said, '(He is) other than you, O Messenger of Allah?' He ﷺ said, '(He is) other than me.'" (Related by Muhammad ibn Yousuf Al-Firyaabee) Al-Firyaabee said, "It is said that he is 'Uhtmaan ibn 'Affaan ﷺ." Through various chains it is also related by At-Tirmidhee, Al-Baihaqee, ibn Maajah, and others. And At-Tirmidhee said, "*Hasan Saheeh*, and there is no other *Hadeeth* related by ibn Abee Al-Jad'aa."

And he has a *Hadeeth* from Al-Haarith ibn Qais, in which the Messenger of Allah ﷺ said, "Verily, from my nation there is one, who, through his intercession, more than *Rabee'ah* and *Mudar* will enter Paradise. And from my nation is one who will grow for the Hellfire until he becomes one of its corners." In this manner Ahmad and Ibn Maajah related it through different chains. This is the

wording of Ahmad, "Verily, there is one from my nation who will intercede for more than *Rabee'ah* and *Mudar*. And there is one from my nation who will grow for the Hellfire until he becomes a corner (or pillar) from its corners (or pillars)."

In a *Hadeeth* related by Al-Hasan, the Messenger of Allah ﷺ said, "Through the intercession of a man from my nation, more than *Rabee'ah* and *Mudar* will enter Paradise." It is related from Al-Hasan that that man is Uwais Al-Qarnee. Abu Bakr ibn 'Iyaash said, "I said to a man from his people, 'With what (deed or by what virtue) will Uwais reach that?' He said, 'The Favor of Allah, which He gives to whomsoever He pleases.'" (Related by Al-Baihaqee)

Abu Bakrah ﷺ related that the Prophet ﷺ said, "People will be carried onto the *Siraat* (path over Hell) on the Day of Resurrection. The two sides of the *Siraat* will have them fall over it, some over the others, like moths, into the Hellfire. Then Allah – be He Blessed and Exalted – will save by His Mercy whomsoever He wishes. Then permission will be given for the angels, the Prophets, and the martyrs to intercede. They will intercede and take out (people from the Hellfire), and they will (again) intercede and take out (people from the Hellfire)." 'Affaan added one more time his saying, "And they will intercede and take out he who has *Eemaan* (faith) in his heart equal in weight to a tiny ant (or atom)." (*Ahmad*)

Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "Two men were crossing a desert; one of them was a worshipper and the other had sins. The one who sinned raised a container of water, and the worshipper didn't have water, so he became thirsty. He said, 'O so-and-so, give me drink, for I am here dying.' The other man said, 'I only have a container with me, and we are in the desert. If I go give you drink, I will perish.' So they continued to move forward. Then the thirst of the worshipper increased in intensity. He said, 'O so-and-so, give me drink, for I am here dying.' The man said, 'I only have one container with me, and we are in the desert. If I give you to drink, I will perish.' And so they continued. Then the worshipper fell down. He said, 'O so-and-so, give me drink, for I am here, dying.' The one who had sins said, 'By Allah, if this righteous slave dies in this wasted manner, he will never have me feel moisture with Allah,' and so he sprayed water over him and gave him drink. Then they proceeded in their crossing of the desert, and they were able to cross it. They will be made to stand for

accountability on the Day of Resurrection. Then the worshipper will be ordered to Paradise and the one with sins will be ordered to the Hellfire. The one with sins will know the worshipper, and the worshipper will not know the one with sins. He will call him, 'O so-and-so, I am the one who preferred you to my own self on the day of the desert, and I have been ordered to the Hellfire. So intercede to your Lord.' He (the worshipper) will say, 'O my Lord, he did indeed prefer me to his own self. O my Lord, grant him Paradise today.' Then it is granted to him, and he (the worshipper) takes him by the hand, and goes with him to Paradise." (Related by Al-Baihaqee)

Al-Baihaqee then said, "Even though the chain for this *Hadeeth* is not strong, it has another *Hadeeth* that attests to it from the *Hadeeth* of Anas Ibn Maalik ﷺ." In that *Hadeeth,* Anas Ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "Verily, a man from Paradise will overlook the Hellfire on the Day of Resurrection. A man from the Hellfire will call him, saying, 'O so-and-so, do you know me.' He will say, 'No, by Allah, I do not know you. Who are you?' He will say, 'I am the one you passed by in the world, when you asked me for a drink of water, and I gave you a drink (of water).' He will say, 'I know you (now).' He will say, 'So intercede with it to your Lord.' So he asks Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty), saying, 'Verily, I overlooked the Hellfire and a man from its people called out to me, saying: Do you know me? I said: No, by Allah, I do not know you; who are you? He said: I am the one you passed by in the world, when you asked me for a drink of water, and I gave you a drink (of water), so intercede for me with your Lord. So grant me intercession.' Then Allah grants him intercession. He orders for him, and he is taken out of the Hellfire."

Anas ibn Maalik ﷺ reported that the Messenger of Allah ﷺ said, "Allah will gather the people of Paradise in rows and the people of the Hellfire in rows. A man from the rows of dwellers of the Hellfire will look at a man from the rows of the dwellers of Paradise and say, 'O so-and-so, do you not remember the day in the world wherein I did a good act by you (i.e. a favor)?' He will say, 'O my Lord, this one did a good act by me (i.e. a favor).' Then it will be said, 'Take him by the hand, and make him enter Paradise.'" Anas ﷺ said, "I bear witness that I heard the Messenger of Allah ﷺ say it." (Related by Abu Taalib Taahir Al-Faqeeh). And Allah ﷻ knows best.

Deeds Will Intercede For Those Who Performed Them

In a narration related by 'Abdullah ibn Al-Mubaarak, 'Abdullah ibn 'Amr ﷺ said, "Verily, fasting and the Qur'an will intercede for the slave (of Allah). Fasting will say, 'O my Lord, I prevented him from food and drink and desire during the day. So grant me intercession for him.' And the Qur'an will say, 'I prevented him from sleeping in the night, so grant me intercession for him.'"

In a narration related by Na'eem ibn Hammaad, Abu Qulaabah said, "A nephew of mine would drink alcohol. He became sick and called for me one night, saying, 'Come to me,' and I did go to him. I saw two black ones go near him, and I said, 'Indeed, we belong to Allah — my nephew has been destroyed. Then two white ones appeared from an aperture in the house. One of them said to his companion, 'Descend to him,' and when he descended, the two black ones withdrew. He smelled my nephew's mouth and said, 'I do not see any remembrance (of Allah) in it.' Then he smelled his stomach and said, 'I do not see any fasting in it.' And then he smelled his legs and said, 'I do not see any prayer in them.' His companion said to him, 'Indeed, we belong to Allah and verily, to Him we are returning. A man from the nation of Muhammad who has no goodness to him! Woe unto you — return and look.' He returned and did not find anything. The other one descended, smelled, and did not find anything. Then he returned and found on the sides of his tongue a *Takbeerah* (i.e. *"Allahuakbar,"* Allah is the Greatest!) in the way of Allah. He said it, seeking the Countenance of Allah... And so they took his soul. The people perceived the smell of musk (best kind of perfume) in the house, and they attended his funeral." This *Hadeeth* is very much *Ghareeb*.

Ibn 'Abbaas ﷺ reported that the Messenger of Allah ﷺ said, "When Allah finishes from judging between His creation, He will take out a book from underneath the Throne: (on it is written) Indeed My Mercy precedes My Anger, and I am the Most Merciful of the merciful ones. Then some dwellers of Hell equal in number to the dwellers of Paradise will come out," or he ﷺ said, "Two times more than the dwellers of Paradise." Ibn 'Abbaas ﷺ said, "I think that he said, 'equal in number to the dwellers of Paradise.'" "It is written between their eyes, 'The Freed Ones of Allah.'" The eminent scholar, Abu Muhammad Al-Qurtubee, related this in *At-Tadhkirah*. At-Tirmidhee related the following from Anas ﷺ, who ascribed it to the

Prophet ﷺ: "Allah ﷻ will say, 'Take out from the Hellfire he who remembered Me on a single day, or who feared me in a standing (place).'" At-Tirmidhee said, "*Hasan Ghareeb.*"

At-Tirimdhee related from Abu Hurairah ؓ that the Messenger of Allah ﷺ said, "The screaming of two men who entered the Hellfire will become very intense. The Lord ﷻ will say, 'Take them out.' When they are taken out, He ﷻ will say to them, 'For what did you scream so much and so loudly?' They will say, 'We did that so that You would have mercy on us.' He ﷻ will say, 'My Mercy for you is for you to go and throw yourselves into the place you were at in the Hellfire.' They will go and one of them will throw himself, and Allah will make it (the Hellfire) to be cool and peaceful for him. Then the other will stand, but he will not throw himself (into the Hellfire). The Lord ﷻ will say, 'What prevented you from throwing yourself as your companion did?' He will say, 'My Lord, Indeed I hope that You will not return me to it after You have taken me out of it.' The Lord (Allah) ﷻ will say, 'For you is your wish.' Then they will both enter Paradise by the Mercy of Allah." The chain of this *Hadeeth* is weak because it contains two weak narrators. However, to relate this narration in this chapter — where encouragement and warning are intended — is overlooked. And Allah ﷻ knows best.

'Ubaadah ibn As-Saamit ؓ related that the Messenger of Allah ﷺ said, "On the Day of Resurrection, when Allah finishes from judging the creation, two men will remain, and they will be ordered to the Hellfire. One of them will turn around, and the All-Mighty will say, 'Bring him back,' and they will bring him back. Then He ﷻ will say, 'Why did you turn around?' He will say, 'I had hoped that You would make me enter Paradise,' and then he is ordered to (go to) Paradise. He will say, 'My Lord has given me so much that, were I to feed the inhabitants of Paradise, it would not decrease anything from what is with me.'" 'Ubaadah ibn As-Saamit ؓ said, "When the Messenger of Allah ﷺ would mention him, happiness would be observed on his face." (Related by 'Abdullah ibn Al-Mubaarak)



THE PEOPLE OF AL-'ARAAF AND OTHERS

The People Of *Al-'Araaf*

Allah ﷻ said:

﴿وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۚ وَنَادَوْا أَصْحَابَ
الْجَنَّةِ أَن سَلَامٌ عَلَيْكُمْ ۚ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ۝ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ
تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ﴾

"And between them will be a (barrier) and on Al-Araf (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognize all (of the Paradise and Hell people) by their marks (the dwellers of Paradise with their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "Salamun Alikum" (Peace be on you), and at that time they (men on Al-Araaf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zalimoon (polytheists, wrong – doers)."[1]

Ibn 'Abbaas ؓ and others said, "*Al-'Araaf* is a wall between Paradise and Hell." Al-'Itbee related that Hudhaifah ؓ said, "Those of *Al-'Araaf* are a people whose good deeds are more than (would make them enter) the Hellfire, and whose bad deeds make them fall short of entering Paradise."

﴿وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ﴾

"And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zalimoon (polytheists, wrong – doers)."[2]

"While they are upon that state, their Lord will appear to them and say, 'Stand. Then enter Paradise, for I have indeed forgiven you.'"

Al-Baihaqee related the same, but his chain for this *Hadeeth* is questionable. Sufyaan Ath-Thauree related that 'Abdullah ibn Al-Haarith ibn Naufal said, "Those of *Al-'Araaf* are men whose good

[1] Qur'an 7:46,47.

[2] Qur'an 7:47.

and bad deeds are equal. They are taken to a river that is called The River of Life. Its soil is *Wirs* and saffron. Its two sides are gold and silver threads, which are wreathed with pearls. They will bathe in it. On the upper part of their chests, a white spot will appear. Then they will bathe, and they will increase in whiteness. Then it will be said to them, 'Wish for whatsoever you please.' They will wish for whatever they want, and then it will be said to them, 'For you is what you wished and 70 times more.' Those are the poor ones (*Masaakeen*) of Paradise."

There are *Ahaadeeth* related about the people of *Al-'Araaf*, in terms of their description. Those narrations have *Gharaabah* in them, and so we refrained from mentioning them because of their weakness.

A Mention Of The First One To Come Out Of The Hellfire And Then Enter Paradise

Abu Hurairah ﷺ related that some people said to the Messenger of Allah ﷺ, "O Messenger of Allah, will we see our Lord on the Day of Resurrection?" The Messenger of Allah ﷺ said, "Do you find it difficult to see the moon on the night of the full moon." They said, "No, O Messenger of Allah." He ﷺ said, "Is it difficult for you to see the sun when there is no cloud before it?" They said, "No." He ﷺ said, "Then you will indeed see Him like that. On the Day of Resurrection, Allah will gather the people and say, 'Whoever worshipped anything, then let him follow it. Whoever used to worship the sun, then let him follow the sun; whoever used to worship the moon, then let him follow the moon. And whoever worshipped the *Tawaagheet* (all false gods, which are worshipped instead of Allah), then let him follow the *Tawaagheet*.' And (the people of) this nation will remain, and among it will be its hypocrites. Then Allah will come to them in an appearance that they do not know (or recognize), and He will say, 'I am your Lord.' They will say, 'We seek refuge in Allah from you; this is our place until our Lord comes to us. When our Lord comes, we will know (or recognize) Him.' Then Allah will come to them in the appearance which they know (or recognize), and He will say, 'I am your Lord.' They will say, 'You are our Lord,' and they will follow Him. Then the *Siraat* (path over Hell) will be set up over Hell. Then I and my nation will be the first to pass over it, and none will speak that Day except for the Messengers, and the supplication of the Messengers

on that Day will be, 'O Allah, save (us), save (us).' And in Hell there are hooks like the thorns of *Sa'daan* (a thorny plant). Did you not see the thorns of *Sa'daan*?" They said, "Yes, O Messenger of Allah." He ﷺ said, "They (those hooks) are indeed like the thorns of *Sa'daan,* except that none knows their size save Allah. They will snatch people by their deeds. Among them are those who are destroyed by their deeds, and among them are those who will get across it. Until when Allah finishes from judging between His slaves and when He wills to take out from the Hellfire whomsoever He wills to take out, He ﷻ will order the angels to take out from the Hellfire the one who would not associate any partners with Allah, from those whom Allah wishes to have mercy upon, from those who say, *'Laailaaha illallah* (none has the right to be worshipped but Allah).' They will know them in the Hellfire; they will know them by the effects of their prostration. The Hellfire will eat from the son of Adam except for the effects of Prostration. Then they will come out of the Hellfire, and they will have been burned. Then water from the water of life will be poured onto them, and then they will grow like the growing of a seed that is carried on the *Hameel* (what is carried by a flood or stream) of a flood (or a stream). Allah will have finished from judging between His slaves, and a man will remain, with his face turned to the Fire. And he is the last of the dwellers of the Hellfire to enter Paradise. He will say, 'O my Lord, turn my face away from the Hellfire, for its wind has touched me and its flame has burned me.' He will invoke Allah for as long as He wishes him to invoke Him, and then Allah will say, 'If I grant you that, you will perhaps not ask Me for anything else?' He will say, 'I will not ask You for anything else.' He will give whatever promises and pledges he wishes to give, and then his face is turned away from the Hellfire. Then when he faces Paradise and sees it, he will be silent for whatever period Allah wills him to be silent for. Then he will say, 'O my Lord, bring me closer to the Gate of Paradise.' Allah will say, 'Did you not give your promises and pledges that you would not ask Me for anything other than what I gave you? Woe upon you, O son of Adam, how treacherous you are!' He will say, 'My Lord,' and then he will invoke Allah until Allah says, 'If I grant you that, you will perhaps not ask Me for anything else?' He will say, 'By your Glory, no (I will not ask for anything else).' He will give Allah what He wills in terms of promises and pledges. And so He ﷻ will bring him closer to the Gate of Paradise. When he stands at the door of Paradise, Paradise

will expand for him, and he will see the goodness and happiness that is in it. Then he will be quiet for a period that Allah ﷻ wills him to remain quiet for, and then he will say, 'O my Lord, make admit me into Paradise' Allah will say, 'Did you not give your promises and pledges that you would not ask me for other than what I gave you. Woe unto you, O son of Adam! How treacherous you are!' He will say, 'O my Lord, (so that) I will not be the most wretched of Your creation.' He will continue to invoke Allah until He ﷻ will laugh from him. Then He ﷻ will say to him, 'Enter Paradise.' Then he will enter it, and Allah will say, 'Wish.' And he will ask Allah and wish, until Allah reminds him of such and such, until he has no more wishes. Then Allah will say, 'This is for you and what is equal to it along with it.'" (*Muslim*)

'Ataa ibn Yazeed said, "Abu Sa'eed was with Abu Hurairah, not answering to anything from his *Hadeeth* until Abu Hurairah ؓ said, "Indeed Allah said to that man, '...and what is equal to it along with it.'" Abu Sa'eed ؓ said, "And ten times more along with it, O Abu Hurairah." Abu Hurairah ؓ said, "I have not memorized except for his saying: 'This is for you and what is equal to it along with it.'" Abu Sa'eed ؓ said, "I bear witness that I indeed memorized from the Messenger of Allah ﷺ his saying, 'And for you is that and ten times more.'" Abu Hurairah ؓ said, "And that man is the last of the dwellers of Paradise to enter (Paradise)."

This is the wording of Muslim. Then he related it through another chain from Abu Sa'eed ؓ, all of it being the same, except for the following: "He is given that and ten times more." And the following is mentioned in some of its narrations: "He is moved from the Hellfire to the gate of Paradise in three stages. At each stage, he sits under a tree, and each tree is better than its sister, which is the one before it." Muslim related it through Ibn Mas'ood ؓ with the wording, "And ten times more," just as Abu Sa'eed ؓ memorized it. And Allah — How perfect He is! — is Greatest and Most Generous.

Al-Bukhaaree also related it from Ibn Mas'ood ؓ with the wording, "And ten times more." Al-Bukhaaree related from 'Abdullah ؓ that the Prophet ﷺ said, "Verily, I know the last of the dwellers of the Hellfire to come out of it, and the last of the dwellers of Paradise to enter Paradise. A man will come out of the Hellfire, crawling. Then Allah will say to him, 'Go and enter Paradise.' Then he will go to it, and he will imagine it to be full. He will return and say, 'O my Lord,

I found it to be full.' Then He ﷻ will say, 'Go and enter Paradise, for you is what is equal to the world, and ten times more,' or, 'For you is what is equivalent to ten times more than the world.' He will say, 'You are making fun of me,' or, 'You are laughing at me, and you are the King?'" 'Abdullah ﷺ said, "I saw the Messenger of Allah ﷺ laugh until his molars appeared." And it would be said that that is the lowest of the people of Paradise in terms of ranking."



Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said, "Indeed the last one to enter Paradise is a man from Juhainah, who (himself) is called Juhainah. The people of Paradise will say, 'With Juhainah is the news of certainty. Ask him – is there any created being that remains?'" (Related by Ad-Daaraqutnee through Maalik) This *Hadeeth* cannot correctly be ascribed to Imam Maalik, because those who relate from him here are unknown. Had it really been from him, it would have been in the famous books that are related from him, such as *Al-Muwatah* and others, which the trustworthy ones related from him. What is strange is that Abu 'Abdullah Al-Qurtubee mentioned it in *At-Tadhkirah* and then evinced certainty about it. Then he related from Ibn 'Umar ﷺ that the Messenger of Allah ﷺ said, "The last to enter Paradise is a man from Juhainah, who (himself) is called Juhainah. Then the people of Paradise will say, 'With Juhainah is sure news.'" As-Suhailee mentioned it as well and did not rule it to be weak. But another saying is related from As-Suhail: that his name is Hinaad. And Allah knows best.

Abu Dharr ﷺ reported that the Messenger of Allah ﷺ said, "Verily, I know the last of the dwellers of Paradise to enter Paradise, and the last of the dwellers of Hell to come out from it. A man will be brought on the Day of Resurrection, and it will be said to him, 'On such and such day you did such and such deed? And on such and such day you did such and such deed?' He will say, 'Yes,' not being able to deny it. And he is afraid that his major sins will be presented

to him. Then it will be said to him, 'Verily, in the place of every bad deed, for you is a good deed.' He will say, 'My Lord, I did things that I do not see here.'" Abu Dharr said, "Then I saw the Messenger of Allah laugh, until his molars appeared." (*Muslim*)

Abu Umaamah related that the Messenger of Allah said, "Verily, the last man to enter Paradise is a man who will roll about on the surface of the *Siraat* (path over Hell), from his back to his stomach, like a boy, who is being hit by his father while he is trying to flee from him. His deeds will make him incapable of proceeding. Then he will say, 'O my Lord, make me reach Paradise and save me from the Hellfire.' Allah will inspire to him, 'My slave, if I save you from the Hellfire and admit you into Paradise, will you confess to Me your sins and mistakes?' The slave will say, 'Yes, O my Lord. By Your Glory, if you save me from the Hellfire, I will confess to You my sins and mistakes.' Then he will cross the bridge. And the slave will say to himself, 'If I confess to Him my sins and mistakes, He will return me to the Hellfire.' Then Allah will inspire to him, 'My slave, confess your sins and mistakes. I will forgive them for you and make you enter Paradise.' Then the slave will say, 'No, and by Your Glory and Majesty, I never committed any sin, and I never made any mistake.' Then Allah will reveal to him, 'My slave, I have proof against you.' Then the slave will turn to his right and to his left (looking for a witness against him) and he will not see anyone. Then he will say, 'O my Lord, show me Your proof.' Then Allah will make his skin enunciate his small sins. Then, when the slave sees that, he will say, 'O my Lord, by Your Glory, I have (committed) major sins.' Then Allah will inspire to him, 'My slave, I am more knowledgeable about them than you are. Confess them to Me, and I will forgive them for you and admit you into Paradise.' Then the slave will confess his sins, and Allah will make him enter Paradise." Then the Messenger of Allah laughed until his molars appeared. Then he said, "This is the lowest ranking dweller of Paradise, then how about the one who is above him?" (Related by At-Tabaraanee)

Anas ibn Maalik reported that the Prophet said, "Verily, a slave in Hell will call out for 1000 years: 'O Merciful One and O Giver of all good!' Then Allah will say to Jibreel, 'Go and bring Me this slave.' Then Jibreel will go, and he will find the dwellers of Hell to be most occupied in crying. He will return to His Lord and inform

Him (of what he saw). Allah will say, 'Bring him to me; he is in such and such place.' Then Jibreel will bring him and make him stand before his Lord. Allah will say to him, 'O My slave, how did you find you place and your *Maqeel* (place of rest)?' He will say, 'O my Lord, the most evil place and the most evil *Maqeel*.' Then Allah will say, 'Return my slave.' He will say, 'I did not hope that You would return me to it after You had taken me out of it.' Then Allah ﷻ will say, 'Leave my slave alone.' (*Ahmad*) Ahmad alone related it.

Anas ibn Maalik ؓ related that the Messenger of Allah ﷺ said, "Four will come out of the Hellfire." Abu 'Umraan said, "Four." And Thaabit said, "Two men." "Then they will be presented before Allah, and then they will be ordered to the Hellfire. One of them will turn around and say, 'O my Lord, I had hoped that once You took me out of it, You would not return me to it.' Then Allah will save him from it." (*Ahmad*) Muslim related the same through a different chain.

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "The screaming of two men who enter the Hellfire will become very intense. The Lord *Jalla Jalaaluhu* (Glorified is He in His Majesty and Greatness) will say, 'Take them out.' When they are taken out, Allah ﷻ will say to them, 'For what did you scream so intensely?' They will say, 'We did that so that You would have mercy on us.' He *'Azza Wa-Jall* (To Him belongs Might and Majesty) will say, 'My Mercy for you is for you to go to it.' One of them will throw himself into it, and Allah will make it (the Hellfire) to be cool and peaceful for him. As for the other, he will not throw himself (into the Hellfire). The Lord ﷻ will say to him, 'What prevented you from throwing yourself (into it) as your companion did?' He will say, 'My Lord, indeed I hope that You will not return me to it after You have taken me out of it.' The Lord ﷻ will say, 'For you is your wish.' Then they will both enter Paradise by the Mercy of Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty)."



When the people of sins come out of the Hellfire, none will remain in it except for the disbelievers. They will neither die nor live (i.e. a good life) therein. Allah ﷻ said:

﴿فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا﴾

"So this Day, they shall not be taken out from there (Hell)"[1]

They have no way to escape from it; instead, they are eternal dwellers of the Hellfire. They are the ones that the Qur'an has confined (i.e., since the Qur'an mentions that they will spend eternity in the Hellfire, they will indeed spend eternity in the Hellfire), ruling that they will spend eternity therein:

﴿وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَـٰلِدِينَ فِيهَآ أَبَدًا ○ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا﴾

"And whosoever disobeys Allah ﷻ and His Messengers, then verily, for him is the Fire of Hell, he shall dwell therein forever. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers"[2]

And Allah ﷻ said:

﴿إِنَّ ٱللَّهَ لَعَنَ ٱلْكَـٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ○ خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا﴾

"Verily, Allah ﷻ has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). Wherein they will abide forever, and they will find neither a Wali (a protector) nor a helper"[3]

And Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَظَلَمُوا۟ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ○ إِلَّا طَرِيقَ جَهَنَّمَ خَـٰلِدِينَ فِيهَآ أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا﴾

"Verily, those who disbelieve and did wrong (by concealing the truth about Prophet Muhammad ﷺ and his message of true Islamic Monotheism written with them in the Taurat (Torah) and in Injeel

[1] Qur'an 46:35.

[2] Qur'an 72:23,24.

[3] Qur'an 33:64,65.

(Gospel) with them); Allah ﷻ will not forgive them, nor will He guide them to any way. Except the way of Hell, to dwell therein forever; and this is ever easy for Allah ﷻ"[1]

These three Verses establish the ruling that they will dwell therein forever; there is no fourth Verse that is similar in this regard.

Allah ﷻ said:

﴿قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

"He will say; "The Fire will be your dwelling place, you will dwell therein forever, except as Allah ﷻ may will. Certainly your Lord is All-Wise, All-Knowing."[2]

And Allah ﷻ said:

﴿فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ○ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ﴾

"As for those who are wretched, they will be in the Fire, sighing in a high and low tone. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills)"[3]

As for these Verses, Ibn Jareel and other *Mufassiroon* have discussed them in detail, mentioning narrations from the Companions that have *Gharaabah* in them and accounts that are strange. A full discussion of this issue is suitable for another place, and not here. And Allah ﷻ knows best, and He ﷻ is Most-Wise.

Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ said, "When the people of Paradise will actually be in Paradise, and the people of the Hellfire are in the Hellfire, death will be brought until it is made to stand between Paradise and the Hellfire. Then it will be slaughtered. Then a caller will call out, 'O people of Paradise, eternal life and no death. And O people of the Hellfire, eternal life and no death.' The people of Paradise will increase in the happiness

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[1] Qur'an 4:168,169.

[2] Qur'an 6:128.

[3] Qur'an 11:106,107.

they were already upon, and the people of the Hellfire will increase in the grief they were already upon." (*Ahmad*) Bukhaaree related the same through a different chain.

In another narration, Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Death will be brought as a male sheep that is *Amlah* (its whiteness is more than its blackness), and then it will be made to stand between Paradise and the Hellfire. Then He will say, 'O people of Paradise,' and they will stretch out their necks, looking. And He will say, 'O people of the Hellfire,' and they will stretch out their necks, looking, and they will think that relief has come to them. Then it (death) will be slaughtered, and it will be said, 'Eternal life and no death.'" (*Ahmad*) In its form, this chain is *Ghareeb*.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Death will be brought on the Day of Resurrection, and then it will be made to stand on the *Siraat* (path over Hell). Then it will be said, 'O people of Paradise,' and they will rise, scared and afraid that they will be taken out from the place that they are in. Then it will be said, 'Do you know this?' They will say, 'Yes, our Lord, this is death.' Then it will be said, 'O people of the Hellfire,' and they will rise, happy, optimistic in that they will come out from the place that they are in. Then it will be said, 'Do you know this?' They will say, 'Yes, this is death.' Then an order will be made for it, and it will be slaughtered on the *Siraat* (path over Hell). Then it will be said to both groups, 'Eternal life in that which you find (yourselves to be in), and no death ever.'" (*Ahmad*) Its chain is good and strong, though no one else related it in this manner.

Anas ﷺ related that the Prophet ﷺ said, "Death will be brought on the Day of Resurrection, and it will be made to stand between Paradise and the Hellfire. Then it will be slaughtered. Then it will be said, 'O people of Paradise, eternal life and no death. And O people of the Hellfire, eternal life and no death.'" (Related by Al-Haafiz Abu Bakr Al-Bazzaar) Then Al-Bazzaar said, "We do not know it to be related from Anas ﷺ except through this chain."



THE PARADISE

A Description Of The People Of Paradise And Of The Bliss That Is Found In Paradise;

Allah ﷻ said,

﴿وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا
وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَـٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا
خَـٰلِدِينَ ○ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ
نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ ٱلْعَـٰمِلِينَ﴾

"And those who kept their duties to their Lord (Al-Muttaqoon) will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: "Salamun Alikum (peace be upon you)! You have done well, so enter here to abide therein." And they will say: "All the praises and thanks be to Allah ﷻ who has fulfilled His promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious good) workers!"[1]

And Allah ﷻ said:

﴿جَنَّـٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ﴾

'And (Eden) Paradise (everlasting Gardens), whose doors will be opened for them"[2]

And Allah ﷻ said:

﴿جَنَّـٰتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّـٰتِهِمْ ۖ وَٱلْمَلَـٰٓئِكَةُ
يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ○ سَلَـٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى ٱلدَّارِ﴾

"And angels shall enter unto them from every gate (saying): "Salamun 'Alikum (peace be upon you) for that you persevered in

[1] Qur'an 39:73,74.

[2] Qur'an 38:50.

patience! " Excellent indeed is the final home!"[1]

Some of the *Ahaadeeth* we have previously related mention that, when the believers reach the gate of Paradise, they will find it to be closed. Then they (look for someone to) intercede to Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty), so that it is opened for them.

In the *Hadeeth* of the horn it is mentioned that they will go to Adam ﷺ, then to Noah ﷺ, then to Ibraaheem ﷺ, then to Moosa ﷺ, and then to 'Eesa ﷺ — with each one of them turning away from accepting (the task of interceding) (this has preceded in authentic narrations). Then they will go to the Messenger of Allah ﷺ. He will go and rap the ring of the gate of Paradise. The Keeper (of Paradise) will say, "Who?" He ﷺ will say, "Muhammad." He will say, "For you I have been ordered not to open to anyone before you.' Then he ﷺ will enter and intercede to Allah for the believers to enter the Abode of Honor. Allah ﷻ will grant his intercession. Then he ﷺ will be the first to enter Paradise from among the Prophets, and his nation will be the first to enter it from among the nations.

The following is established in *As-Saheeh*: "I am the first to intercede (and have his intercession granted) for Paradise and the first to rap (at its Gate)." We will also relate the *Hadeeth*: "The key to Paradise is *Laailaaha illallah* (None has the right to be worshipped but Allah)."

The Leader of the Believers, 'Umar Ibn Al-Khattaab ؓ, related that the Messenger of Allah ﷺ said, "Whoever performs *Wudoo* (ablution), and performs it well, and then raises his gaze to the sky and says, 'I bear witness that none has the right to be worshipped but Allah alone, and He has no partner, and I bear witness that Muhammad is His slave and Messenger,' the eight gates of Paradise will be opened for him, and he may enter whichever one of them he wishes." (Related by Ahmad, Muslim, and the Compilers of the "*Sunan*.")

Sahl ibn Sa'ad ؓ reported that the Messenger of Allah ﷺ said, "Verily, Paradise has a gate that is called *Ar-Rayyaan*. The fasting ones will be called to it on the Day of Resurrection. It will be said, 'Where are the fasting ones?' And after they enter it, it will be closed, and no one other than them will enter through it." (*Ahmad*)

[1] Qur'an 13:23,24.

Sahl ibn Sa'd رضي الله عنه reported that the Messenger of Allah ﷺ said, "In Paradise there are eight gates; one of those gates is called *Ar-Rayyaan*; none will enter it except for the fasting ones." (Related by At-Tabaraanee) Al-Bukhaaree related it through Sa'eed ibn Abee Maryam from Sahl رضي الله عنه, and Muslim related it through another chain, but also from Sahl رضي الله عنه.

Abu Hurairah رضي الله عنه related that the Messenger of Allah ﷺ said, "Whoever spends two of the same kind from his wealth in the way of Allah, will be called from the gates of Paradise, and Paradise has eight gates. Whoever was from the people of prayer will be called from the gate of prayer. Whoever was from the people of charity, will be called from the gate of charity. And whoever was from the people of fasting will be called from the gate of *Ar-Rayyaan*." Abu Bakr رضي الله عنه said, "...Will anyone be called from all of them, O Messenger of Allah?" He ﷺ said, "Yes, and I hope that you will be from them." (*Ahmad*) Bukhaaree and Muslim related it from the *Hadeeth* of Az-Zuhree from Abu Hurairah رضي الله عنه, and in the *Hadeeth* of Sufyaan from Abu Hurairah رضي الله عنه.

'Utbah ibn 'Abdullah As-Salamee said, "I heard the Messenger of Allah ﷺ say, 'There is no Muslim who has three of his children die before they reach the age of *Al-Hinth* (puberty, i.e., adulthood in Islam), except that they will receive him from the eight gates of Paradise, from whichever of them he wishes." (Related by 'Abdullah ibn Imam Ahmad) ibn Maajah related it as well.

The following is mentioned in a *Hadeeth* related by 'Utbah ibn 'Abdullah As-Salamee رضي الله عنه from the Prophet ﷺ; in it the fighting of the sincere one, the fighting of the sinner, and fighting of the hypocrite (their fighting in battles against the enemies) are discussed. And it in he ﷺ said, "Paradise has eight gates, and verily, the sword is a strong eraser of sins, but it does not erase hypocrisy." (Related by Al-Baihaqee)

In the *Hadeeth* of intercession, which is related by Abu Hurairah رضي الله عنه, he ﷺ said, "Then Allah will say, 'O Muhammad, make those from your nation who have no accountability upon them enter from *Al-Baab Al-Ayman* (the gate which is on the extreme right),' and they will participate with the people in the other gates. And by the One Who has the soul of Muhammad in His Hand, the distance between two gates from the gates of Paradise — or between the two sides of a Gate — is as the distance between Makkah and Hijr, or as the

distance between Makkah and Basrah." (*Bukhaaree* and *Muslim*)

Khaalid ibn 'Umair Al-'Adwee related that 'Utbah ibn Ghazwaan addressed the people, and after he praised and exalted Allah ﷻ, he said, "As for what follows: verily, the world is announcing its being cut off, and it has turned away, running. All that is left from it are remains like the remains of a container (after its contents have been consumed) – its owner will pour it out. Verily, you are moving from it to the abode that never passes away; then go with the best of your deeds. It has been mentioned to us that the distance between two gates from the gates of Paradise is the traveling distance of 40 years. And a day will come upon it that it (that area at the gates of Paradise) will be overfilled and crowded." (*Muslim*)

Mu'aawiyah related from his father that the Messenger of Allah ﷺ said, "You are the completion of 70 nations — the last of them and the most honorable of them with Allah. And the distance between two gates of the gates of Paradise is the traveling distance of 40 years; and a day will come upon it (i.e. that area) that it will be overfilled." (*Ahmad*) Al-Baihaqee related it through a different chain with the wording, "The traveling distance of 7 years."

Saalim ibn 'Abdullah related from his father that the Messenger of Allah ﷺ said, "The gate of my nation, which they will go through to enter Paradise, is in width, three traveling days for the good rider. Then they will press against it until their shoulders will almost be done away with." (Related by Ya'qoob ibn Sufyaan) At-Tirmidhee related it and said, "I asked Muhammad ibn Ismaa'eell Al-Bukhaaree about this *Hadeeth*, and he did not know it." Al-Baihaqee said that the hadeeeth of 'Utbah ibn Ghazwaan — "Forty years" — is more authentic.

Abu Sa'eed ؓ related that the Messenger of Allah ﷺ said, "Verily, the Hellfire has seven gates. In regards to each of its gates, the rider travels between the two of them (perhaps this means from one gate to the next, and Allah ﷻ knows best) for seventy years." (Related by 'Abd ibn Hameed in his *Musnad*)

It is a *Mashoor Hadeeth*, and some scholars have said that it is referring to the distance between each gate and the next gate, and not to the distance between two sides of one gate, so that it does not contradict the previously mentioned narrations. And Allah ﷻ knows best.

Al-Qurtubee claimed that Paradise has 13 gates, but he did not support that with any stronger proof than his saying, "From among that which proves it has more than 8 is the *Hadeeth* of 'Umar ﷺ: 'Whoever makes ablution and says, I bear witness that none has the right to be worshipped but Allah (until the end of it), eight gates from the gates of Paradise are opened for him. He can enter from whichever of them he wishes.'" (At-Tirmidhee and others related it)

In *Kitaab An-Naseehah*, Abu Hurairah ﷺ related the following, which he ascribed to the Prophet ﷺ: "Verily, in Paradise there is a gate that is called *Ad-Duha*. A caller will call out, 'Where are the ones who would consistently perform the *Ad-Duha* prayer? This is your gate, so enter.'"

The Names Of The Gates Of Paradise

Al-Haleemee said, "Among the gates of Paradise are these: the gate of Muhammad ﷺ, and it is the gate of repentance; the gate of the prayer; the gate of Fasting; the gate of *Zakaat* (compulsory charity); the gate of charity; the gate of *Hajj*; the gate of *'Umrah* (smaller pilgrimage); the gate of *Jihaad*; the gate of *Silah* (i.e. of joining ties with relatives)," and others have added, "The gate of *Al-Kaadhimeen* (those who control their anger); the gate of *Ar-Raadeen* (i.e., those who are pleased with Allah and His Divine Decree); and the gate of *Al-Aiman* (extreme right) — those will enter through it that have no accountability upon them."

As for the gate that in width is the distance of three days for the good rider (as is related by At-Tirmidhee), Al-Qurtubee mentioned that it is the 13th gate. And Allah ﷻ knows best.

The Key To Paradise Is The Testimony Of "None Has The Right To Be Worshipped But Allah And Muhammad Is The Messenger Of Allah," And Righteous Deeds Are The Teeth Of That Key

Mu'aadh ibn Jabal ﷺ reported that the Messenger of Allah ﷺ said, "The key to Paradise is the testimony of 'None has the right to be worshipped but Allah (*Laailaaha illallah*)." (Related by Al-Hasan ibn 'Arafah)

In *Saheeh Al-Bukhaaree,* it was said to Wahb ibn Munabbah, "Is not, 'None has the right to be worshipped but Allah (*Laailaaha illallah*) the key to Paradise?'" He said, "Yes, but if you come with a key that has teeth, it will be opened for you; otherwise, it will not be opened for you." This means that along with *Tawheed* (Islamic Monotheism) one must also come with good deeds — the performance of acts of obedience and the avoidance of forbidden acts.

The Mention Of Different Places In Paradise As Well As Of Their Elevation And Vastness

Allah ﷻ said:

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ ذَوَاتَآ أَفْنَانٍ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ وَمِن دُونِهِمَا جَنَّتَانِ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ مُدْهَآمَّتَانِ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ﴾

"But for him who fears the standing before his Lord there will be two Gardens (i.e., in Paradise). Then which of the blessings of your Lord will you both (jinn and men) deny? With spreading branches. Then which of the blessings of your Lord will you both (jinn and

men) deny? In them (both) will be two springs flowing (free). Then which of the blessings of your Lord will you both (jinn and men) deny? In them (both) will be every kind of fruit in pairs. Then which of the blessings of your Lord will you both (jinn and men) deny? Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. Then which of the blessings of your Lord will you both (jinn and men) deny? Wherein both will be Qasirat-ut-Tarf (chaste females (wives) restraining their glances, desiring none but their husbands), with whom no man or jinn has had Tamth (i.e., opening their hymens with sexual intercourse) before them. Then which of the blessings of your Lord will you both (jinn and men) deny? (In beauty) they are like rubies and coral. Then which of the blessings of your Lord will you both (jinn and men) deny? Is there any reward for good other than good? Then which of the blessings of your Lord will you both (jinn and men) deny? And besides these two, there are two other Gardens (i.e. Paradise). Then which of the blessings of your Lord will you both (jinn and men) deny? Dark green (in color). Then which of the blessings of your Lord will you both (jinn and men) deny? In them (both) will be two springs gushing forth. Then which of the blessings of your Lord will you both (jinn and men) deny? In them (both) will be fruits, and date palms and pomegranates. Then which of the blessings of your Lord will you both (jinn and men) deny? Therein (Gardens) will be Khairatun Hisan (fair (wives) good and beautiful). Then which of the blessings of your Lord will you both (jinn and men) deny? Hoor (beautiful, fair females) guarded in pavilions; Then which of the blessings of your Lord will you both (jinn and men) deny? With whom no man or jinni has had Tamth (i.e., opened their hymens with sexual intercourse) before them. Then which of the blessings of your Lord will you both (jinn and men) deny? Reclining on green cushions and rich beautiful mattresses. Then which of the blessings of your Lord will you both (jinn and men) deny? Blessed be the name of your Lord (Allah), the Owner of Majesty and Honor"[1]

Abu Bakr ibn Moosa Al-Ash'aree related from his father ﵁ that the Messenger of Allah ﷺ said, "Two Gardens (in Paradise) are from gold, including their utensils and that which is in them. And two Gardens are from silver, including their utensils and that which is in

[1] Qur'an 55:46-78.

them. And there is nothing between the people and between them looking at their Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) except for the robe of *Al-Kibriyaa* (Grandeur and Glory) on His Countenance in the Garden of 'Adan (Eden)." (*Bukhaaree* and *Muslim*)

In another narration, Abu Moosa Al-Ash'aree ﷺ related that the Messenger of Allah ﷺ said, "Two Gardens (in Paradise) are of gold for the *Saabiqeen* (those who are foremost in the Islamic faith of Monotheism and in performing righteous deeds in the life of this world on the very first call for them to embrace Islam), and two Gardens are of silver for the *Ashaabul-Yameen* (those on the Right, i.e., the pious true believers of Islamic Monotheism)." (Related by Al-Baihaqee)

Anas Ibn Maalik ﷺ related that Umm Haaritha ﷺ went to the Messenger of Allah ﷺ, after Haaritha ﷺ (her son) died on the Day of Badr. A *Gharb* arrow hit him (i.e., it was not known who released the arrow that killed him; a stray arrow). She ﷺ said, "O Messenger of Allah, you indeed know the place that Haaritha has in my heart. If he is in Paradise, I will not cry over him; otherwise, you will indeed see what I will do." He ﷺ said to her, "Is it one Garden (in Paradise) or is it many Gardens (in Paradise)? And verily, he is in *Al-Firdaus Al-'Alaa* (The highest station in Paradise)." (*Bukhaaree*)

Few Deeds In The Way Of Allah Are Better Than The World And That Which Is In It, And The Smallest Thing In Paradise Is Better Than The World And That Which Is In It

And he ﷺ said, "An excursion during the beginning of the day in the way of Allah or an excursion at the end of the day (in the way of Allah) is better than the world and that which is in it. The length of one of your arms or the place where one's foot (stands on in Paradise) is better than the world and all that is in it. And were a woman from the women of Paradise to appear to the inhabitants of the heavens and the earth, she would have illuminated what is between them (between the heavens and the earth) and she would have filled what is between them with fragrance. And her *Naseef* – meaning her veil – is better than the world and all that is in it." (*Bukhaaree*)

And in another narration from Qataadah, he ﷺ said, "*Al-Firdaus* is the elevated land of Paradise, and (it is) its middle area, and its best area." At-Tabaraanee related this from the *Hadeeth* of Sa'eed Ibn Bishr.

And Allah ﷻ said:

﴿فِي جَنَّةٍ عَالِيَةٍ﴾

"In a lofty Paradise"[1]

And Allah ﷻ said:

﴿وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ﴾

"For such are high ranks (in the Hereafter)"[2]

And Allah ﷻ said:

﴿وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

"And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Al-Muttaqun (the pious)"[3]

And Allah ﷻ said:

﴿سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ﴾

"Race with one another in hastening towards forgiveness from your Lord (Allah ﷻ), and Paradise the width whereof is as the width of the heavens and the earth, prepared for those who believe in Allah ﷻ and his Messengers. That is the Grace of Allah ﷻ, which he bestows on whom He is pleased with. And Allah ﷻ is the Owner of Great Bounty."[4]

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[1] Qur'an 69:22.
[2] Qur'an 20:75.
[3] Qur'an 3:133.
[4] Qur'an 57:21.

Abu Hurairah ﷺ reported that the Prophet ﷺ said, "Whoever believes in Allah and His Messenger, establishes the prayer, and fasts Ramadan, then it is a right upon Allah to admit him into Paradise, regardless of whether he migrated in the way of Allah or sat in the land that he was born in." They said, "O Messenger of Allah, will you not inform the people?" He ﷺ said, "In Paradise there are 100 degrees (stations, rankings), which Allah prepared from those who fought in His Way. Between each degree and the next is as the distance between the sky and the earth. Then when you ask Allah, ask Him for *Al-Firdaus*, for it is the middle of Paradise and the highest part of Paradise, and above it is the Throne of the Most Merciful, and from it the rivers of Paradise are made to gush forth – or gush forth (Abu 'Aaamir, one of the narrators, is the one who doubted)." (*Ahmad*) And Bukhaaree related a *Hadeeth* through a different chain and with a similar meaning.

Al-Firdaus Is The Highest Level In Paradise; Prayer And Fasting Necessitate The Forgiveness Of Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty)

Mu'aadh Ibn Jabal ﷺ related that he heard the Messenger of Allah ﷺ say, "Whoever prays these five prayers and fasts Ramadan — (the narrator says,) 'I do not know whether he mentioned the *Zakaat* or not?' — then it is a right upon Allah to forgive him, regardless of whether he migrated or whether he sat (i.e. stayed) where his mother gave him birth." Mu'aadh ﷺ said, "I said, 'O Messenger of Allah, should I not go out and inform the people?'" He ﷺ said, "No, leave the people to work, for there are 100 levels in Paradise, and the distance between one level and the next is like the distance between the heavens and the earth. And the highest of those levels is the *Firdaus*, and over it is the Throne. It (*Firdaus*) is the most middle part of Paradise, and from it the rivers of Paradise gush forth. So when you ask Allah, ask Him for the *Firdaus*." (Related by Abul-Qaasim At-Tabaraanee) At-Tirmidhee related the same, but through a different chain of narrators. And Ibn Maajah also related it with another chain, but his narration is a shortened version.

It Is From *Al-Firdaus* That The Rivers Of Paradise Gush Forth

'Ubaadah ibn As-Saamit ﷺ related that the Prophet ﷺ said, "Paradise is 100 levels; between each level and the next is the

distance of 100 years." Ibn 'Affaan said, "Like the distance between the heavens and the earth, and the *Firdaus* is the highest of them in degree, and from it the four rivers (of Paradise) emerge. And the Throne is above it. So when you ask Allah, ask Him for *Al-Firdaus*." (*Ahmad*) At-Tirmidhee related it through a different chain of narrators.

The said description is only suitable for something that is dome-shaped, for the highest part of a dome is also the most middle part of it. And Allah ﷻ knows best.

The Levels Of Paradise Differ, And None Knows The Degree Of Those Differences Except For Allah, The Lord Of All That Exists

Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "Paradise is 100 levels; the distance between one of those levels and the one that follows it is equal to the distance of 500 years." (Related by Abu Bakr ibn Abee Daawood) At-Tirmidhee related it through a different chain with the wording, "The distance between one level and the next is 100 years." He then said, "This *Hadeeth* is *Hasan Saheeh*."

Abu Sa'eed ؓ related that the Messenger of Allah ﷺ said, "Paradise is 100 levels; were all that exists to gather in one of them, it would be spacious enough for them." (Related by Al-Haafiz Abu Ya'laa) At-Tirmidhee and Ahmad related it as well.

A Mention Of What The Dweller Of Paradise With The Lowest Ranking Will Receive And What The One With The Highest Ranking Will Receive In Terms Of A Vast And Huge Territory

Allah ﷻ said:

﴿وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا﴾

"And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion"[1]

[1] Qur'an 76:20.

As for the last person to enter Paradise from the Prophet's nation, we have already related the narration of 'Ilqimah ibn Mas'ood from the Prophet ﷺ, in which is the following: "Are you not pleased that for you is the equivalent of the world and ten times more?" (*Bukhaaree* and *Muslim*)

The following is a *Hadeeth* that Ibn 'Umar ﷺ ascribed to the Prophet ﷺ: "Verily, the dweller of Paradise who has the lowest ranking therein is one who will look at his gardens, his bliss, and his servants from the distance of 1000 years. And the most honorable of them (of the dwellers of Paradise) with Allah is one who will look at His Countenance (the Countenance of Allah) in the beginning of the day and at the end of the day." He ﷺ then recited this Verse:

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

"Some faces that Day shall be Nadirah (shinning and radiant), looking at their Lord (Allah)"[1] (*Ahmad*)

In another narration, Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said, "The dweller of Paradise who is least in ranking will look at a territory that is 2000 years (in distance). He will see its furthest point just as he sees its nearest point. He will see his wives and his servants. And the best of them (dwellers of Paradise) in ranking is one who will look at the countenance of Allah twice every day." (*Ahmad*) At-Tirmidhee related it through a different chain.

The following narration is related from Al-Mugheerah ibn Sho'bah ﷺ through 'Abdul-Malik ibn Sa'eed ibn Abjar and Mutarraf (Ibn Abjar said that it is a saying of the Prophet ﷺ whereas Mutarraf did not): "Moosa said, 'O my Lord, inform me of the dweller of Paradise who is the lowest in ranking.' He said, 'Yes, he is a man who will come after the people have settled in their abodes and after they have taken what was for them to take. It will be said to him: enter Paradise. Then he will say, 'O my Lord, how can I enter it when the people have settled in their abodes and have taken what is for them to take?' He will say to him, 'Does it not please you that you should have the equivalent of what a king from the kings of the earth had?' He will say, 'I am pleased, O my Lord.' He will say, 'For you is what is equivalent and what is equivalent (a second time (i.e., twice as

[1] Qur'an 75:22, 23.

much)).' (Sufyaan, one of the narrators, intertwined his five fingers). He will say, 'I am pleased, O my Lord.' Then Moosa said, 'O my Lord, then inform me of the dweller of Paradise who is highest in ranking.' He said, 'Yes, they are the ones I wanted (to tell you about), and I will inform you about them. I planted their honor (i.e., the honor and reward they will receive) with My Hands, and then I stamped a seal over it. Then no eye has seen (it), no ear has heard (of it), and it has not been thought of (or fathomed) by the heart of a human being." (Related by Muslim and At-Tabaraanee, and the wording here is that of At-Tabaraanee)

And the confirmation of that is in the Book of Allah ﷻ:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾

"No person knows what is kept hidden for them of joy as a reward for what they used to do."[1]

Abu Hurairah ؓ reported that the Prophet ﷺ said, "Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) said, 'I have prepared for My righteous slaves that which no eye has seen, which no ear has heard, and which has not occurred to the heart of any human being." (Related by Bukhaaree and Muslim, and the wording here is that of Muslim)

The confirmation of this is in Allah's Book:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾

"No person knows what is kept hidden for them of joy as a reward for what they used to do."[2]

Sahl ibn Sa'ad ؓ said, "I attended a gathering of the Messenger of Allah ﷺ in which he ﷺ described Paradise, until he finished. At the end of his *Hadeeth* (talk), he ﷺ said, 'In it is that which no eye has seen, which no ear has heard, and which has not occurred to the heart of any human being.'" He ﷺ then recited this Verse:

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۝ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ

[1] Qur'an 32:17.

[2] Qur'an 32:17.

﴿بِمَا كَانُوا۟ يَعْمَلُونَ﴾

"Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allah's ﷻ cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do."[1] (*Ahmad*)

A Mention Of The Rooms Of Paradise, Their Elevation, Vastness, And Hugeness; We Ask Allah From His Grace To Grant It To Us From The Great Abundance Of His Favors

Allah ﷻ said:

﴿لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ﴾

"But those who fear their Lord (Allah ﷻ) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allah ﷻ: and Allah ﷻ does not fail in (His) Promise."[2]

And Allah ﷻ said:

﴿فَأُو۟لَٰٓئِكَ لَهُمْ جَزَآءُ ٱلضِّعْفِ بِمَا عَمِلُوا۟ وَهُمْ فِى ٱلْغُرُفَٰتِ ءَامِنُونَ﴾

"As for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security"[3]

Abu Sa'eed ﷺ reported that the Messenger of Allah ﷺ said, "Verily, the dwellers of Paradise will look from afar at the insides of the rooms of those above them just as they see — or you see — a glistening star that is going away in the horizon, from the east or the west, due to the disparity between them." They said, "O Messenger

[1] Qur'an 32:16,17.
[2] Qur'an 39:20.
[3] Qur'an 34:37.

of Allah, those are the stations of the Prophets, which none other than them shall reach?" He ﷺ said, "No, by the One Who has my soul in His Hand, they are the stations of the Prophets and the stations of men who have faith in Allah and who believe in the Messengers." (*Bukhaaree* and *Muslim*)

Also in *As-Saheeh*, Sahl ibn Sa'eed ﷺ reported that the Messenger of Allah ﷺ said, "The people of Paradise will see (those above them in ranking) from afar just as you see from afar — or just as you see — a glistening star that is going away in the horizon of the sky."

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "Verily, the people of Paradise will see from afar (those above them in ranking) just as you see from afar — or see — the glistening star that is going away in the horizon — that is due to the disparity in levels." They said, "O Messenger of Allah, they are the Prophets (who are seen in that manner)?" He ﷺ said, "Yes, and by the One Who has my soul in His Hand, and people who have faith in Allah and who believe in the Messengers." (*Ahmad*)

The Abodes In Paradise Of Those Who Love One Another For Allah ﷻ

Abu Sa'eed Al-Khudree ﷺ reported that the Messenger of Allah ﷺ said, "Verily, the rooms in Paradise of those who love one another for Allah will be seen like the rising star — the Eastern or the western. Then it will be said, 'Who are these?' It will be said, 'Those who love one another for Allah.'" (*Ahmad*)

The following is a *Hadeeth* related by Abu Sa'eed ﷺ, who ascribed it to the Prophet ﷺ: "Verily, the people of *'Illiyeen* (refer to Qur'an, 83:18) will be seen by those other than them just as they (i.e., people now) see a star in the horizon of the sky. And verily, Abu Bakr ﷺ and 'Umar ﷺ are from them (i.e., for those who are seen in that manner)." (Related by 'Atiyyah)

A Mention Of The Highest Station In Paradise; It Is The *Al-Waseelah* Therein — The Station Of The Messenger Of Allah ﷺ

Jaabir ibn 'Abdullah ﷺ related that the Messenger of Allah ﷺ said, "Upon hearing the call (to Prayer (Aadhaan)), whoever says, 'O Allah, Owner of this perfect call and Owner of this prayer to be

performed, bestow upon Muhammad *Al-Waseelah*, and *Al-Fadeelah* (A rank above all of creation) and the station of praise, which You have promised him. Verily, You never fail in Your promise,' the intercession becomes a right for him on the Day of Resurrection." (*Bukhaaree*)

'Amr ibn Al-'Aas ﷺ reported that he heard the Prophet ﷺ say, "When you hear the *Muadhdhin* (the caller to prayer), then say the same as he says, and then send prayers upon me, for whoever sends a prayer upon me, Allah will send ten prayers upon him. Then ask Allah ﷻ to grant me the *Al-Waseelah*, for whoever ask Allah to give me the *Al-Waseelah*, the intercession becomes a right for him." (*Muslim*)

Al-Waseelah Is The Highest Level In Paradise; None Will Achieve It Except For The Messenger Of Allah ﷺ

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "When you send prayers upon me, then ask Allah to grant me *Al-Waseelah*." They said, "O Messenger of Allah, and what is *Al-Waseelah*?" He ﷺ said, "The highest level in Paradise. Only one man will attain it, and I hope to be him." (*Ahmad*)

Abu Sa'eed Al-Khudree ﷺ reported that the Messenger of Allah ﷺ said, "*Al-Waseelah* is a level with Allah, and there is no level that is higher than it, so ask Allah to grant me *Al-Waseelah*." (*Ahmad*)

Ibn 'Abbaas ﷺ reported that the Messenger of Allah ﷺ said, "Ask Allah to bestow upon me *Al-Waseelah*, for no slave asks it for me in the world, except that I will be an intercessor — or witness — for him on the Day of Resurrection." (Related by At-Tabaraanee)

The Structures Of The Castles Of Paradise: What Are They Made Of?

Abu Hurairah ﷺ said, "We said, 'O Messenger of Allah, when we see you, our hearts soften and we become from the people of the Hereafter. But when we part from you, the world pleases us and we smell (i.e., take delight in, or are diverted by) our wives and children.'" He ﷺ said, "Had you been at all times upon the state you are upon when you are with me, the angels would have shaken your hands with their hands, and they would have visited you in your houses. And were you not to sin, then Allah would bring a people who would sin, so that He would forgive them." Abu Hurairah ﷺ said, "We said, 'O Messenger of Allah, speak to us about Paradise. What is its building material?'" He ﷺ said, "A stone of silver and a stone of gold, and its *Milaat* (cement used between stones in the construction of buildings) is musk (best kind of perfume). Its pebbles are pearls and ruby. And its soil is saffron. He who enters it will be in bliss and will never become wretched; he will live forever and never die; his garment will not wear out, and his youth will never go away." (*Ahmad*)

And At-Tirmidhee related it through a different chain of narrators, and he then said, "*Hasan*."

Anas ﷺ reported that the Messenger of Allah ﷺ said, "Allah created the Garden of 'Adan (Eden, in Paradise) with His Hand — a stone of white pearl, a stone of ruby, and a stone of green aquamarine. Its *Milaat* (cement used between stones in the construction of buildings) is musk (best kind of perfume) and its pebbles are pearls. And its grass (herbage) is saffron. Then He said to it (to Paradise), 'Speak,' and it said:

﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ﴾

"Successful indeed are the believers"[1]

Then Allah said, 'By My Glory and Majesty, no miserly person will be near Me in you.'" Then the Messenger of Allah ﷺ recited:

[1] Qur'an 23:1.

﴿وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

"And whosoever is saved from his own covetousness, then they are the successful ones"[1]

Abu Bakr ibn Abee Ad-Dunyaa related this narration.

Ibn 'Umar ﷺ said, "The Messenger of Allah ﷺ was asked about Paradise, and he ﷺ said, 'Whoever enters Paradise lives and never dies, and he remains in a state of bliss and never becomes wretched. His garment never wears out and his youth never passes away.' It was said, 'O Messenger of Allah, how is its construction?' He ﷺ said, 'A stone of gold and a stone of silver, and its *Milaat* (cement used between stones in the construction of buildings) is musk (best kind of perfume), and its pebbles are pearls and ruby. And its soil is saffron.'" (Related by Abu Bakr ibn Mirdawai)

Abu Sa'eed ﷺ reported that the Prophet ﷺ said, "Allah created Paradise — a stone from gold and a stone from silver, and its Milaat (cement used between stones in the construction of buildings) is Misk (best kind of perfume). He then said to it (i.e., to Paradise), 'Speak,' and it said, {Successful indeed are the believers.} (Qur'an 23:1). Then the angels said, 'Blessed are you as a station for the kings.'" (Related by Al-Bazzaar) Al-Baihaqee and others related that Allah ﷻ said, "Blessed are you as a station for the kings." Wahb related it as a saying not of the Prophet ﷺ, but of Abu Sa'eed ﷺ.

Anas ﷺ related the following narration, which he ﷺ ascribed to the Prophet ﷺ: "Verily, Allah created *Al-Firdaus* with His Hand, and He made it forbidden upon every *Mushrik* (one who associates partners with Allah in worship) and every heavy drinker who is addicted to alcohol." (Related by Daawood Ibn Abee Hind)

Ibn 'Umar ﷺ said, "It was said to the Messenger of Allah, 'How is the construction of Paradise?' He ﷺ said, 'A stone of silver and a stone of gold, and its *Milaat* (cement used between stones in the construction of buildings) is musk (best kind of perfume). And its pebbles are pearls and rubies. And its soil is saffron." (Related by Abu Bakr ibn Abee Shaibah)

Al-Milaat is the cement that is used between stones in the construction of buildings, so that they are joined to one another.

[1] Qur'an 64:16.

Faatimah ﷺ reported that she said to the Prophet ﷺ, "Where is our mother, Khadeejah?" He ﷺ said, "In a house of *Qasab* (hollow canes made of pearls), wherein there is neither useless speech nor fatigue. (She is) between Maryam and Aasiyah, the wife of Fir'aun."... He ﷺ said, "No, it is from a cane that is arranged with *Durr* (pearls), *Lu'lu* (pearls), and rubies." (Related by At-Tabaraanee) This *Hadeeth* is *Ghareeb*, but there is a *Hadeeth* in *As-Saheeh* that attests to it: "Verily, Allah ordered me to give Khadeejah glad tidings of a house in Paradise from Qasab (hollow canes made of pearls), with no loud noises in it and no fatigue."

Some scholars have said that her house is made of canes of pearls because she achieved superiority when she believed in the Messenger of Allah ﷺ at the very beginning, when Allah ﷻ sent him as a Prophet (i.e. at the time of the first Revelation), as is established in the *Hadeeth* about the beginning of Prophethood. She was the first to believe. After seeing what he saw and informing Khadeejah ﷺ of it, the Prophet ﷺ said, "I fear for my mind." She ﷺ said, "No, by Allah, Allah will never humiliate you. Verily, you join ties of relation, you are truthful in speech, you carry the burden of the poor, you earn for the one who has nothing, and you help (others) in the vicissitudes of time."

As for the mention of Maryam ﷺ and Aasiyah ﷺ in this *Hadeeth*, it is an indication that the Messenger of Allah ﷺ will marry them in the Hereafter. Some have attempted to derive that from the Qur'an in the Chapter:

﴿يَـٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ﴾

"O prophet! Why do you forbid (for yourself)..."[1]

and the Verse:

﴿ثَيِّبَـٰتٍ وَأَبْكَارًا﴾

"Previously married ones and virgins"[2]

Then Aasiyah ﷺ and Maryam ﷺ are mentioned at the end of the Chapter. This interpretation is related from Al-Baraa ibn 'Aazib and other from our predecessors. And Allah ﷻ knows best.

[1] Qur'an 66:1.
[2] Qur'an 66:5.

'Alee ibn Abee Taalib ﷺ reported that the Messenger of Allah ﷺ said, "Verily, in Paradise there are rooms, the outsides of which can be seen from their insides, and the insides of which can be seen from the outsides." It was said to the Messenger of Allah ﷺ, "Who are they for?" He ﷺ said, "For one who has good speech, who feeds others, who is consistent in fasting, and who prays at night while the people are sleeping." (Related by Abu Bakr ibn Abee Daawood) At-Tirmidhee related it through another chain of narrators, and he said, "*Ghareeb.*"

Abu Maalik Al-Ash'aree ﷺ reported that the Messenger of Allah ﷺ said, "Verily, in Paradise there are rooms, the outsides of which can be seen from their insides, and the insides of which can be seen from their outsides. Allah prepared them for the one who feeds others, who consistently fasts, who prays at night while others are sleeping." (Related by At-Tabaraanee)

'Abdullah ibn 'Amr ﷺ reported that the Prophet ﷺ said, "Verily, in Paradise there are rooms, the outside of which can be seen from their insides, and the insides of which can be seen from their outsides." Abu Maalik Al-Ash'aree ﷺ said, "Who are they for, O Messenger of Allah?" He ﷺ said, "For the one who has good speech, who feeds others, who spends the night standing (in prayer) while the people are sleeping." (Related by At-Tabaraanee) About the chain of this narration, Al-Haafidh Ad-Diyaa said, "With me, this chain is *Hasan.*"

In some *Ahaadeeth* it is related that the castle (in Paradise) will be made from one pearl, including its gates, its sides, and its roof. And in another *Hadeeth,* "The roofs of Paradise are light, which shine like bright lightning. Were it not that Allah made their eyesight firm, it (that light) would nearly have snatched their eyesight away."

Jaabir ibn 'Abdullah ﷺ said, "The Messenger of Allah ﷺ said to us, 'Should I not speak to you about the rooms of Paradise?' We said, 'Yes, O Messenger of Allah – our mothers and fathers as ransom for you.' He ﷺ said, 'Verily, in Paradise there are rooms made of all the different kinds of jewels. The outsides of those rooms are seen from their insides, and their insides are seen from their outsides. In them is such bliss, and delights, and *Shufoof* (literally, sheerness) that no eye has seen and no ear has heard.' We said, 'O Messenger of Allah, and who are these rooms for?' He ﷺ said, 'For he who spreads *As-Salaam* (greetings of peace), who feeds others, who consistently fasts,

and who prays at night while others are sleeping.' We said, 'O Messenger of Allah, and who is able to do that?' He ﷺ said, 'My nation is able to do that. And I shall inform you thereof. Whoever meets his brother, extends greetings of peace to him, and then is responded to in like manner by him, then he has spread *As-Salaam* (greetings of peace). Whoever feeds his dependants and his family until he fills them, then he has fed others. Whoever fasts Ramadan and three days from every month, then he has consistently fasted. Whoever prays the last *'Eesha* prayer and prays the Morning prayer in congregation, then he has prayed at night while the people are sleeping – (the people being) the Jews, the Christians, and the *Majoos*.'" (Related by Al-Baihaqee) Then Al-Baihaqee said, "This chain is not strong, but its two chains strengthen one another." And Allah knows best. Al-Baihaqee said, "It has been related in another chain from Jaabir ؓ."

'Umraan ibn Husain ؓ and Ubai ؓ said, "The Messenger of Allah ﷺ was asked about this verse:

﴿وَمَسَٰكِنَ طَيِّبَةً فِي جَنَّٰتِ عَدْنٍۚ﴾

"Beautiful mansions in Gardens of 'Adn (Eden Paradise)."[1]

He ﷺ said, "A castle made of pearls, and in that castle there are 70 abodes made of rubies. In each abode there are 70 houses made of green emeralds. In each house there is a bed, and upon every bed there are 70 mattresses, from every color. And upon every mattress there is a wife from the *Hur Al-'Een* (fair maidens of Paradise, who have wide, beautiful eyes). In every house there are 70 tables, and upon every table there are 70 colors of food. In every house there are 70 female servants..." (Related by Al-Baihaqee) This *Hadeeth* is Ghareeb.

'Abdur-Rahmaan ibn Zaid ibn Aslam related from his father that the Messenger of Allah ﷺ said, "A single man will achieve a castle made of one pearl, and in that castle there are 70 rooms. In each room, there is a wife from the Hoor Al-'Een (fair maidens of Paradise, who have wide, beautiful eyes). In each room there are 70 doors, and a fragrance from the fragrances of Paradise enters through each door, and each fragrance is different than any

[1] Qur'an 9:72.

fragrance that enters through the other door(s)." He then recited:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾

"No person knows what is kept hidden for them of joy as a reward for what they used to do"[1]

(Related by 'Abdullah ibn Wahb) Imam Ahmad related it through *Hasan*.

Anas ibn Maalik ﷺ related the following narration, which he ﷺ ascribed to the Prophet ﷺ: "Verily, there are rooms in Paradise that have no suspensions above them and no pillars underneath them." It was said, "O Messenger of Allah, and how will its inhabitants enter them?" He ﷺ said, "They will enter them in the likeness of birds." It was said, "O Messenger of Allah, who are they for?" He ﷺ said, "For the people of diseases, hunger, and affliction." (Related by Al-Qurtubee)

The Mention Of Pavilions In Paradise

Allah ﷻ said:

﴿حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ۝ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾

"Hoor (beautiful, fair females) guarded in pavilions; Then which of the blessings of your Lord will you both (jinn and men deny)?"[2]

Abu Moosa Al-Ash'aree ﷺ reported that the Messenger of Allah ﷺ said, "Verily, for the believer in Paradise there is a pavilion made of a single, hallow pearl. Its length is 60 miles. The believer has wives that he goes to, from one to the other, yet they (the wives) do not see one another." (Related by Bukhaaree and Muslim, and the wording is that of Muslim) And in a narration of Bukhaaree, "30 miles," is mentioned.

Ibn 'Abbaas ﷺ said, "The pavilion is made from a hollow pearl. Its length is a league, and its width is a league. And it has 1000 doors of gold. Around it are round tents that are 50 leagues. He will be

[1] Qur'an 32:17.

[2] Qur'an 55:72,73.

entered upon from every door as a gift from Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty). And that is the saying of Allah ﷻ:

﴿وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ﴾

"And angels shall enter unto them from every gate"[1]

(Related by Abu Bakr ibn Abee Ad-Dunyaa)

Ibn Al-Mubaarak related that ibn 'Abbaas ؓ said, "The pavilion is made of a hollow pearl – one league by one league. It has 1000 shutters of gold." Qataadah related that Abu Ad-Dardaa ؓ said, "The pavilion is a single pearl. It has seventy doors, each of which is from pearl."

Mention Of The Soil In Paradise

In the *Hadeeth* of *Al-Mai'raaj* (the Prophet's ascension to the heavens), Abu Dharr ؓ reported that the Messenger of Allah ﷺ said, "I was made to enter Paradise, and in it are stones (or falls) of pearls, and its soil is musk (best kind of perfume)." (Related by *Bukhaaree* and *Muslim*)

Abu Sa'eed ؓ reported that the Messenger of Allah ﷺ asked Ibn Saaid about the soil of Paradise. He said, "It is pure white flour, pure musk (best kind of perfume)." Then the Messenger of Allah ﷺ said, "He has spoken the truth." (*Ahmad*) Ahmad related it again through another chain, through which Muslim related it as well.

In another narration from Muslim, Abu Sa'eed ؓ reported that ibn Sayyaad asked the Prophet ﷺ about the soil of Paradise, and he ﷺ said, "It is pure white flour, pure musk." (*Ahmad*)

Jaabir ibn 'Abdullah ؓ related that the Messenger of Allah ﷺ said regarding the Jews, "I will indeed ask them about the soil of Paradise, and it is pure white flour." He ﷺ asked them, and they said, "It is bread, O Abu Al-Qaasim." And the Messenger of Allah ﷺ said, "Bread is from pure white flour." (*Ahmad*)

In regard to the description of the construction in Paradise, we have already related the *Hadeeth* of Abu Hurairah ؓ, Ibn 'Umar ؓ, and others as well, that: "Its *Milaat* (cement used between stones in

[1] Qur'an 13:23.

building) is musk (best kind of perfume). Its pebbles are pearls and ruby. And its soil is saffron."

In the (Arabic) language, *Milaat* refers to the cement that is used between the two stems (or pillars) of a building; the wall is plastered with it. Perhaps the soil in some places of Paradise is musk (best kind of perfume), and in other places of Paradise it is saffron. And Allah knows best.

In spite of this hugeness and vastness, the Prophet ﷺ said the following in a previously mentioned *Hadeeth* related by Anas ؓ: "An arm-length of one of you or the place of his foot (in Paradise) is better than the world and all that is in it."

Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "The space in Paradise equal to the measure of one of your whips is better than the sky and the earth." (*Ahmad*) This *Hadeeth* fulfills the conditions of Bukhaaree and Muslim.

'Aamir ibn S'ad ibn Abee Waqqaas — Sulaimaan, one of the narrators said, 'I do not know except that he related it to me from his father ؓ' — (related) that the Messenger of Allah ﷺ said, "Were the smallest amount of light in Paradise to appear to the world, it would adorn what is between the sky and the earth." (Related by Ibn Wahb)

THE RIVERS OF PARADISE, ITS TREES, AND ITS FRUITS

Allah ﷻ said:

﴿تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ﴾

"Under which rivers flow"[1]

And Allah ﷻ said:

﴿مِن تَحْتِهِمُ ٱلْأَنْهَـٰرُ﴾

"Rivers flowing under them"[2]

And Allah ﷻ said:

﴿مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَـٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَـٰرٌ مِّن لَّبَنٍ
لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَـٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّـٰرِبِينَ وَأَنْهَـٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ
فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ﴾

"The description of Paradise which the Mutaqun (the pious) have been promised is that in it are rivers of water the taste and smell of which are not changed; river of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord"[3]

And Allah ﷻ said:

﴿مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ أُكُلُهَا دَآئِمٌ
وَظِلُّهَا ۚ تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا۟ ۖ وَّعُقْبَى ٱلْكَـٰفِرِينَ ٱلنَّارُ﴾

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[1] Qur'an 2:25.

[2] Qur'an 7:43.

[3] Qur'an 47:15.

> *"The description of the Paradise which the Muttaqoon (the pious) have been promised: underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the Mutaqqoon (the pious), and the end (final destination) of the disbelievers is Fire"*[1]

Hakeem ibn Mu'aawiyah ibn Abee Bahz related from his father that he ﷺ heard the Messenger of Allah ﷺ say, "In Paradise there is a sea of milk; a sea of water; a sea of honey; and a sea of wine. Then the breaking away of the rivers from them is after that." (*Ahmad*) At-Tirmidhee related it through another chain and said, "*Hasan Saheeh.*"

Abu Bakr ibn Qais related from his father that the Messenger of Allah ﷺ said, "You think that the rivers of Paradise have borders in the ground? No, by Allah, indeed, they are swimming on the surface of the ground. Its two sides are pearls, its domes are pearls, and its perfume is musk (best kind of perfume) *Al-Adhfar*." It was said, "O Messenger of Allah, and what is *Al-Adhfar*?" He ﷺ said, "That which has no mixture in it (i.e., pure)." (Related by Abu Bakr ibn Mirdawai)

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "Whoever it pleases that Allah should give him wine to drink in the Hereafter, then let him forsake it in the world. And whomever it pleases that Allah should clothe him in silk in the Hereafter, then let him forsake it in the world. The rivers of Paradise gush forth from underneath hills — or mountains — of musk (the best kind of perfume). Were the jewels (ornaments) of the lowest dweller of Paradise to be compared to the jewels (ornaments) of all the inhabitants of the world, the jewels (ornaments) of the lowest dweller of Paradise would be superior to the jewels (ornaments) of all inhabitants of the world (put together)." (Related by Ibn Abee Ad-Dunyaa)

By way of Abu Mu'aawiyah, 'Abdullah ﷺ said, "The rivers of Paradise gush forth from musk (the best kind of perfume)." This is more authentic as a saying of 'Abdullah ﷺ than it is as a saying of the Prophet ﷺ.

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[1] **Qur'an 13:35.**

A Description Of *Al-Kauthar*, The Most Famous Of The Rivers Of Paradise. May Allah ﷻ Give Us Drink From It, By His Grace And Generosity

Allah ﷻ said:

﴿إِنَّآ أَعْطَيْنَـٰكَ ٱلْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ﴾

"Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise). Therefore turn in prayer to your Lord and sacrifice (to Him only). For he who hates you (O Muhammad ﷺ), he will be cut of (from posterity and every good thing in this world and in the Hereafter)."[1]

Anas ؓ reported that when this *Soorah* (Chapter) was revealed, the Messenger of Allah ﷺ said, "Do you know what *Al-Kauthar* is?" They said, "Allah and His Messenger know best." He ﷺ said, "It is a river in Paradise, which Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) promised me; upon it is much goodness." (*Muslim*)

In the *Hadeeth* of *Al-Mai'raaj* (the Prophet's ascension to the heavens), Anas ؓ related that the Messenger of Allah ﷺ said, "I went to a river; its two sides were domes of hollow pearls, and I said, 'O Jibreel, what is this?' He said, 'This is *Al-Kauthar*, which Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) gave to you.'" (*Bukhaaree* and *Muslim*) Ahmad related it through another chain, also from Anas ؓ. The following is in a narration: "Then I struck my hand to what the water was flowing in, and it was musk (the best kind of fragrance) *Adhfar* (in a previous narration, Adhfar is explained as meaning that which is pure, and not a mixture)." There are many chains for this *Hadeeth* that lead to Anas ؓ and other Companions; also, there are many wordings related for it.

Anas ؓ reported that the Prophet ﷺ said, "*Al-Kauthar* is a river in Paradise, which Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) promised me." Muslim related this through a different chain.

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[1] Qur'an 108:1-3.

In another narration, Anas ﷺ reported that the Messenger of Allah ﷺ said, "I have been given *Al-Kauthar*; it is a river that flows on the surface of the ground; its two sides are domes of pearls, without being roofed. I struck my hand on its soil, and its soil was musk (the best kind of perfume) *Adhfar* (pure, unmixed), and its pebbles are pearls." (*Ahmad*)

Anas ibn Maalik ﷺ reported that the Messenger of Allah ﷺ was asked about the *Kauthar*, and he ﷺ said, "It is river in Paradise which Allah gave me. Its soil is musk (the best kind of perfume). Its water is whiter than milk and sweeter than honey. Birds, whose necks are like the necks of *Al-Jazoor* (camels that are ready to be slaughtered), come to drink from it." Abu Bakr ﷺ said, "O Messenger of Allah, they (the birds) are soft?" He ﷺ said, "Eating them is softer than them." (*Ahmad*)

Hudhaifah ﷺ related that the Messenger of Allah ﷺ said, "Verily, in Paradise there are birds that are like Al-Bukhaatee (camels that have long necks)." Abu Bakr ﷺ said, "They are soft, O Messenger of Allah?" He ﷺ said, "The one who eats them is softer than them, and you are from those who will eat them, O Abu Bakr." (Related by Al-Haakim) Al-Haakim then related it through Qataadah in *Mursal* form.

Anas ibn Maalik ﷺ reported that the Messenger of Allah ﷺ was asked about *Al-Kauthar*. He ﷺ said, "It is a river which Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) gave to me. It is whiter than milk and sweeter than honey. And in it are birds whose necks are like the necks of *Al-Jazoor* (camels that are ready to be slaughtered)." Then 'Umar ﷺ said, "Are those the soft birds?" He ﷺ said, "Eating them is softer than them, O 'Umar." (*Ahmad*) Ad-Daraawurdee related it through another chain from Anas ﷺ.

The Narration Of Ibn 'Umar ﷺ

Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said, "*Al-Kauthar* is a river in Paradise. Its two sides are of gold. And (its) water flows on pearls. Its water is whiter than milk and sweeter than honey." (*Ahmad*) Ismaa'eel ibn 'Ilyah related it from Ibn 'Umar ﷺ, who ascribed it to the Prophet ﷺ: "Al-Kauthar is a river in Paradise. Its two sides are of gold, and it flows on pearls and rubies. Its soil is purer than musk (the best kind of perfume), and its water is whiter than snow." Ibn Maajah and At-Tirmidhee related a

narration of this *Hadeeth,* and the latter said, "*Hasan Saheeh.*"

The Narration Of Ibn 'Abbaas ﷺ

Sa'eed ibn Jubair related that Ibn 'Abbaas ﷺ said about the *Kauthar,* "It is the goodness that Allah gave him (i.e., gave to the Prophet ﷺ)." (*Bukhaaree*)

Ibn Bishr said, "I said to Sa'eed ibn Jubair, 'Some people claim that it is a river in Paradise.'" Sa'eed said, "The River that is in Paradise is from the goodness that Allah gave to him (i.e., to the Prophet ﷺ)."

Ibn 'Abbaas ﷺ said, "*Al-Kauthar* is a river in Paradise; its two sides are gold and silver, and it flows on rubies and pearls. Its water is whiter than snow and sweeter than honey." (Related by Ibn Jareer) Al-'Aoufee related the same from Ibn 'Abbaas ﷺ

The Narration Of 'Aishah ﷺ

Abu 'Ubaidah ﷺ said, "I asked 'Aishah ﷺ about the saying of Allah ﷻ:

﴿إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ﴾

> "*Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise).*"[1]

She ﷺ said, "Al-Kauthar is a river which your Prophet ﷺ was given. Its two shores are hollow pearls, and its vessels are, in number, like the stars." (*Bukhaaree*) And 'Aishah ﷺ said, "It is a river in Paradise. When one puts his fingers in his ears, he hears the flowing sound of that river."

In another narration, 'Aishah ﷺ said, "Whoever would love to hear the flowing sound of the water of Al-Kauthar, then he will not hear it with his eyes, but rather its sound is like the sound that is heard when a person puts two of his fingers in his ears." (Related by Ibn Jareer)

A Mention Of The *Al-Baidakh* River In Paradise

Anas ﷺ said, "The Messenger of Allah ﷺ liked the good dream, and maybe he would say, 'Did any of you see a dream?'... A woman

[1] Qur'an 108:1.

(once) came and said, 'O Messenger of Allah, I saw what was like me entering Paradise, and I heard a sound, for which the people of Paradise cried. I looked, and I saw that so-and-so son of so-and-so was brought, and so-and-so-son of so-and-so, until I counted 12 men.' It happened that the Messenger of Allah ﷺ had sent a group on a mission just before that. 'They were brought, and upon them were dirty garments, and the veins around their necks were dripping blood. It was said: take them to *Al-Baidakh* — or the river of *Al-Baidakh*. They immersed themselves in it, and when they came out, their faces were like the moon on the night of the full moon. Then chairs of gold were brought and they sat on them. Then a tray... was brought; in it were unripe dates, and they ate from them. They did not change its sides except that they ate from the fruit that they wanted, and I ate with them.' The herald of that group (that went on a mission) came and said, 'O Messenger of Allah, such and such were the matters that we went through. So and so was afflicted (i.e., killed),' until he counted the same twelve that the woman enumerated. The Messenger of Allah ﷺ said, 'Bring the woman to me.' She came and he ﷺ said, 'Give an account of your dream to this one.' She gave an account of it, and he said, 'It is as she said, O Messenger of Allah.'" (*Ahmad*)

A Shining *River* At The Gate Of Paradise

Ibn 'Abbaas ؓ related that the Messenger of Allah ﷺ said, "The martyrs are on *Baariq* (literally, shining) river at the gate of Paradise, in a green dome. Their sustenance comes out to them in the morning and in the evening." (*Ahmad*)

The following is in the *Hadeeth* of *Al-Israa* (the night journey), when *Sidratul-Muntahaa* is being mentioned: "And two internal (or hidden) rivers are coming out of its source, and two external rivers. The two internal rivers are in Paradise, and the external ones are the Nile and the Euphrates."

Abu Buraizah ؓ reported that the Messenger of Allah ﷺ said, "Saihaan, Jaihaan, the Euphrates, and the Nile — these are all from the rivers of Paradise." Ahmad and Muslim related this, and the wording is that of the latter.

Ibn 'Abbaas ؓ reported that the Prophet ﷺ said, "Allah sent down

five rivers from Paradise: Saihoon, and it is the river of India; Jaihoon, and it is the river of Balkh; Dijlah and the Euphrates, and they are the rivers of Iraq; and the Nile, which is the river of Egypt. Allah ﷻ sent them down from one source, from the sources of Paradise – from the lowest of their levels, on the wings of Jibreel. He deposited them in the mountains and made them flow in the earth. And He placed many benefits in them for the people, in the different aspects of their livelihood. And that is the saying of Allah ﷻ:

﴿وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ﴾

"And we sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth"[1]

"When Yajooj and Majooj come out, Allah will send Jibreel, and he will raise the following from the earth: the Qur'an Al-'Adheem; all knowledge; the black stone, from the corner of the House (Ka'bah), at the Station of Ibraaheem; the Taaboot (Ark) of Moosa, with that which is in it; and these five rivers. All of that will be raised to the sky, and that is the saying of Allah ﷻ:

﴿وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ لَقَٰدِرُونَ﴾

"And verily, we are able to take it away"[2]

"When these things are raised from the earth, its inhabitants will be forbidden the good of the world and of the Hereafter." (Related by Al-Haafidh Ad-Diyaa) This *Hadeeth* is very much *Ghareeb*; rather, it is *Munkar*. Salamah Ibn 'Alee, one of the narrators, is considered to be weak by the *Imams*.

Allah ﷻ described the rivers of Paradise with the abundance of their flowing. And the people of Paradise will direct their flowing as they please, meaning that they will draw out water from it from any place they wish. Different kinds of courses and waters will be sent to them. Ibn Mas'ood ؓ said, "There is no spring in Paradise except that it gushes forth from underneath a mountain of musk (best kind of perfume)." Al-'Amash related that Ibn Mas'ood ؓ said, "The rivers of Paradise gush forth from a mountain of musk (the best

[1] Qur'an 23:18.

[2] Qur'an 23:18.

kind of perfume)."

Abu Hurairah reported that the Messenger of Allah ﷺ said, "Whoever it pleases that Allah should give him wine to drink in the Hereafter, then let him forsake it in the world. And whomever it pleases that Allah should clothe him in silk in the Hereafter, let him forsake it in the world. The rivers of Paradise gush forth from underneath hills – or mountains – of musk (the best kind of perfume). Were the jewels (ornaments) of the lowest dweller of Paradise to be compared to the jewels (ornaments) of all the inhabitants of the world, the jewels (ornaments) that Allah adorns him with in the Hereafter would be better than the jewels (ornaments) of all inhabitants of the world (put together)." (Related by Ibn Abee Ad-Dunyaa)



The Trees Of Paradise

Allah said:

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَّهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا﴾

"But those who believe (in the Oneness of Allah -Islamic Monotheism) and do deeds of righteousness, We shall admit them to Garden under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwajun Mutahhharatun (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise)"[1]

And Allah said:

﴿ذَوَاتَا أَفْنَانٍ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾

[1] Qur'an 4:57.

"With spreading branches. Then which of the blessings of your Lord will you both (jinn and men deny)?"[1]

And Allah ﷻ said:

﴿مُدْهَآمَّتَانِ﴾

"Dark green (in color)"[2]

This means that their greenness is so severe, they are leaning towards blackness; it also refers to the intertwining of their trees.

And Allah ﷻ said:

﴿مُتَّكِـِٔينَ عَلَىٰ فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ﴾

"Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand"[3]

And Allah ﷻ said:

﴿قُطُوفُهَا دَانِيَةٌ﴾

"The fruits in branches whereof will be low and near at hand"[4]

And Allah ﷻ said:

﴿وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا﴾

"And the branches of fruit thereof will hang low within reach"[5]

And Allah ﷻ said:

﴿وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ ٱلْيَمِينِ ○ فِى سِدْرٍ مَّخْضُودٍ ○ وَطَلْحٍ مَّنضُودٍ ○ وَظِلٍّ مَّمْدُودٍ ○ وَمَآءٍ مَّسْكُوبٍ ○ وَفَٰكِهَةٍ كَثِيرَةٍ ○ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ○ وَفُرُشٍ مَّرْفُوعَةٍ﴾

"And those on the Right Hand – how (fortunate) will be those on

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[1] Qur'an 55:48,49.
[2] Qur'an 55:64.
[3] Qur'an 55:54.
[4] Qur'an 69:23.
[5] Qur'an 76:14.

the Right Hand? (They will be) among thornless lote-trees, And among Talh (banana trees) with fruits piled one above another. And in the shade long-extended. And by water flowing constantly, And fruit in plenty, whose supply is not cut off (by change of season), nor are they out of reach. And on couches or thrones, raised high"[1]

And Allah ﷻ said:

﴿فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ﴾

"In them (both) will be fruits, and date palms and pomegranates"[2]

And Allah ﷻ said:

﴿فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ﴾

"In them (both) will be every kind of fruit in pairs"[3]

Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "There is no tree in Paradise except that its trunk is of gold." (Related by Abu Bakr ibn Abee Daawood) At-Tirmidhee related it through another chain and said, "*Hasan Saheeh*."

Ibn 'Abbaas ؓ said, "The roots of date palms in Paradise are of green emeralds. And their branches are red gold. And their leaves are clothing for the people of Paradise... Its fruits... are whiter than milk and purer than honey..." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

In another narration, Ibn 'Abbaas ؓ said, "'*Az-Zil Al-Mamdood* (The Shade Long-Extended)' is a tree in Paradise on a trunk. As for its distance, the diligent rider travels under its shade for 100 years," meaning all of its sides. He said, "The people of Paradise, the people of *Al-Ghuraf* (the rooms), and others will come out and talk underneath its shade." He said, "Then some of them will desire, remembering the amusement of the world, and then Allah will send a wind from Paradise, and He will shake that tree with every amusement that was in the world." (Related by Ibn Abee Ad-

[1] Qur'an 56:27-34.

[2] Qur'an 55:68.

[3] Qur'an 55:52.

Dunyaa)

There Is A Tree In Paradise, Under The Shade Of Which, A Racing, *Mudammir* (Well Equipped) Rider Travels For 100 Years Without Getting Across It

Sahl ibn Sa'ad ﷺ reported that the Messenger of Allah ﷺ said, "Verily, in Paradise there is a tree, under the shade of which the rider travels for 100 years without getting across it." (*Bukhaaree* and *Muslim*)

In another narration, Abu Sa'eed Al-Khudree ﷺ reported that the Prophet ﷺ said, "Verily, in Paradise there is such a tree that a racing, well-equipped, fast rider travels under its shade for 100 years without getting across it." (*Bukhaaree*)

And as to the saying of Allah ﷻ:

﴿وَظِلٍّ مَّمْدُودٍ﴾

"And in shade long-extended" [1]

Anas ﷺ related that the Prophet ﷺ said, "In Paradise there is a tree, underneath the shade of which the rider travels for 100 years." (*Bukhaaree*)

In another narration, Abu Hurairah ﷺ reported that the Prophet ﷺ said, "In Paradise there is a tree, underneath the shade of which the rider travels for 100 years. Recite if you wish: *And in shade long-extended* (Qur'an 56:30)." (*Ahmad*)

The Messenger of Allah ﷺ said, "The arm's length of one of you or a whip in Paradise is better than all that the sun rises upon and sets over." (*Bukhaaree*) And in the narration of Muslim, Abu Hurairah ﷺ related that the Prophet ﷺ said, "In Paradise there is a tree, underneath the shade of which the rider travels for 100 years without getting across it."

Another Chain

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "In Paradise there is a tree, underneath the shade of which the rider travels for 100 years."

[1] Qur'an 56:30

Another Chain

Abu Hurairah ﷺ reported that he heard the Messenger of Allah ﷺ say, "In Paradise there is a tree, underneath the shade of which the rider travels for 100 years." (*Ahmad*)

And in another narration Abu Hurairah ﷺ related that he heard Abul-Qaasim (Muhammad ﷺ) say, "In Paradise there is a tree, underneath the shade of which the rider travels for 100 years without getting across it." (*Ahmad*)

Another Chain

Abu Hurairah ﷺ reported that the Prophet ﷺ said, "Verily, in Paradise there is a tree, underneath the shade of which the rider travels for 70 – or 100. It is the Al-Khuld (Eternal) Tree." (*Ahmad*)

The *Tooba* Tree

'Utbah Ibn 'Ubaidullah As-Salamee ﷺ said, "A Bedouin came to the Prophet ﷺ and asked him about the *Haud* (Basin), and he mentioned Paradise. The Bedouin said, 'Are there fruits in it?' The Prophet ﷺ said, "Yes, and in it is a tree called *Tooba*.' Then he mentioned something, and I do not know (perhaps, remember) what it was. The Bedouin asked, 'Which of the trees of our land does it resemble?' He ﷺ said, 'It does not resemble any of the trees of your land.' Then the Prophet ﷺ said, 'Did you go to Ash-Sham (Syria and surrounding areas)?' He said, 'No.' The Prophet ﷺ said, 'It resembles the trees of As-Sham, which are called *Al-Jawzah* (Walnut). It grows on one trunk and its upper part spreads out.' The Bedouin asked, 'How big is its root?' The Prophet ﷺ said, 'Were a *Jadha'ah* (camel in its fifth year) from the camels of your household to set out, it would not go around its root until it breaks its hamstring from old age.' He said, 'Are there grapes in it?' The Prophet ﷺ said, 'Yes.' The Bedouin said, 'How big is a bunch of grapes?' He ﷺ said, 'The traveling distance of one month for a crow that is *Abqa'* (one that has whiteness on its back or its stomach) and that does not tire.'..." (*Ahmad*)

Abu Sa'eed ﷺ reported that a man said, "O Messenger of Allah, *Tooba* (literally, blessed is he) for he who sees you and believes in you." The Prophet ﷺ said, "*Tooba* for he who sees me and believes in me, and then *Tooba* for he who believes in me but hasn't seen

me." A man said, "O Messenger of Allah, and what is *Tooba*?" He ﷺ said, "A tree in Paradise, (the size of which is) the traveling distance of 100 years. The garments of the people of Paradise come out from their sprouts." (Related by Hurmulah Ibn 'Abdullah Ibn Wahb)

Sidratul-Muntaha

Allah ﷻ said:

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ۝ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ۝ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ۝ إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ۝ مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ۝ لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ﴾

"And indeed he (Muhammad ﷺ) saw him (Jibreel) at a second descent (i.e. another time). Near Sidartul-Muntaha (lote-tree of the utmost boundary, beyond which none can pass). Near it is the Paradise of Abode. When that covered the lote-tree which did cover it! The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it). Indeed he (Muhammad ﷺ) did see, of the Greatest Signs, of his Lord (Allah)"[1]

As for the verse, "When that covered the lote-tree which did cover it," we mentioned that the light of the Lord *Jalla Jalaaluhu* (Glorified is He in His Greatness and Majesty) covered it; and the angels covered it. Upon it is *Ghurbaan*, meaning abundance. And moths of gold covered it, and many colors covered it.

The Messenger of Allah ﷺ said, "Different colors cover it; I do not know what they are, and no one can describe them."

The following is mentioned in the *Hadeeth* of *Al-Mai'raaj* (the Prophet's ascension to the heavens): "Then I was raised to *Sidratul-Muntaha*, in the seventh heaven. Its *Nabiq* (its fruit, which is similar to a grape before it becomes very red) is like *Qilaal* (large jars) *Hajar*. And its leaves are like the ears of elephants. Two external rivers come out of its trunk, and two internal rivers. I said, 'O Jibreel, what is this?' He said, 'As for the internal rivers, they are in Paradise. And as for the external rivers, they are the Nile and the Euphrates.'" (*Bukhaaree* and *Muslim*)

[1] Qur'an 53:13-18.

Asmaa bint Abu Bakr ﵄ said, "I heard the Messenger of Allah ﷺ mention *Sidratul-Muntaha* and then say, "The rider travels in the shade of its spring for 100 years," or he ﷺ said, "One hundred riders come under the shade of the spring from it; in it are moths of gold, as if their fruits are *Qilaal* (large jars)." (Related by Al-Haafidh Abu Ya'laa)

Saleem ibn 'Aamir said, "The Companions of the Messenger of Allah ﷺ say, 'Verily, Allah will give us benefit through the Bedouins and their questions. A Bedouin one day came and said, 'O Messenger of Allah, 'Allah mentioned a tree in Paradise that harms one (who comes to it) with its thorns.' The Messenger of Allah ﷺ said, 'Does not Allah say:

﴿فِي سِدْرٍ مَّخْضُودٍ﴾

"(They will be) among thornless lote-trees."[1]

Then the Messenger of Allah ﷺ said, 'Allah breaks off its thorns, and puts fruit in the place of every thorn. Fruits grow on it, which when (one of them is) cut open, reveals 72 colors. There is not a color in it that resembles another color from it.'" (Related by Ibn Abee Ad-Dunyaa)

Habeeb ibn 'Utbah ibn 'Abdus-Salaam ﵁ said, "I was sitting down with the Messenger of Allah ﷺ when a Bedouin came and said, 'O Messenger of Allah, I heard you mention a tree in Paradise, and I do not know of any tree that has larger thorns than that tree,' referring to the *Talh* (Banana tree). Then the Messenger of Allah ﷺ said, 'Verily, Allah made a fruit to take the place of every thorn from it... in it are seventy colors of food, and a color from it does not resemble any of the other colors."

'Abdullah ibn Mas'ood ﵁ reported that the Messenger of Allah ﷺ said, "I met Ibraaheem during my night journey (when the Prophet ﷺ ascended to the seven heavens), and he said, 'O Muhammad, read (give) greetings of peace to your nation from me, and inform them that Paradise is of good soil, of sweet and fresh water, and it is a flat and smooth land. Its seeds are *Subhaanallah* (how perfect Allah is!), *Alhamdulillah* (All praise is for Allah), *Laailaaha illallah* (None has the right to be worshipped but Allah), and *Allahuakbar* (Allah is the

[1] Qur'an 56:28

Greatest)." At-Tirmidhee related this and then said, "*Hasan Ghareeb.*"

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ passed by him as he was planting seeds, and he ﷺ said, "Shall I not guide you to a seed that is better than this? *Subhaanallah* (how perfect Allah is!), *Alhamdulillah* (all praise is for Allah), *Laailaaha illallah* (none has the right to be worshipped but Allah), and *Allahuakbar* (Allah is the Greatest). For each one of them a tree will be planted for you in Paradise." (*Ibn Maajah*)

Jaabir رضي الله عنه related that the Messenger of Allah ﷺ said, "Whoever says, '*Subhaanallahil-'Azeem Wabihamdihi* (how perfect Allah is, the All-Mighty, and I praise Him), a tree in Paradise will be planted for him." At-Tirmidhee related this and then said, "This *Hadeeth* is *Hasan Saheeh Ghareeb.*"



The Fruits Of Paradise; We Ask Allah ﷻ To Make Us Taste From Them, By His Grace And Generosity – *Ameen*

Allah ﷻ said:

﴿فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ﴾

"In them (both) will be fruits, and date palms and pomegranates"[1]

And Allah ﷻ said:

﴿فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ﴾

"In them (both) will be every kind of fruit in pairs."[2]

And Allah ﷻ said:

﴿مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ﴾

[1] Qur'an 55:68.
[2] Qur'an 55:52.

"Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand"[1]

And Allah ﷻ said:

﴿وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا﴾

"And the branches of fruit thereof will hang low within reach"[2]

And Allah ﷻ said:

﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ○ فِي سِدْرٍ مَّخْضُودٍ ○ وَطَلْحٍ مَّنضُودٍ ○ وَظِلٍّ مَّمْدُودٍ ○ وَمَاءٍ مَّسْكُوبٍ ○ وَفَاكِهَةٍ كَثِيرَةٍ ○ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ﴾

"And those on the Right Hand- how (fortunate) will be those on the Right Hand? (They will be) among thornless lote-trees, And among Talh (banana trees) with fruits piled one above another, And in the shade long-extended, And by water flowing constantly, And fruit in plenty, whose supply is not cut off (by change of season), nor are they out of reach"[3]

This means that their fruits are not seasonal, but rather are present at all times, as Allah ﷻ says:

﴿أُكُلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوا﴾

"Its provision is eternal and so is its shade; this is the end (final destination) of the Mutaqqoon (the pious)"[4]

Therefore fruits in Paradise are not like fruits in the world, which grow in certain seasons only, and are then non-existent at other times; likewise, trees in the world are adorned with leaves during certain times, and those leaves fall off at other times. The fruits of Paradise are easily accessible to its inhabitants; there is no veil or barrier preventing them from those fruits. Instead, those fruits are near and can easily be picked. Even if some fruit is at the top of a tree, and a dweller of Paradise wants to take it, the tree comes near

[1] Qur'an 55:54.
[2] Qur'an 76:14.
[3] Qur'an 56:27-33.
[4] Qur'an 13:35.

and droops down to him. As for this verse:

﴿وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا﴾

"And the branches of fruit thereof will hang low within reach"[1]

Abu Ishaaq related from Al-Baraa that the branches hang low so that they can take it even as they are sleeping.

Allah ﷻ said:

﴿وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ﴾

"And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Muttahahatun (purified mates or wives) and they will abide therein forever."[2]

And Allah ﷻ said:

﴿إِنَّ ٱلْمُتَّقِينَ فِى ظِلَٰلٍ وَعُيُونٍ ○ وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ ○ كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ○ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ﴾

{Verily, the Muttaqoon (the pious) shall be amidst shades and springs. And fruits, such as they desire. "Eat and drink comfortably for that which you used to do." Verily, thus We reward the Muhsinun (good – doers)"[3]

And Allah ﷻ said:

[1] Qur'an 76:14.,
[2] Qur'an 2:25.
[3] Qur'an 77:41-44.

﴿وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ۝ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ۝ وَحُورٌ عِينٌ ۝ كَأَمْثَٰلِ ٱللُّؤْلُؤِ ٱلْمَكْنُونِ ۝ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ۝﴾

"And with fruits that they may choose. And with the flesh of fowls that they desire. And (there will be) Hur (fair females) with wide, lovely eyes (as wives for "Al-Muttaqun), Like unto preserved pearls. A reward for what they used to do."[1]

In *Ahaadeeth* which we have already related, it is mentioned that the soil of Paradise is from musk (the best kind of perfume) and saffron and that there is no tree in Paradise except that it has a trunk made of gold. So if the soil of Paradise is of that description, and its roots are as we have mentioned, then what splendid, fresh, and wonderful fruits must grow from it — which are not similar to what is found in the world except in name.

Ibn 'Abbaas ﷺ said, "There is nothing from the world in Paradise except names (i.e., the names of things may be the same, but their realities differ)."

The lote-tree of the world gives off only a weak fruit, called *An-Nabiq;* and its thorns are many. And *At-Talh* in this world is only sought after for its shade. In Paradise, both of these trees will be in a forest of beauty and plentiful fruits. One of its fruits opens to reveal seventy different kinds of tastes and colors. Then what do you suppose is the case for trees in this world that give off good fruit — apples, dates, and grapes? And what do you suppose the case will be for the different winds and flowers? In general, there is in Paradise that which no eye has seen, which no ear has heard, and which has not occurred to the heart of any human being. We ask Allah ﷻ, by His Grace, for that which is in Paradise.

In the *Hadeeth* about the eclipse prayer, Ibn 'Abbaas ﷺ reported that they said, "O Messenger of Allah, we saw you reach for something from this place of yours and then we saw you stop." He ﷺ said, "Verily I saw — or I was shown — Paradise, and I reached for a bunch (of grapes). Had I taken it, you would have eaten it as long as the world remains." (*Bukhaaree* and *Muslim*)

Jaabir ﷺ related that the Prophet ﷺ said, "Paradise and that which is in it, in terms of flowers and freshness, were presented to me. I

[1] Qur'an 56:20-24.

reached out for a picking of grapes, to bring them to you, but I was prevented from them. Had I came to you with them, the inhabitants of the heavens and the earth would have eaten from it without making it decrease at all." (*Ahmad*) There is a narration in *Saheeh Muslim* from Jaabir ﷺ that attests to this one.

We have already related the following narration, which is in *Musnad* and is related by 'Utbah ibn 'Abdullah As-Salamee ﷺ: A Bedouin asked the Messenger of Allah ﷺ about Paradise – are there grapes in it? He ﷺ said, "Yes." The Bedouin asked, "How big are its bunches?" The Prophet ﷺ, "The traveling distance of one month for a crow that is *Abqa'* (that has whiteness on its back or its stomach) and that does not tire."

Thaubaan ﷺ related that the Messenger of Allah ﷺ said, "Verily, when a man extracts a fruit from Paradise, another one takes its place." (Related by At-Tabaraanee)

Abu Moosa ﷺ related that the Messenger of Allah ﷺ said, "When Adam was made to descend from Paradise, Allah taught him all trades and provided him with fruits from Paradise. Then these fruits of yours are from the fruits of Paradise, except that these change, and those do not change." (Related by At-Tabaraanee)

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Allah ﷻ said:



"And with fruits that they may choose. And with the flesh of fowls that they desire."[1]

'Abdullah ibn Al-Haarith related from Mas'ood that the Messenger of Allah ﷺ said, "You will look at a bird that you desire, and it will fall down before you, barbecued." (Related by Al-Hasan ibn 'Urfah)

Anas ﷺ related that the Messenger of Allah ﷺ was asked about Al-Kauthar, and he ﷺ said, "A river which Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) gave to me. Its water is whiter than

[1] Qur'an 56:20,21.

milk and sweeter than honey. In it are birds whose necks are like the necks of *Al-Jdhzoor* (camels ready to be slaughtered)." 'Umar ﷺ said, "Verily, it is soft." The Messenger of Allah ﷺ said, "Eating them is even softer than them." At-Tirmidhee related this and he ruled it to be *Hasan*.

The Food And Drink Of The Inhabitants Of Paradise; We Ask Allah By His Grace To Bestow All Of That Upon Us

Allah ﷻ said:

﴿كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ﴾

"Eat and drink at ease for that which you have sent on before you in days past"[1]

And Allah ﷻ said:

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ○ إِلَّا قِيلًا سَلَـٰمًا سَلَـٰمًا﴾

"No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting). But only the sayings of: "Salam! Salam! (greetings with peace)"[2]

And Allah ﷻ said:

﴿لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَـٰمًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا﴾

"And they will have therein their sustenance, morning and afternoon."[3]

And Allah ﷻ said:

﴿وَفَـٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ○ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ﴾

"And with fruits that they may choose. And with the flesh of fowls that they desire."[4]

[1] Qur'an 69:24.
[2] Qur'an 56:25,26.
[3] Qur'an 19:62.
[4] Qur'an 56:20,21.

And Allah ﷻ said:

﴿يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنتُمْ فِيهَا خَالِدُونَ﴾

"Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, and all that eyes could delight in and you will abide therein forever."[1]

And Allah ﷻ said:

﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ○ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا﴾

"Verily, the Abrar (the pious believers of Islamic Monotheism), shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) Kafur. A spring wherefrom the slaves of Allah ﷻ will drink, causing it to gush forth abundantly"[2]

And Allah ﷻ said:

﴿وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا ○ قَوَارِيرَا مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا﴾

"And amongst them will be passed round vessels of silver and cups of crystal, Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes)"[3]

This is referring to the clearness of the cups that are made of silver, and there is nothing similar to them in the world. The measure of those cups will vary according to how much the obedient slave of Allah wants drink — the contents of those cups will be no more and no less than what he wants. This indicates the care and honor that is bestowed upon him.

Allah ﷻ said:

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ○ عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا﴾

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[1] Qur'an 43:71.
[2] Qur'an 76:5,6.
[3] Qur'an 76:15,16.

> *"And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger), A spring there, called Salsabil"*[1]

And Allah ﷻ said:

﴿كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟ هَـٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَـٰبِهًا ۖ﴾

> *"Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste)"*[2]

Every time servants come to them with fruits and other foods, they will think that they are bringing the same food as they brought before, because of a similarity in appearance. But in reality it is different, so appearances can be the same, but their realities are different; the tastes and the odors are also different.

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "The lowest ranking person in Paradise is he who has seven levels and 300 servants, who come to him at the beginning and end of every day with 300 trays." Abu Hurairah ؓ said: And I do not know except that he ﷺ said, "In every tray is a color that is not in any of the rest, and he will find the first part delicious just as he finds the last part to be delicious. As for drinks, he is given 300 cups; in each cup is a color that is not found in any of the other ones. And he finds the first one to be delicious just as he finds the last one to be delicious. And he says, 'O my Lord, if You gave permission, I would feed and give drink to the inhabitants of Paradise, and that would not reduce or take anything away from what is with me.' And with him are *Al-Hoor* (fair maidens of Paradise) with wide, beautiful eyes — 72 wives other than his wives from (the women of) the world. And one of them takes her seat which is the distance of one mile on earth." (*Ahmad*) Ahmad alone related it; it is *Ghareeb* and disconnected.

Zaid ibn Arqam ؓ reported that a man from the Jews came to the Prophet ﷺ and said, "O Abul-Qaasim, do you not claim that the inhabitants of Paradise eat and drink therein?" And then he (the

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[1] Qur'an 76:17,18.

[2] Qur'an 2:25.

Jew) said to his companions, "If he acknowledges this, I will overcome him (in words)." The Messenger of Allah ﷺ said, "Yes, and by the One Who has my soul in His Hand, one of them is given the strength of 100 men in eating, drinking, desire, and sexual intercourse." The Jew said, "Verily, the one who eats and drinks has a need (to go to the washroom)." The Messenger of Allah ﷺ said, "The necessity (necessity here refers to the need to release food and drink from one's body, through defecation and urination) of one of them is sweat that flows from their skins, sweat that is like the fragrance of musk, for the stomach will become lean." (*Ahmad*) Then Ahmad related it through a different chain as well. An-Nasaaee also related it through another chain.

The Jew said, "If he eats and drinks, then he will have necessity, and there is no harm (i.e. harmful matter) in Paradise?" The Messenger of Allah ﷺ said, "The necessity of one of them will be ooze (sweat) that will flow from their skins; it will be like the oozing of musk, and his stomach will become lean." Al-Haafiz Ad-Diyaa said, "With me, this fulfills the conditions of Muslim."

Another *Hadeeth* In That Regard

Jaabir ﷺ related that the Messenger of Allah ﷺ said, "The people of Paradise eat and drink therein, but they do not defecate, they do not urinate, they do not release phlegm, and they do not spit. Their food (comes out through) belching, and oozing (of sweat) which is like the oozing of musk." (*Ahmad*)

In another narration Jaabir ﷺ related that they said, "And what about food?" The Prophet ﷺ said, "Belching, and the oozing of sweat which is like the oozing of musk. And they will be inspired with *At-Tasbeeh* (to say, *Subhaanallah,* How perfect Allah is!) and *At-Tahmeed* (to say, *Alhamdulillah,* All praise is for Allah)." (*Muslim*) He also related it from the *Hadeeth* of Abee Juraij from Jaabir ﷺ. And he ﷺ said, "That food of theirs (comes out) in belches that are like the fragrance of musk. And they will be inspired with *At-Tasbeeh* (to say, *Subhaanallah,* How perfect Allah is!) and *At-Takbeer* (to say, *Allahuakbar,* Allah is the Greatest), just as they are inspired to breathe."

A Third Chain From Jaabir ﷺ

Jaabir ibn 'Abdullah ﷺ said, "The Prophet ﷺ was asked, 'Do the

people of Paradise eat?' He ﷺ said, 'Yes, and they drink, but they do not urinate therein, nor do they defecate, nor do they expectorate. It will only be *Sahman* (flowing of sweat) and the oozing of sweat that is like the oozing of musk. They will be inspired with *At-Tasbeeh* (to say, *Subhaanallah,* How perfect Allah is!) and *At-Tahmeed* (to say, *Alhamdulillah,* all praise is for Allah) just as they are inspired to breath." (*Ahmad*)

A Fourth Chain From Jaabir ﷺ

Jaabir ibn 'Abdullah ﷺ related that the Messenger of Allah ﷺ said, "Verily, the people of Paradise eat and drink, but they do not defecate or release phlegm. They are inspired with *At-Tasbeeh* (to say, *Subhaanallah,* How perfect Allah is!) and Al-Hamd (to say, *Alhamdulillah,* all praise is for Allah), just as they are inspired to breathe." (Related by *Al-Haafiz* Abu Bakr Al-Bazzaar in his *Musnad*)

Various Other *Ahaadeeth*

'Abdullah ibn Mas'ood ﷺ said, "The Messenger of Allah ﷺ said to me, 'Indeed, you will look at a bird that you desire, and it will fall before you, barbecued.'" (Related by Al-Hasan ibn 'Arafah)

Some Of The People Of Paradise Will Want To Farm. Then Allah Will Answer Them Their Wish. And A Beautiful Word From A Bedouin, For Which The Messenger Of Allah ﷺ Laughed

Abu Hurairah ﷺ reported that, one day, a man from the Bedouins was with the Messenger of Allah ﷺ when he ﷺ said, "Verily, a man from the inhabitants of Paradise will ask permission from his Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) to plant (farm). His Lord will say to him, 'Are you not in that (situation or state) which you desire?' He will say, 'Yes, but I love to farm.' He will plant seeds and then his gaze will race with the crops as they become upright and ripe (so fast do they grow), and they are like mountains. His Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) will say, 'This is before you, O son of Adam, and it will not fill you at all.'" The Bedouin said, "We will not find him to be other than a *Qurushee* (one from the Quraish tribe) or *Ansaariyan* (one from the *Ansaar*), for they are people of farming. As for us, we are

not of its people." Then the Messenger of Allah ﷺ laughed. (*Ahmad*) Bukhaaree related it through a different chain.

A Mention Of The First Food That The Inhabitants Of Paradise Will Eat

Anas ibn 'Abdullah ibn Salaam said, "When the Messenger of Allah ﷺ arrived at Al-Madeenah, he was asked about different matters, among which was the question, 'What is the first thing that the people of Paradise will eat?' He ﷺ said, '*Ziyaadah* (additional or increase) of whale liver.'" (*Ahmad*)

In the narration of Asmaa ﷺ from Thaubaan ﷺ, a Jew asked the Messenger of Allah ﷺ, "What is your gift when you enter Paradise?" He ﷺ said, "*Ziyaadah* (additional or increase) of whale liver." "And what will be your nourishment right after that?" The Prophet ﷺ said, "The ox of Paradise will fall down for them, and they will eat from its sides." The Jew asked, "And what will they drink upon it?" He ﷺ said, "From a source that is called *Salsabeelan*." He said, "You have spoken the truth." (*Muslim*)

Abu Sa'eed ﷺ reported that the Messenger of Allah ﷺ said, "The earth (or land) on the Day of Resurrection will be one (chunk of) bread. The All-Mighty will turn it over in His Hand, just as one of you turns over his bread during a journey — it is a resting place for the inhabitants of Paradise." A man from the Jews came and said, "May Allah bless you, O Abul-Qaasim. Will the inhabitants of Paradise have a resting place on the Day of Resurrection?" He ﷺ said, "Yes. Shall I not inform you of the resting place of the people of Paradise on the Day of Resurrection?" He said, "Certainly." The Prophet ﷺ said, "The earth will be one (chunk of) bread on the Day of Resurrection. Shall I not inform you of what their Idaam (broth or stew or anything else that is eaten with bread) is?" He said, "Certainly." The Prophet ﷺ said, "Their *Idaam* is *Baalaam* and noon (whale)." They said, "And what is that?" He ﷺ said, "An ox and a noon (whale); seventy-thousand will eat from the *Ziyaadah* (addition, extra, increase) of the liver of one from them." (*Bukhaaree* and *Muslim*)

Regarding the saying of Allah ﷻ,

﴿يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ۝ خِتَامُهُ مِسْكٌ﴾

"They will be given to drink of pure (Makhtoom) sealed (Raheeq) wine. The last thereof (that wine) will be the smell of musk"[1]

Al-'Amash related from Ibn Mas'ood ﷺ that, "*Ar-Raheeq* is wine, and *Makhtoom* means that after (drinking) it they will find the fragrance of musk."

And as for the saying of Allah ﷻ,

﴿وَمِزَاجُهُ مِن تَسْنِيمٍ﴾

"It (that wine) will be mixed with Tasnim"[2]

Sufyaan related that Ibn 'Abbaas ﷺ said, "It is the most honorable drink for the people of Paradise..."

Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) has described the wine of Paradise as having beautiful and wonderful characteristics, characteristics that are not found in the wine of the world. He ﷻ mentioned that the wine of Paradise flows:

﴿فِيهَا عَيْنٌ جَارِيَةٌ﴾

"Therein will be a running spring"[3]

And Allah ﷻ said:

﴿فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى﴾

"In it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure)"[4]

So the wine of Paradise flows in rivers, rivers that take from huge seas that are over there, from springs that gush forth from

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[1] Qur'an 83:25,26.
[2] Qur'an 83:27.
[3] Qur'an 88:12.
[4] Qur'an 47:15.

underneath hills of musk, and also from whatsoever Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) pleases. It is not like this world, where the feet of men crush wine. And Allah ﷻ described the wine of Paradise as being delicious to those who drink it, which is opposite from the wine of this world, a wine that has a foul taste, a foul effect on one's mind, and which causes headaches. Allah ﷻ purified the wine of Paradise from those qualities; He ﷻ said:

﴿يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ۝ بَيْضَآءَ﴾

"Round them will be passed a cup of pure wine-white"[1]

Therefore it is wine that is good to look at and delicious to taste. It causes no pain to one's stomach and it does not take away one's faculty of reasoning.

The purpose for which people drink wine is to achieve lightness, an exhilarating feeling of euphoria and merriment - a state of delight that brings happiness to the heart. All of this is found in the wine of Paradise. But in terms of one's mind going away, whereby the drinker is left to remain like an animal or an inanimate object, then this is a characteristic of wine in this world. None of this, however, results from drinking the wine of Paradise; only happiness and delight result from drinking that wine:

﴿لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ﴾

"Neither will they have Ghoul (any kind of hurt, abdominal pain, headache, a sin) from that, nor will they suffer intoxication therefrom"[2]

And Allah ﷻ said in another verse:

﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ۝ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ۝ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ﴾

"Immortal boys will go around them (serving), with cups, and jugs, and a glass of flowing wine. Wherefrom they will get neither any aching of the head, nor any intoxication"[3]

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[1] Qur'an 37:45,46.
[2] Qur'an 37:47.
[3] Qur'an 56:17-19.

Intoxication here means losing the faculties of one's mind.

And Allah ﷻ said in another Verse:

﴿وَمِزَاجُهُۥ مِن تَسْنِيمٍ ۝ عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ﴾

"It (that wine) will be mixed with Tasnim: A spring whereof drink those nearest to Allah ﷻ"[1]

In *At-Tafseer,* we mentioned from 'Abdullah ibn 'Abbaas ﷺ that, "A group from the people of Paradise will gather around their drink, just as the people of the earth gather. A cloud will pass by them, and they will not ask for anything except that that thing will rain down on them. Even among them will be he who will say, 'Rain upon us *Kawaa'ib Atraaban* (full-breasted (mature) maidens of equal age), and (that cloud) will rain *Kawaa'ib Atraaban."*

We mentioned that they will gather at the *Tooba* tree, and they will remember the amusement of the world. Then Allah will send a wind from Paradise, and it will move that tree with every kind of amusement that was in the world.

In some narrations it is mentioned that a group from the dwellers of Paradise will go across (a number of trees) while they are riding on the good mounts of Paradise. The trees will part from their way, to the right and to the left, so that they do not divide those riders."

This is all from the favor and bounty of Allah ﷻ upon them, and from His Mercy to them. For Him is all praise, and all favors and blessings are from Him.

Akwaab are mugs that have no nakedness to them (perhaps meaning that they are not see-through) and they have no hose (or narrow tip from where drink flows easily), which are qualities that are contrary to the *Abaareeq* (jugs). And *Al-Kaas* is a cup that contains drink inside of it. Allah ﷻ said:

﴿وَكَأْسًا دِهَاقًا﴾

"And a full cup (of wine)"[2]

And Allah ﷻ said:

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[1] Qur'an 83:27,28.

[2] Qur'an 78:34.

﴿لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا﴾

"No Laghw (dirty, false, evil talk) shall they here therein, nor lying"[1]

And Allah ﷻ said:

﴿لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَٰمًا﴾

"They shall not here therein (in Paradise) any Laghw (dirty, false, evil vain talk), but only Salam (salutation of peace)"[2]

And Allah ﷻ said:

﴿لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ﴾

"Free from any Laghw (dirty, false, evil vain talk between them), and free from sin (because it will be lawful for them to drink)"[3]

And Allah ﷻ said:

﴿لَّا تَسْمَعُ فِيهَا لَٰغِيَةً﴾

"There they shall neither hear harmful speech nor falsehood"[4]

And Allah ﷻ said:

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۝ إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا﴾

"No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting). But only the saying of Salam! Salam! (greetings with peace)"[5]

Hudhaifah ﷺ related that the Messenger of Allah ﷺ said, "Do not drink from vessels of gold and silver, nor (eat from) their trays; verily, they are for them in the world, and for you in the Hereafter."

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[1] Qur'an 78:35.

[2] Qur'an 19:62.

[3] Qur'an 52:23.

[4] Qur'an 88:11.

[5] Qur'an 56:25,26.

The Clothing Of The Dwellers Of Paradise; Their Adornments, Garments, And Beauty — We Ask Allah ﷻ From All Of That

Allah ﷻ said:

﴿عَٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾

"Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink"[1]

And Allah ﷻ said:

﴿جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

'Adan (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk"[2]

And Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ۝ أُو۟لَٰٓئِكَ لَهُمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۚ نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا﴾

"Verily as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost. These! For them will be 'Adan (Eden) Paradise (everlasting Gardens); wherein rivers flows underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They

[1] Qur'an 76:21.

[2] Qur'an 35:33.

will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaq (dwelling, resting place)!"[1]

It is established in *Bukhaaree* and *Muslim* that the Messenger of Allah ﷺ said, "The adornment of the believer reaches to where his *Wudoo* (water for ablution) reached."

Al-Hasan Al-Basree said, "The adornment of men in Paradise is better than the adornment of women."

Abu Umaamah ؓ related that the Messenger of Allah ﷺ spoke to them, mentioning the people of Paradise, and then saying, "Verily, they will be in bracelets of gold and silver, laurelled with pearls. And upon them are wreathes of pearls and rubies, and upon them is a crown like the crowns of kings. They are youths, *Jarad* (no hair on their bodies), and they will be *Makhooleen* (blackness in their eyelids as a part of their form and appearance, and not through the use of kohl)." (Related by Ibn Wahb)

Sa'ad Ibn Abee Waqqaas ؓ related, "Were a man from the world to show the bond (or chain or a certain amount, and Allah knows best) of his bracelet, it would put out the light of the sun just as the sun puts out the light of the stars." (Related by Ibn Abee Ad-Dunyaa)

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Whoever enters Paradise will be in delight without ever becoming wretched. His garment will never wear away and his youth will never pass away. In Paradise is that which no eye has seen, which no ear has heard, and which has not occurred to the heart of any human being." (*Ahmad*) Muslim related it through another chain until the Prophet's saying, "And his youth will never pass away."

Abu Raafai' ؓ reported that the Prophet of Allah ﷺ said, "For the believer are two wives; he sees the bone marrow of their legs from behind their garments." (*Ahmad*)

'Abdullah ؓ reported that the Prophet ﷺ said, "The faces of the first group to enter Paradise are like the light of the moon on the night of the full moon. The second group is like the best glistening star in the sky. Each of them has two wives from the *Hoor* (beautiful maidens of Paradise) *Al-'Een* (who have wide, beautiful eyes). Upon each wife are 70 robes. The bone marrow of their legs can be seen from outside of their flesh and robes, just as a red drink can be seen in a

[1] Qur'an 18:30,31.

white bottle." (Related by At-Tabaraanee) Ad-Diyaa said, "With me, this fulfills the conditions of *As-Saheeh*)

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "The amount of space in Paradise equal to the space of one of your whips is better than the world along with that which is equal to it. And were a woman from the women of Paradise to appear to the world, she would have filled what is between its two sides with fragrance, and what is between both sides of the earth would become pure. And her veil (*Naseef*) that is one her head is better than the world and all that is in it." Abu Ayyoob (freed slave of 'Uthmaan ibn 'Affaan ﷺ) said, "I said, 'O Abu Hurairah, and what is the *Naseef* in that?' He said, 'A veil.'" However, the scholars have spoken about one of the narrators of this *Hadeeth* — Al-Khazraj ibn 'Uthmaan Al-Basree. But a *Hadeeth* in *Al-Bukhaaree* attests to it; it is related by Anas ﷺ, and in it, the Prophet ﷺ said, "And her *Naseef* — meaning her veil — is better than the world and all that is in it." (*Ahmad*)

Abu Sa'eed Al-Khudree ﷺ related the following from the Prophet ﷺ: "Verily, a man from Paradise will recline for 70 years before moving. Then his wife will come to him (the narrator here says, 'and I think he said'), and strike him on his shoulders. He will look with his face at her cheek, which is purer than a mirror. The smallest pearl upon her illuminates what is between the east and the west. She will give him greetings of peace, and he will respond with greetings of peace. And he will ask her, 'Who are you?' Then she will say, 'I am the Al-Mazeed (the increase).' She will have on her 70 garments... His gaze will pierce through that until the bone marrow of her legs. And upon her are crowns, and the smallest pearl upon her illuminates that which is between the east and the west." (Related by Hurmulah) Ahmad related it through a different chain. Abu Sa'eed ﷺ reported that the Prophet ﷺ recited the saying of Allah ﷻ,

﴿جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ﴾

> *"Adan (Eden) Paradise (everlasting gardens) will they enter, therein will they be adorned with bracelets of gold"*[1]

He ﷺ then said, "Verily, on them are crowns, and the smallest pearl

[1] Qur'an 35:33.

from them illuminates that which is between the East and the west."

'Abdullah ibn 'Umar ﷺ said, "A man came to the Messenger of Allah ﷺ and said, 'O Messenger of Allah, inform us about the garments of Paradise: are they creations that are created or textiles that are woven?' Some of the people laughed, and the Messenger of Allah ﷺ said, 'What are you laughing at? Is it at an ignorant one who is asking one who knows?' Then the Messenger of Allah ﷺ turned to say, 'Where is the questioner?' He said, 'Here I am, O Messenger of Allah.' He ﷺ said, 'No, rather the fruits of Paradise split open to reveal them (i.e., the garments come out of fruits that are split open).' He ﷺ said it three times." (*Ahmad*)

In another narration, Abu Sa'eed ﷺ reported that a man said, "O Messenger of Allah, and what is Toobah?" The Prophet ﷺ said, "A tree in Paradise, (the size of which is) the distance of 100 years. The garments of the dwellers of Paradise come out of its sprouts." (*Ahmad*)

Abu Umaamah ﷺ related that the Messenger of Allah ﷺ said, "None of you enters Paradise except that he is taken to *Toobah*; its sprouts are opened for him, and he takes from any of that – if he wishes, white; if he wishes, green; if he wishes, yellow; and if he wishes, black, like windflower, except thinner and better." (Related by Abu Bakr 'Abdullah ibn Muhammand ibn Abee Ad-Dunyaa) This narration is *Ghareeb Hasan*.

Ar-Rameel Ibn Samaak reported that he heard his father say, "I said to Ibn 'Abbaas ﷺ, 'What are the garments of the people of Paradise?' He ﷺ said, 'In Paradise there is a tree that gives a fruit that resembles the pomegranate. If the *Walee* of Allah (i.e., the obedient slave of Allah, who performs good deeds and abstains from evil deeds; he is one who fears Allah, loves Allah, and hopes from Allah ﷻ) wants clothing, one of its branches comes down to him, and 70 garments are extracted from it, of one color after another. Then he will go, and it (the tree and branch) will return to being as it was." (Related by Ibn Abee Ad-Dunyaa)

We have previously mentioned from At-Thauree that Ibn 'Abbaas ﷺ said, "The roots of date palms in Paradise are of green emeralds and their branches are of gold and silver, and their leaves are clothing for the people of Paradise..."

A Description Of The Couches For The Dwellers Of Paradise

Allah ﷻ said:

﴿مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ۝ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾

"Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. Then which of the blessings of your Lord will you both (jinn and men deny)?"[1]

Ibn Mas'ood ﷺ said, "If the insides of the couches are lined with silk brocade, then how wonderful their exteriors must be!

And Allah ﷻ said:

﴿وَفُرُشٍ مَّرْفُوعَةٍ﴾

"And on couches or thrones, raised high"[2]

Abu Sa'eed ﷺ reported that the Messenger of Allah ﷺ recited the Saying of Allah ﷻ:

﴿وَفُرُشٍ مَّرْفُوعَةٍ﴾

"And on couches or thrones, raised high"[3]

Then he ﷺ said, "By the One Who has my soul in His Hand, their elevation is like the distance between the heavens and earth, and between the heavens and earth is the distance of 500 years." (Related by Ahmad and At-Tirmidhee) At-Tirmidhee said, "It is *Ghareeb.*" However, Hurmulah related it from Ibn Wahb. Then At-Tirmidhee said, "The meaning of elevation here is elevation between the levels (of Paradise), and the distance between one level and the next is like the distance between the heavens and the earth."

This is strengthened by another narration; Abu Sa'eed ﷺ related it from the Prophet ﷺ in regard to Allah's Saying:

[1] Qur'an 55:54,55.
[2] Qur'an 56:34.
[3] Qur'an 56:34.

﴿وَفُرُشٍ مَّرْفُوعَةٍ﴾

"And on couches or thrones, raised high"[1]

The Prophet ﷺ said, "Between two couches is the distance between the heavens and the earth."

And in regards to Allah's Saying:

﴿وَفُرُشٍ مَّرْفُوعَةٍ﴾

"And on couches or thrones, raised high"[2]

Hammaad ibn Salamah related that Ka'ab Al-Ahbaar said, "The distance of forty years."

This means that the couches are located and prepared in every place, because one of them might be needed in any given place. Allah ﷻ said:

﴿فِيهَا عَيْنٌ جَارِيَةٌ ○ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ○ وَأَكْوَابٌ مَّوْضُوعَةٌ ○ وَنَمَارِقُ مَصْفُوفَةٌ ○ وَزَرَابِيُّ مَبْثُوثَةٌ﴾

"Therein will be a running spring. Therein will be thrones raised high. And cups (Akwaab) set at hand. And cushions (Namaariq) set in rows. And rich carpets (Zaraabee) (all) spread out."[3]

Namaariq, which means cushions, are placed here and there in all parts of Paradise. Allah ﷻ said:

﴿مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ﴾

"Reclining on green cushions (Rafraf) and rich beautiful mattresses ('Abqareein)"[4]

'Abqareein are the richest, best, most beautiful mattresses. The Arabs were addressed in terms of the good things they had with them. And in Paradise are things that are greater and more magnificent than what a person can imagine, things and delights of all

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[1] Qur'an 56:34.
[2] Qur'an 56:34.
[3] Qur'an 88:12-16.
[4] Qur'an 55:76.

categories. And we seek help from Allah ﷻ.

Namaariq means cushions in general; *Zaraabee* means carpets; and *Al-'Abqaree* means the best kind of mattresses. And Allah ﷻ knows best.

Adornment Of *Al-Hoor* (Beautiful Women In Paradise) *Al-'Een* (Who Have Beautiful, Wide Eyes) And Of The Daughters Of Adam; Also, The Superiority Of The Latter Over The Former; And How Much Of The Above Does Each Man Have

Allah ﷻ said:

﴿مُتَّكِـِٔينَ عَلَىٰ فُرُشِۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ فِيهِنَّ قَـٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ هَلْ جَزَآءُ ٱلْإِحْسَـٰنِ إِلَّا ٱلْإِحْسَـٰنُ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾

"Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. Then which of the blessings of your Lord will you both (jinn and men) deny? Wherein both will be Qasirat-ut-Tarf (chaste female (wives) restraining their glances, desiring none but their husbands), with whom no man or jinn has had tamth (opened their hymens with sexual intercourse) before them. Then which of the blessings of your Lord will you both (jinn and men) deny? (In beauty) they are like rubies and coral. Then which of the blessings of your Lord will you both (jinn and men) deny? Is there any reward for good – other than good? Then which of the blessings of your Lord will you both (jinn and men) deny?"[1]

Allah ﷻ said:

﴿فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ○ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ حُورٌ مَّقْصُورَٰتٌ فِى

[1] Qur'an 55:54-61.

ٱلْخِيَامِ ○ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا
جَآنٌّ ○ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ
حِسَانٍ ○ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ○ تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ
وَٱلْإِكْرَامِ﴾

"Therein (gardens) will be Khairatun Hisan (fair (wives) good and beautiful); then which of the blessings of your Lord will you both (jinn and men) deny? Hoor (beautiful, fair females) guarded in pavilions; Then which of the blessings of your Lord will you both (jinn and men) deny? With whom no man or jinni has had tamth (opened their hymens with sexual intercourse) before them. Then which of the blessings of your Lord will you both (jinn and men) deny? Reclining on green cushions and rich beautiful mattresses. Then which of the blessings of your Lord will you both (jinn and men deny)? Blessed be the name of your Lord (Allah ﷻ), the Owner of Majesty and Honor"[1]

And Allah ﷻ said:

﴿وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ﴾

"And they shall have therein Azwajun Muttaharatun (purified mates or wives)"[2]

Meaning, purified from menstruation, post-natal bleeding, urine, feces, spit, and phlegm; they are not afflicted with any of these matters. But also, their manners, breaths, words, clothes, and temperaments, and characteristics are purified.

Regarding the saying of Allah ﷻ:

﴿وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ﴾

"And they shall have therein Azwajun Muttaharatun (purified mates or wives)"[3]

Abu Sa'eed ؓ reported that the Prophet ﷺ said, "(Purified) from

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[1] Qur'an 55:70-78.
[2] Qur'an 2:25.
[3] Qur'an 2:25.

menstruation, feces, phlegm, and spit."

And regarding the saying of Allah ﷻ,

﴿حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ﴾

"Hoor (beautiful, fair females) guarded (Maqsooraat) in pavilions"[1]

Abul-Ahwas said, "It has reached us through a narration that a cloud gave rain from underneath the Throne, and they (Hur) were created from its drops. Then a pavilion was erected for each one of them on the shore of the rivers. The size of one of those pavilions is forty miles, and it does not have a door. When the obedient slave of Allah reaches the pavilion, it will split open to create a door, so that that obedient slave of Allah knows that the eyes of created beings — angels and servants in Paradise — have not seen them. So they are *Maqsooraat* (restrained and guarded), guarded from the eyes of created beings."

And Allah ﷻ said:

﴿وَحُورٌ عِينٌ ○ كَأَمْثَـٰلِ ٱللُّؤْلُوِ ٱلْمَكْنُونِ﴾

"And there will be Hoor (fair females) with wide lovely eyes (as wives for Muttaqoon). Like unto preserved pearls"[2]

And Allah ﷻ said in another verse:

﴿كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ﴾

"(Delicate and pure) as if they were (hidden) eggs (well) preserved"[3]

It is said that this is referring to the eggs of ostriches, which are hidden in sand. According to Arabs, the whiteness of those eggs is the best color of white. It is also said that this is referring to pearls before they come out of their shells.

Allah ﷻ said:

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[1] Qur'an 55:72.
[2] Qur'an 56:22,23.
[3] Qur'an 37:49.

﴿إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ۝ فَجَعَلْنَٰهُنَّ أَبْكَارًا ۝ عُرُبًا أَتْرَابًا ۝ لِّأَصْحَٰبِ ٱلْيَمِينِ﴾

"Verily, we have created them (maidens) of special creation. And made them virgins. Loving (their husbands) only, (and) of equal age. For those on the right hand"[1]

After being aged and weak in the world, the women referred to in the verse are created again by Allah, so that they become young, fresh virgins in Paradise. They are 'Uruban, which means that they are beloved to their husbands; and they are Atraaban for those on the right hand, which means they are of equal age to them.

Questions Of Umm Salamah ﵂ Regarding The Women Of Paradise, And Answers From The Messenger Of Allah ﷺ

Umm Salamah ﵂ said, "I said, 'O Messenger of Allah, inform me about the saying of Allah:

﴿وَحُورٌ عِينٌ﴾

"And there will be Hur (fair females) with wide lovely eyes (as wives for Muttaqun)."[2]

He ﷺ said, 'Huge eyes; the edge of an eyelid of *Al-Hoor* is like the wing of an eagle.' I said, 'Inform me about His Saying:

﴿كَأَمْثَٰلِ ٱللُّؤْلُؤِ ٱلْمَكْنُونِ﴾

"Like unto preserved pearls"[3]

He ﷺ said, 'Pureness, from the pureness of a pearls which are in shells that have not been touched by hands.' I said, 'O Messenger of Allah, inform me about His Saying:

﴿فِيهِنَّ خَيْرَٰتٌ حِسَانٌ﴾

"Therein (gardens) will be khairatun Hisan (fair (wives) good and

[1] Qur'an 56:35-38.

[2] Qur'an 56:22.

[3] Qur'an 56:22,23

beautiful)"[1]

He ﷺ said, 'Wonderful manners and beautiful faces.' I said, 'O Messenger of Allah, inform about His Saying:

﴿كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ﴾

"(Delicate and pure) as if they were (hidden) eggs (well) preserved"[2]

He ﷺ said, 'Their delicateness is like the delicateness of the skin on the inside of an egg (i.e. the fine thin layer that comes after the shell)...' I said, 'O Messenger of Allah, inform me about His saying:

﴿عُرُبًا أَتْرَابًا﴾

"Loving (their husbands) only, (and) of equal age"[3]

He ﷺ said, 'They are the ones who became decrepit in the world, afflicted with *Rams* (shedding of tears caused by sickness; *Rams* is also the white filth that gathers in the corner of one's eye) and *Sham* (whiteness of the hair). They will love passionately and they will be loved. And they will be *Atraaban,* born on the same day (i.e. of the same age).' I said, 'O Messenger of Allah, inform me: are the women of the world better or *Al-Hoor Al-'Een* (fair and beautiful maidens of Paradise, who have wide, beautiful eyes)?' He ﷺ said, 'Rather, the women of the world are better than the *Al-Hoor Al-'Een,* like the superiority of the outside of a garment to the lining (inside) of a garment.' I said, 'O Messenger of Allah, with what (are women of the world superior)?' He ﷺ said, 'With their prayer, their fasting, and their worship of Allah. Allah will clothe their faces with light, and their bodies with silk. White in color, with green garments, and yellow adornments... And their combs are gold. They will say: We will live forever and never die, we are comfortable (or soft) and will never become wretched; we are settled and will never travel away. Lo! We are the pleased ones and we will never become dissatisfied or angry. *Tooba* (one meaning is blessed; or, as has preceded, this could be referring to *Tooba,* a tree in Paradise) for he who is for us and has us for him.' I said, 'O Messenger of Allah, a woman from us

[1] Qur'an 55:70.
[2] Qur'an 37:49.
[3] Qur'an 56:37.

marries two, three, or four husbands (in the world, after divorce or after the death of a husband), and then she dies. Then she enters Paradise and they enter with her. Who will be her husband?' He ﷺ said, 'O Umm Salamah, she is given a choice, and she chooses the one from them who had the best manners. So she will say: O my Lord, this one had better manners towards me in the abode of the world than the rest of them, so marry me to him. O Umm Salamah, good manners have taken the goodness of the world and the Hereafter.'" (Related by At-Tabaraanee)

'Aishah ﷺ reported that an old woman from the *Ansaar* came to the Messenger of Allah ﷺ and said, "O Messenger of Allah, invoke Allah to make me enter Paradise." He ﷺ said, "Verily, no old woman enters Paradise." The Messenger of Allah ﷺ went to pray, and he then came back to 'Aishah ﷺ. She ﷺ said, "She received your words with hardship and distress." He ﷺ said, "That is how it is; verily, when Allah will make them enter Paradise, He will transform them into (young) virgins." (Related by Abu Bakr ibn Abee Shaibah)

The following, which explains how the believers enter Paradise, has already been mentioned in the *Hadeeth* of the horn: "A man from them will enter upon 72 wives — from that which Allah created — and two (wives) from the children of Adam. And the latter are superior over whomsoever Allah ﷻ pleases, due to their worship of Allah ﷻ in the world. He (i.e., the dweller of Paradise) will enter upon the first of the two in a room made of rubies. She will be on a bed of gold, and it will be enwreathed with pearls. In it are 70 drawers of fine and thick silk. He will place his hand between her shoulders, and then he will look at his hand from her chest, from behind her garments, her flesh, and her skin. And he will look at the bone marrow of her leg, just as one of you looks at a wire of silver in ruby. While he is like that, it will be called out, 'We know that you do not become bored and that she does not become bored, but, Lo! You have wives other than her. Then he will go out, and go to them, one at a time. Every time he goes to one, she says, 'By Allah, there is none in Paradise who is better than you, and there is none in Paradise who is more beloved to me than you." Through many chains — some of which have been mentioned and some are still to come, *Insha Allah,* and we place our trust in Him — this *Hadeeth* has many others that attest to it. And we have previously mentioned the following *Hadeeth,* which is related by Ahmad, and which Abu

Hurairah ﷺ related from the Prophet ﷺ: "And he has 72 wives from the Al-Hoor (beautiful women) Al-'Een (having wide, beautiful eyes), other than his wives from the world. And verily, one of them takes her seat, which is as big as a mile on earth."

Abu Sa'eed ﷺ reported that the Messenger of Allah ﷺ said, "The least of the dwellers of Paradise in ranking has 80 000 servants and 72 wives. A dome of pearls, emeralds, and rubies is erected for him; (it is as big) as the distance between Al-Jaabiyah and As-San'aa." (Related by Harmalah) Ahmad and At-Tirmidhee related it as well, and each with his respective chain.

Abu Umaamah ﷺ reported that the Messenger of Allah ﷺ said, "There is no slave who enters Paradise except that he marries 72 wives: 2 from the *Hoor Al-'Een* and 70 from the people of his era, from the people of the world." (Related by Muhammad Ibn Ja'far Al-Firbaanee) This *Hadeeth* is very much *Ghareeb,* and what is memorized (by the reliable ones) is contrary to it: it is 2 wives from the children of Adam and 70 from the *Al-Hoor Al-'Een* (fair maidens of Paradise, who have wide, beautiful eyes). And Allah knows best. Imam Ahmad, Yahyaa ibn Mu'een, and others have spoken about the narrations of Khaalid ibn Yazeed Ibn Abee Maalik, one of the narrators of the *Hadeeth;* one such as he makes mistakes, without being certain (of what he relates).

Al-Miqdaam ibn Ma'dee Karib ﷺ related that the Messenger of Allah ﷺ said, "Verily, the martyr has six characteristics that are specific to him with Allah: 1) Allah forgives him at the first drop of his blood; 2) he sees his seating place in Paradise; 3) He is adorned with the garment of *Eemaan;* 4) he is protected from the punishment of the grave; 5) he is safe from the greater terror; 6) and the Crown of Dignity is placed on his head. One ruby from it is better than the world and all that is in it. And he will marry 72 wives from the *Al-Hoor Al-'Een* (fair maidens of Paradise, who have wide, beautiful eyes). And he will intercede for 70 people from his relatives." Ahmad, At-Tirmidee, and Ibn Maajah related this *Hadeeth,* and At-Tirmidhee ruled it to be authentic.

But what about the *Hadeeth* that Muslim related in his *Saheeh,* in which *Ayyoob* ibn Muhammad said, "Either vie with one another or reflect among yourselves: are there more men in Paradise or more women?" Abu Hurairah ﷺ said, "Did not Abul-Qaasim ﷺ say, "Verily, the first group to enter Paradise are upon the appearance of

the moon on the night of the full moon. Those who follow that group are upon (the appearance of) the most illuminated glistening star in the sky. Each man among them has two wives; the bone marrow of their legs can be seen from behind their flesh. And there is no unmarried person in Paradise." And through another chain, the same *Hadeeth* is related in *Bukhaaree* and *Muslim*.

The two wives mentioned here refer to the daughters of Adam (i.e. a dweller of Paradise will have two wives from the daughters of Adam), and along with them one will have as much *Al-Hoor Al-'Een* (fair maidens of Paradise, who have wide, beautiful eyes) as Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) pleases one to have. The details of that have previously been discussed, and Allah ﷻ knows best.

Abu Hurairah ﷺ reported that the Prophet ﷺ said, "A man in Paradise has two wives from the *Al-Hoor Al-'Een* (beautiful, fair women of Paradise that have wide, beautiful eyes); upon each one of them are 70 robes, and the bone marrow of their legs can be seen from behind their garments."

These *Ahaadeeth* are not in conflict with what is established in another *Hadeeth* that is related by *Bukhaaree* and *Muslim*: "I looked into the Hellfire, and I saw that most of its dwellers were women." This is because women might constitute the majority of dwellers in Hell as well as the majority of dwellers in Paradise. Or, perhaps, they constitute the majority of dwellers in Hell and then some of them come out through intercession, and end up in Paradise, thus increasing the population of women in Paradise. And Allah ﷻ knows best.

The following is the *Hadeeth* of Darraaj, which Abu Sa'eed ﷺ ascribed to the Prophet ﷺ: "Verily, a man from Paradise will recline for 70 years before moving. Then a woman will come to him and strike him on his shoulders. He will look with his face at her cheek, which is purer than a mirror. The smallest pearl upon her illuminates what is between the east and the west. She will give him greetings of peace, and he will respond with greetings of peach. And he will ask her, 'Who are you?' Then she will say, 'I am from the *Al-Mazeed* (the increase).' She will have on her 70 garments... His gaze will pierce through them until he sees the blood marrow of her legs from behind that." Ahmad related it in *Al-Musnad*.

Anas ﷺ reported that the Messenger of Allah ﷺ said, "An excursion

during the beginning of the day in the way of Allah or an excursion at the end of the day (in the way of Allah) is better than the world and all that is in it. And the arm-span of one of you or the place of his *Qid* — meaning his whip — in Paradise is better than the world and all that is in it. And were a woman from the women of the dwellers of Paradise to appear to the world, she would fill what is between its two sides with fragrance, and what is between its two sides would become pure. And the veil on her head is better than the world and all that is in it." (*Ahmad*) Bukhaaree related this through a different chain, and we mentioned it in its entirety at the beginning of our discussion on the description of Paradise.

And this is in the narration of Al-Bukhaaree: "And were a woman from the women of the dwellers of Paradise to appear to the world, she would illuminate all that is between its two sides, and she would fill what is between its two sides with fragrance. And the veil on her head is better than the world and all that is in it."

Sa'eed ibn Jubair ﷺ related that Ibn 'Abbaas ﷺ said, "Were a *Hooree* (a beautiful, fair woman of Paradise) to bring out her hand between the heaven and the earth, all created beings would be captivated by her beauty. And if she were to bring out her veil, the sun compared to its beauty would be like a wick (of a candle) compared to the sun: no light does it have. And were she to bring out her face, its beauty would illuminate that which is between the heavens and the earth." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

Ibn Wahb related that Muhammad Ibn K'ab Al-Qurudhee said, "By Allah — and there is none worthy of worship except Allah — were a women from the *Hoor* (beautiful, fair women) *Al-'Een* (having beautiful, wide eyes) to reveal here bracelet from the Throne, the light of her bracelet would put out the light of the sun and the moon. Then how would it be regarding her face? And as for all things Allah created that a wearer wears, there is nothing more perfect than the clothing and adornments that are on her."

And Abu Hurairah ﷺ said, "Verily, in Paradise there is a *Hooree* (beautiful woman of Paraidse) called *Al-'Ainaa*. If she walks, 70,000 servants walk around her, and she says, 'Where are the ones who ordered to good and the ones who forbade evil?" (Related by Al-Qurtubee)

Abu Usaamah ﷺ related that the Prophet ﷺ said, "The *Al-Hoor Al-'Een* (beautiful women of Paradise, whose eyes are wide and

beautiful) were created from saffron." (Related by Al-Qurtubee) This *Hadeeth* is *Ghareeb*. This is also related from Ibn 'Abbaas ﷺ and other Companions ﷺ.

And the following is from the *Mursal* narrations of 'Ikrimah: "Verily, the *Hoor Al-'Een* call out to their husbands while they are in the world; they say, 'O Allah, help him upon Your religion, bring his heart forth upon Your Obedience, and make him reach us by Your Glory, O Most Merciful of the merciful ones.'"

And Mu'aadh ﷺ related the following narration, which he ascribed to the Prophet ﷺ: "Whenever a woman wrongs her husband in the world, his wife from the *Hoor Al-'Een* says (addressing her), 'May Allah fight you! He is only a guest (or stranger), and the time is near when he will part from you to come to us." (*Ahmad*)

The Singing Of The *Hoor Al-'Een* (Beautiful Woman Of Paradise, Who Have Wide, Beautiful Eyes) In Paradise

'Alee ﷺ reported that the Messenger of Allah ﷺ said, "Verily, in Paradise there is a gathering for the *Al-Hoor Al-'Een*. One of them raises her voice, and the created beings will have never heard anything comparable to it. They (*Al-Hoor Al-'Een*) will say, 'We will live forever and never perish; we are comfortable and will never become wretched; we are pleased and are never discontented and never become angry. Tooba (means blessed, or may mean *Tooba*, a tree in Paradise) for the one who is for us, and who has us for him." (*At-Tirmidhee*)

Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "Verily, the wives of the dwellers of Paradise will sing for their husbands with the most beautiful voices that anyone will have ever heard. This is from that which they will sing: we live forever and never die, we are safe and never become afraid, we are settled and will never travel away." (Related by Ibn Abee Dhuaib)

Al-Waleed ibn 'Abdah ﷺ related that the Messenger of Allah ﷺ said to Jibreel, "Make me stand before the *Hoor Al-'Een*." Jibreel ﷺ made him stand before them, and he ﷺ said, "Who are you?" They said, "We are the girls of a people who are settled down and will not travel away, who are young and will not become old, and who fear Allah and do not sin." (Related by Al-Laith ibn S'ad)

After relating the above-mentioned *Hadeeth* about the singing of the

Hoor Al-'Een, Al-Qurtubee said, "When they say that statement, the believing women from the people of the world will say, 'We are the praying ones, and you never prayed; we are the fasting ones, and you never fasted; we are the ones who performed *Wudoo* (ablution), and you never performed *Wudoo;* we are the ones who gave charity, and you never gave charity." 'Aishah ﷺ said, "They (the believing women of the world) will overcome them (with their words)." And Allah ﷻ knows best. This is what Al-Qurtubee mentioned in *At-Tadhkirah;* however, he did not ascribe it to any book. And Allah ﷻ knows best.

Sexual Intercourse Of The People Of Paradise With Their Women, And They Shall Not Have Children Except If One Of Them Desires So

Allah ﷻ said:

﴿إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَٰكِهُونَ ○ هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ○ لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ○ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ﴾

"Verily, the dwellers of the Paradise, that Day, will be busy with joyful things. They and their wives will be in pleasant shades, reclining on thrones. They will have therein fruits (of all kinds) and all that they ask for. (It will be said to them): Salam (peace be on you)-a Word from the Lord (Allah ﷻ), Most Merciful"[1]

Ibn Mas'ood ﷺ, Ibn 'Abbaas ﷺ, and more than one *Mufassir* said about 'busy with joyful things': 'Meaning, busy with deflowering virgins."

And Allah ﷻ said:

﴿إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ○ فِى جَنَّٰتٍ وَعُيُونٍ ○ يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ ○ كَذَٰلِكَ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ○ يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ○ لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ○ فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ

[1] Qur'an 36:55-58.

﴿هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

"Verily, the Mutaqoon (the pious) will be in place of security (Paradise). Among Gardens and springs. Dressed in fine silk and (also) in thick silk, facing each other. So (it will be). And we shall marry them to Hur (fair females) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security. They will never taste death therein except the first death (of this world), and He will save them from the torment of blazing Fire, as a bounty from your Lord! That will be the supreme success!"[1]

Anas ﷺ reported that the Messenger of Allah ﷺ said, "In Paradise, the believer will be given the strength of such and such number of men." Anas ﷺ said, "I said, 'O Messenger of Allah, and who will be able to bear that?'" He ﷺ said, "He will be given the strength of 100." (Related by Abu Daawood At-Tiyaalisee) At-Tirmidhee related it from the *Hadeeth* of Abu Daawood and said, *"Saheeh Ghareeb."*

Abu Hurairah ﷺ related that it was said, "O Messenger of Allah, will a man *Afdaa* (i.e. be alone with his wife to have sexual intercourse) in Paradise?" And in another narration, "Will we *Nufdee* (i.e. be alone with our wives for sexual intercourse) our wives?" He ﷺ said, "By the One Who has my soul in His Hand, in a single early morning, a man will *Yufdee* (i.e., be alone with to have sexual intercourse) with 100 virgins." (Related by At-Tabaraanee) Al-Haafiz Ad-Diyaa said, "With me, this fulfills the condition of *As-Saheeh.*"

In another narration, Abu Hurairah ﷺ said, "The Messenger of Allah ﷺ was asked, "Will the people of Paradise touch their wives?" He ﷺ said, "With private parts that do not bore or tire, and with desire that does not cease." (Related by Al-Bazzaar) Al-Bazzaar then said, "...'Abdur-Rahmaan (one of the narrators) is of sound mind; however, he occurred upon unknown *Shuyookh,* and related *Munkar* narrations, and so his *Ahaadeeth* became weak. And this *Hadeeth* is among those of his narrations that have been repudiated."

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ was asked, "Will we have sexual intercourse in Paradise?" He ﷺ said, "Yes,

[1] Qur'an 44:51-57.

and by the One Who has my soul in His Hand, *Dahman Dahman* (i.e., he will push through with vigor and force), and when he stands up from her, she will return to being a purified virgin." (Related by Hurmulah)

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "Verily, when the people of Paradise have intercourse with their wives, they will then return to being virgins." (Related by At-Tabaraanee)

Abu Umaamah ﷺ related that the Messenger of Allah ﷺ was asked, "Will the people of Paradise engage in sexual intercourse?" He ﷺ said, "*Dahman Dahman* (i.e., entering with force), but there will be neither sperm nor death."

Because sperm ends the pleasure of sex and death ends the pleasure of life, they are both negated and non-existent in Paradise.

Abu Umaamah ﷺ related that he heard the Messenger of Allah ﷺ being asked, "Do the people of Paradise engage in sexual intercourse?" He ﷺ said, "Yes, with a private part that does not bore or become tired and with a desire that does not cease."

What Has Been Said About The Granting Of Children To The People Of Paradise

Imam Ahmad related a *Hadeeth* about those who will want children in Paradise, just as they loved children in the world. Abu Sa'eed ﷺ related that the Prophet of Allah ﷺ said, "If a believer desires to have a child in Paradise, then the period of pregnancy for that child, his delivery, and his *Sinn* (literally, age; here meaning coming of age, which in Paradise is 30 — or 33 — years old) is one hour, as he desires." (*Ahmad*) At-Tirmidhee and Ibn Maajah related it from Mu'aadh ﷺ, and At-Tirmidhee said, "*Hasan Ghareeb.*" Al-Haafiz Ad-Diyaa Al-Maqdasee said, "In my view, this fulfills the conditions of Muslim." Al-Haakim related it through a different chain, a chain that Al-Baihaqee ruled to be weak.

In another narration, Abu Sa'eed ﷺ said, "O Messenger of Allah, will the people of Paradise have children, for having a child is from the completion of happiness." The Prophet ﷺ said, "Yes, and by the One Who has my soul in His Hand, he is only in proportion to what one of you pleases; so there will be his conception, his suckling, and his youth."

This wording indicates that it is something which will occur, as

opposed to what Bukhaaree and At-Tirmidhee related from Ishaaq Ar-Raahawai, in that he would have a child in that manner if he wanted one, but he will not want one. It is related from a number of the *Taabi'oon* – such as Taawoos, Mujaahid, Ibraaheem An-Nakha'ee, and others – that, "Verily, none are given birth to in Pardadise."

This is true in that their sexual intercourse does not result in the conception of a child, as occurs in the world. In the world, offspring are desired for the inhabitation of the earth and the continuation of human beings. But in Paradise there is eternal living, so that purpose is served. Similarly, there is no semen in Paradise, because semen indicates the end of one's pleasure in sexual intercourse. However, if one does wish to have a child, he will have one as he pleases. Allah ﷻ said:



"They shall have all that they will desire with their Lord. That is the reward of Muhsinun (good-doers)"[1]

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[1] Qur'an 39:34.

THE DWELLERS OF PARADISE

Their Lives Are Complete And Perfect, For They Do Not Die, And They Continue To Increase In The Strength Of Their Youth, The Freshness Of Their Faces, The Beauty Of Their Forms, And The Goodness Of Their Lives. That Is Why It Is Related In Certain *Ahaadeeth* That They Do Not Sleep, So That They Do Not Occupy Themselves In Something That Will Take Them Away From The Pleasure Of A Good And Delightful Life — May Allah Make Us From Them

Allah ﷻ said:

﴿لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ﴾

"They will never taste death therein except the first death (of this world), and he will save them from the torment of blazing Fire"[1]

And Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَانَتْ لَهُمْ جَنَّٰتُ ٱلْفِرْدَوْسِ نُزُلًا ۝ خَٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا﴾

"Verily, those who believe (in the Oneness of Allah ﷻ-Islamic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment. "Wherein they shall dwell (forever). No desire will they have for removal therefrom."[2]

This means that they will desire nothing else, wishing only to remain therein. Neither boredom nor weariness nor fatigue will overcome them; on the other hand, though something is delicious or delightful in this world, people may become bored of it.

[1] Qur'an 44:56.

[2] Qur'an 18:107,108.

And we have previously mentioned the *Hadeeth* about death being slaughtered between Paradise and the Hellfire. Then a caller will call out, "O people of Paradise, eternal life and no death. O people of the Hellfire, eternal life and no death. Each one is eternally living in that which he is in."

Abu Sa'eed ؓ related that the Prophet ﷺ said, "Along with that, he will call out: 'Verily, for you is to live and never die; for you is to be healthy and never become sick; for you is to remain young and never become old; and for you is to be in a state of bliss and delight without ever becoming miserable or sad.' He will call out with these four (proclamations)." (*Ahmad*)

Abu Hurairah ؓ related that the Prophet ﷺ said, "A caller will call out on the Day of Resurrection: 'It is for you to live and never die; it is for you to be healthy and never become ill; it is for you to remain young and never become old; and it is for you to be in a state of bliss and delight without ever becoming miserable or sad.'" (*Ahmad*)

He said, "And that is the Saying of Allah ﷻ:

﴿وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾

> *"And it will be cried out to them: "This is the paradise which you have inherited for what you used to do."*[1]

And Muslim related it through another chain.

The People Of Paradise Do Not Sleep

Jaabir ؓ related that the Messenger of Allah ﷺ said, "Sleep is the brother of death, and the people of Paradise do not sleep." (Related by Al-Haafiz Abu Bakr ibn Mirdawai)

Jaabir ؓ related that the Messenger of Allah ﷺ was asked, "Do the dwellers of Paradise sleep?" He ﷺ said, "Sleep is the brother of death, and the people of Paradise do not sleep." (Related by At-Tabaraanee) And Al-Baihaqee related it through a different chain.

'Abdullah ibn Abee Aufaa said, "A man asked the Messenger of Allah ﷺ, 'Through sleep Allah gives us delight and comfort in the world, so will the People of Paradise sleep?' The Messenger of Allah ﷺ said, 'Verily, death is the partner of sleep, and there is no death in

[1] Qur'an 7:43.

Paradise.' They said, 'O Messenger of Allah, then what is their rest?' He ﷺ said, 'Verily, there is no fatigue or exhaustion therein. Their affair in its entirety is rest.' Then Allah ﷻ revealed (this Verse):

﴿لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ﴾

"Where toil will touch us not nor weariness will touch us."[1]

(Related by Al-Baihaqee) The chain of this narration is weak.

The Good Pleasure Of Allah: That Is Over And Above What They Have With Them

Allah ﷻ said:

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ﴾

"The description of Paradise which the Mutaqoon (the pious) have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord"[2]

And Allah ﷻ said:

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

"Allah ﷻ has promised the believers – men and women – Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Garden of 'Adn (Eden Paradise). But the greatest bliss is the good Pleasure of Allah ﷻ. That is the supreme success."[3]

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[1] Qur'an 35:35.
[2] Qur'an 47:15.
[3] Qur'an 9:72.

Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) Will Place His Eternal Good Pleasure Upon The Dwellers Of Paradise

Abu Sa'eed ﷺ related that the Messenger of Allah ﷺ said, "Allah will say to the people of Paradise, 'O people of Paradise.' They will say, 'Here we are in answer to You, O our Lord, and we are ever seeking Your Pleasure.' He ﷻ will say, 'Are you pleased.' They will say, 'And why should we not be pleased, when You have given us that which You have not given to anyone from Your creation?' He ﷻ will say, 'Verily, I have given you even better than that.' They will say, 'O our Lord, and what is better than that?' He ﷻ will say, 'I have placed my Good Pleasure upon you, and I will never afterwards become angry at you.'" (Related by Maalik ibn Anas) Bukhaaree and Muslim related it through the *Hadeeth* of Maalik.

Jaabir ﷺ related that the Messenger of Allah ﷺ said, "When the people of Paradise will enter Paradise, Allah will say, 'Shall I not give you (the narrator here says, 'And I think he said') (what is) better?' They will say, 'O our Lord, and what is better than that which You have given us?' He ﷻ will say, 'My Good Pleasure is greater.'" (Related by Abu Bakr Al-Bazzaar) This *Hadeeth* fulfills the conditions of Bukhaaree, but none of the compilers of books has related it through this chain.

A Mention Of The Lord ﷻ Looking At Them And A Mention Of Them Looking At Him — How Perfect He Is!

Allah ﷻ said:

﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا﴾

"Their greeting on the Day they shall meet Him will be "Salaam: Peace (i.e. the angels will say to them: Salaamu 'Alaikum)!" And He has prepared for them a generous reward (i.e., Paradise)"[1]

And Allah ﷻ said:

[1] Qur'an 33:44.

﴿سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ﴾

"(It will be said to them): Salaamun (peace be on you), a Word from the Lord (Allah), Most Merciful"[1]

Jaabir ibn 'Abdullah ﷺ related that the Messenger of Allah ﷺ said, "While the people of Paradise will be in their happiness and bliss, a light will shine for them. They will raise their heads, and their Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) will be overlooking them from His Grace, from above them. Then He will say, '*Salaamun 'Alaikum* (peace be upon you), O people of Paradise.' And that is the saying of Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty):

﴿سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ﴾

"(It will be said to them): Salaamun (peace be on you), a Word from the Lord (Allah), Most Merciful"[2] (Ibn Maajah)

A Mention Of The Dwellers Of Paradise Looking At Their Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) — For A Period That Is Like A Week — In A Gathering Of Theirs With Him Over There, Which Is For The Said Purpose

Allah ﷻ said:

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

"Some faces that Day shall be Naadirah (shining and radiant), looking at their Lord (Allah)"[3]

And Allah ﷻ said:

﴿إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ۝ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ۝ تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ﴾

[1] Qur'an 36:58.

[2] Qur'an 36:58.

[3] Qur'an 75:22,23.

> *"Verily, Al-Abraar (the pious who fear Allah and avoid evil) will be in Delight (Paradise). On thrones, looking (at all things). You will recognize in their faces the brightness of delight"*[1]

And we have already mentioned the following *Hadeeth,* which is related by Abu Moosa Al-Ash'aree رضي الله عنه; in it, the Messenger of Allah ﷺ said, "Two Gardens (in Paradise) made of gold, including its utensils and that which is in them, and two Gardens (in Paradise) of silver, including its utensils and that which is in them. And there is nothing between the people and between their looking at their Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) except for the *Ridaa Al-Kibriyaa* (Robe of Glory) on His Face, in the Gardens of *'Adan* (Eden, Paradise)." And the following is related by Ibn 'Umar رضي الله عنه: "And the highest of them (in ranking) is he who looks at Allah twice a day."

This is attested to by a *Hadeeth* that is related by Bukhaaree and Muslim, from Jareer رضي الله عنه, who ascribed it to the Prophet ﷺ. While mentioning the believers looking at their Lord on the Day of Resurrection, he ﷺ said, "Just as they see the sun and the moon." Then after that, "And if you are able to not miss the Prayer before the rising of the sun and before its setting, then do not miss doing so." He ﷺ then recited:

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

> *"And glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e., the Fajr, Zuhr, and 'Asr Prayers)"*[2]

And this is related in *Saheeh Al-Bukhaaree*: "And indeed, you will see your Lord with a seeing." The context here indicates that they will see their Lord at the times of worship. It appears that the righteous ones will see Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) at periods that are like the two sides of the day – the morning and the evening. And this is a truly high ranking. They will even see their Lords (Allah) *'Azza Wa-Jall* (To Him belongs Might and Majesty) while they are on their raised thrones and beds, just as one sees the moon in the world. They will also see Allah ﷻ in a more

[1] Qur'an 83: 22-24.

[2] Qur'an 50:39.

general and comprehensive gathering, which in duration, is like the days of the week. The people of Paradise will gather in a vast valley, on white musk, and there they will be honored in proportion to their degrees. Some among them will be sitting on pulpits made of light; others on pulpits made of gold; and yet others will be sitting on other kinds of jewels and materials...Then tables of different kinds of foods and drinks will be placed before them — food and drink that no eye has seen, that no ear has heard, and that has not occurred to the heart of any human being. Then they will be anointed with different kinds of perfume. They will be given such honors as had never crossed their minds. Then Allah ﷻ — How perfect He is! — will appear to them, and He will address them one by one, as is indicated by certain *Ahaadeeth, Ahaadeeth* that we will relate shortly inshaAllah ﷻ.

Some scholars have related a difference of opinion concerning women: will they see Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) as men will see Him? It has been said that, no they will not, because they are guarded in pavilions. And it has been said that, yes, they will, because there is nothing to prevent them from seeing Him from their pavilions or from other places. And Allah ﷻ said:

﴿إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ○ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ﴾

"Verily, Al-Abrar (the pious Believers of Islamic Monotheism) will be in Delight (Paradise). On thrones, looking (at all things)"[1]

And Allah ﷻ said:

﴿هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَـٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ﴾

"They and their wives will be in pleasant shades, reclining on thrones"[2]

And the Messenger of Allah ﷺ said, "Verily, you will see your Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) just as you see this moon. You will not argue (or quarrel) over seeing Him, so if you are able, consistently perform the prayer before the rising of the sun and before its setting." This is comprehensive for both men and women. And Allah ﷻ knows best.

[1] Qur'an 83:22,23.

[2] Qur'an 36:56.

Some scholars have offered a third view: women will see Allah ﷻ on special occasions. On special occasions, Allah ﷻ will appear to the dwellers of Paradise in a general appearance, and so women will see Him ﷻ at those times only. At any rate, this opinion requires a specific proof to support it. And Allah ﷻ knows best.

And Allah ﷻ said:

﴿لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ﴾

> *"For those who have done good is the best (reward i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allah ﷻ)"*[1]

A group of Companions ﷺ have explained "even more" to mean looking at the Countenance of Allah ﷻ. These are some of the Companions and scholars after them to have given that explanation: Abu Bakr As-Siddeeq ﷺ, Ubai ibn Ka'ab ﷺ, Ka'ab ibn 'Ujrah ﷺ, Hudhaifah ibn Al-Yamaan ﷺ, Abu Moosa Al-Ash'aree ﷺ, 'Abdullah ibn 'Abbaas ﷺ, Sa'eed ibn Al-Musayyib, Mujaahid, 'Ikrimah, 'Abdur-Rahmaan ibn Abee Lailah, 'Abdur-Rahmaan ibn Saabit, Al-Hasan, Qataadah, Ad-Dahhaak, As-Siddee, Muhammad ibn Ishaaq, and other early generation as well as recent scholars – may Allah have mercy on them and bestow upon them an honorable abode.

That the believers will see their Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) in the Hereafter is related by a group of Companions. Abu Bakr ﷺ is one of them, and we have hitherto related his *Hadeeth* in its entirety. 'Alee ibn Abee Taalib ﷺ is another; he ﷺ related that the Messenger of Allah ﷺ said, "The people of Paradise will see the Lord (Allah) ﷻ on every *Jumu'ah* (Friday)." The *Hadeeth* continues, and in it, he ﷺ said, "When He raises the screen, it is as if He was not seen before that." And Allah ﷻ said:

﴿وَلَدَيْنَا مَزِيدٌ﴾

> *"And We have more (for them, i.e. a glance at the All-Mighty, All-Majestic ﷻ)"*[2]

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[1] Qur'an 10:26.

[2] Qur'an 50:35.

Here are some of the other Companions who related that the people of Paradise will see Allah ﷻ in the Hereafter: Ubai ibn Ka'ab ﵁, Anas ibn Maalik ﵁, Buraidah ibn Al-Husaib ﵁, Jaabir ibn 'Abdullah ﵁, Hudhaifah ﵁, Zaid ibn Thaabit ﵁, Salmaan Al-Faarisee ﵁, Abu Sa'eed Sa'ad ibn Maalik ibn Sinaan Al-Khudree ﵁, Abu Umaaman Siddee ibn 'Ijlaan Al-Baahilee ﵁, Suhaib ibn Sinaan Ar-Roomee ﵁, 'Ubaadah ibn As-Saamit ﵁, 'Abdullah ibn 'Abbaas ﵁, ibn 'Umar ﵁, 'Abdullah ibn 'Amr ﵁, Abu Moosa 'Abdullah ibn Qais ﵁, 'Abdullah ibn Mas'ood ﵁, 'Adee ibn Haatim ﵁, 'Ammaar ibn Yaasir ﵁, 'Ammaarah ibn Ruwaibah ﵁, Abu Rizzeen Al-'Uqailee ﵁, Abu Hurairah ﵁, and 'Aishah ﵂, the Mother of the Believers.

We have already related many of those narrations, and we will still relate that which is suitable to the context, *Insha Allah*. We place our trust on Allah, and we depend upon Him completely.

The Day Of Friday Is The Day Of Increase

Suhaib ﵁ related that the Messenger of Allah ﷺ recited this verse:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

> *"For those who have done good is the best (reward i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allah ﷻ)"*[1]

He ﷺ then said, "When the people of Paradise are admitted into Paradise, and the people of the Hellfire are made to enter the Hellfire, a caller will call out, 'O people of Paradise, you have for yourselves a promise with Allah that He wills to execute upon you.' They will say, 'And what is it? Were not our scales heavy? Did not our faces become white? Did He not admit us into Paradise and keep us away from the Hellfire?' Then He will raise His Screen for them, and they will look at Him. By Allah, Allah will not have given them anything more beloved to them or more delightful to their eye than their looking at Him." (*Ahmad*) Muslim related the same through a different chain.

Abu Tameemah Al-Hujaimee related that he heard Abu Moosa Al-Ash'aree ﵁ deliver the following sermon from the pulpit of Basrah: "On the Day of Resurrection, Allah will indeed send an angel to the

[1] Qur'an 10:26.

people of Paradise, and he will say to them, 'O people of Paradise, did Allah carry out for you that which He promised you?' They will look, seeing jewelry, robes, rivers, and purified wives, and then they will say, 'Yes, He did carry out for us that which He promised us.' They will say that three times, and then the angel will say, 'There remains something.' Verily Allah says,

﴿لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ﴾

"For those who have done good is the best (reward i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allah ﷻ)"[1]

Lo "the best" is Paradise, and "even more" is glancing at the Countenance of Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty)." (Related by 'Abdullah ibn Al-Mubaarak) This narration is *Mawqoof* (i.e., it is a saying of Abu Moosa Al-Ash'aree ﷺ, and not of the Prophet ﷺ).

In another narration, Abu Moosa ﷺ reported that the Messenger of Allah ﷺ said, "On the Day of Resurrection, Allah will indeed send a caller who will say, 'O people of Paradise – with a voice that the first and last of them will hear – Allah indeed promised you "the best" and "even more." "The best" is Paradise and "even more" is a glance at the Countenance of the Most Merciful." (Related by ibn Jareer and ibn Abee Haatim)

Ubai ibn Ka'ab ﷺ related that he asked the Messenger of Allah ﷺ about the saying of Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty):

﴿لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ﴾

"For those who have done good is the best (reward i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allah ﷻ)"[2]

He ﷺ said, " 'The best' is Paradise and 'even more' is glancing at the Countenance of Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty)." (Related by ibn Abee Haatim)

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[1] Qur'an 10:26..

[2] Qur'an 10:26.

ibn Jareer related the same about this verse:

﴿لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ﴾

"For those who have done good is the best (reward i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allah ﷻ)"[1]

In that narration, Ka'ab ibn 'Ujrah ﷺ related that the Prophet ﷺ said, " 'For those who have done good' in the world is 'the best,' and that is Paradise. And 'even more' is glancing at the Countenance of Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty)." However, two of the narrators are spoken about (i.e., in a way that negatively affects their status as narrators), and Allah ﷻ knows best.

'Umair related that he heard Anas ibn Maalik ﷺ say, "Jibreel came with a white mirror, which had a black spot on it, to the Prophet ﷺ. The Prophet ﷺ said, 'What is this?' He said, 'You and your nation have been preferred with it, and the people are your followers regarding it — the Jews and the Christians. And there is good for you in it. In it there is an Hour: anyone who supplicates to Allah for goodness while he is in harmony with that hour, then his supplication will be answered. And it is with us the day of 'even more.' Then the Prophet ﷺ said, 'O Jibreel, and what is the day of 'even more'?' He said, 'Your Lord has taken a vast valley in *Firdaus,* in which there are dunes of musk. On the day of *Jumu'ah* (Friday), Allah — how perfect He is! ﷻ — will descend and will make whosoever of His angels He wills to descend. Around Him are pulpits of light, and upon them are the seats of the Prophets. And those pulpits are surrounded by chairs that are made of gold, and rubies and emeralds enwreathe them. Upon them are the martyrs and the truthful ones, and they are seated behind them, on those dunes. Then Allah will say, 'I am you Lord; I am your Lord, and I have fulfilled to you My promise, so ask Me and I will give you. They will say, 'O Allah, we ask You for Your Good Pleasure.' He will say, 'I have indeed become pleased with you, and upon Me is to give you what you wish, and with Me is even more.' And they love Friday because of the goodness that their Lord gives them on that day, and it is the day that their Lord ﷻ *Istawaa* (rose over (in a

[1] Qur'an 10:26.

manner that is suitable to His Perfection, Greatness, and Majesty)) the Throne. On that day, Adam was created, and on that day, the Hour will come to pass." (Related by Imam Ash-Shaafi'ee in his *Musnad*)

Anas ﷺ related that the Messenger of Allah ﷺ said, "Jibreel came to me and in his hand there was a white mirror, upon which there was a black dot. I said, 'What is this, O Jibreel?' He said, 'This is *Jumu'ah* (Friday), which Allah has presented to you, so that it is a *'Eed* (holiday) for you and for your people after you. You will be first, and then the Jews and the Christians will be after you.'"

The Prophet ﷺ said, "And what is there for us in it?" He said, "In it, there is an hour for you: no believer supplicates for good in it, which was allotted to him, except that Allah gives it to him. And if he supplicates for good that was not allotted for him, that which is greater than it is saved for him. If he seeks refuge from something that was written upon him, Allah will protect him from something that is greater than it." The Prophet ﷺ said, "I said, 'What is this black dot?' He said, 'It is the Hour, which will come to pass on Friday. Friday is the chief of days with us, and in the Hereafter, we call it the day of *Al-Mazeed* (even more).'"

The Prophet ﷺ said, "And what is the Day of *Al-Mazeed*?" He said, "Verily, your Lord has taken a vast valley in Paradise, which is made of white musk. On the day of Friday, Allah ﷻ will descend from... onto His *Kursee* (Footstool). Then His *Kursee* will be surrounded by pulpits of light, and the Prophets will come and sit on them. Then the pulpits will be surrounded by chairs made of gold, and then the truthful ones and the martyrs will come and sit on them. Then the people of Paradise will come until they sit on the *Kathb* (dune). Then their Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) will appear to them, until they look at His Countenance, and He will say, 'I am the One Who fulfilled and completed for you My Favor, and this is the place of My Honor, so ask Me. Then they will ask Him until their wishes end. And He will grant them at that point that which no eye has seen, which no ear has heard, and which has not occurred to the heart of any human being. Then He will remain until the time when people will leave from Friday. Then Allah ﷻ will ascend onto His *Kursee,* and the martyrs and the truthful ones will ascend with Him. (Here the narrator says, 'and I think he said') And the people of the rooms

return to their rooms, which are created from white pearls, or red rubies, or green emeralds... And there is nothing they need more than the day of Friday, so that they can increase in honor on that day, and so that they can increase in glancing at His Countenance. And that is why it is called the day of Al-Mazeed ("even more")." (Related by *Al-Bazzaar*) Al-Haafiz Abu Ya'laa Al-Moosalee related it in his *Musnad* through another chain. Al-Haafiz Abu Hasan and Ad-Daaraqutnee related it through various chains. Al-Haafiz Ad-Diyaa said, "It has been related through a good chain from Anas." And Companions other than Anas have related it.

Hudhaifah related that the Messenger of Allah said, "Jibreel came to me and mentioned the day of *Al-Mazeed* ("even more")... The first words that they will hear from Allah are, 'Where are my slaves who obeyed Me regarding the unseen and they had not seen Me? And (those slaves) who obeyed My Messengers and believed in My Matter? Ask Me, for this is the Day of *Al-Mazeed*.' They will gather upon one word, 'We are indeed pleased, so be pleased with us.' He will return to His saying, 'O people of Paradise, had I not been pleased with you, I would not have had you inhabit My Paradise. This is the Day of Al-Mazeed, so ask Me.' Then they will gather upon one word, 'Show us Your Countenance, O our Lord, so that we will look at You.' Then Allah will remove the screens. And such light of His will appear to them that, were in not that Allah decreed for them not to die, they would have been burned. Then Allah will say to them, 'Return to your abodes, and they will return to their abodes. And they will have (such) a day every seven days, and that is the day of Friday." (Related by Al-Bazzaar)

The Mention Of The Marketplace Of Paradise

Sa'eed ibn Al-Musayyib related that he met Abu Hurairah, and the latter said to him, "I ask Allah to gather me and you together in the *Sooq* (marketplace) of Paradise." Sa'eed said, "And is there a marketplace in Paradise." Abu Hurairah said, "Yes. The Messenger of Allah informed me that, when the people of Paradise enter Paradise by dint of their deeds, permission will be given to them in a period that is like Friday from the days of the world. Then they will visit Allah in a Garden from the Gardens of Paradise. Pulpits of light will be placed for them, as well as pulpits of pearls, pulpits of emeralds, pulpits of rubies, pulpits of gold, and

pulpits of silver. The lowest of them — and there is no lowest among them — is on a *Kuthbaan* (dune) of musk and *Kaafoor*. They will not think that the people of the chairs have a better seating than they do.''' Abu Hurairah ﷺ said, "I said, 'O Messenger of Allah, will we see our Lord?'" The Prophet ﷺ said, "Yes, do you quarrel about seeing the sun and (about seeing) the moon on the night of a full moon?" Abu Hurairah ﷺ said, "We said, 'No.'" He ﷺ said, "Then likewise you will not quarrel about seeing your Lord. And there are none in that gathering except that He ﷻ will address them with a speech. He ﷻ will say, 'O so-and-so, do you remember the day you did such and such deed?' And that person will remember some of his treacheries in the world. He will say, 'Yes, but did You not forgive me.' He ﷻ will say, 'Yes, and by My Forgiveness, you reached this station of yours.' While they will be upon that state, a cloud will cover them from above, and it will rain perfume down on them, and it will have a fragrance, the likes of which they will have never before scented. Then our Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) will say, 'Stand to what I have prepared for you in terms of honor, and take that which you desire. Then they will find a *Sooq* (marketplace) which is surrounded by angels. What is in that marketplace no eye has seen the likes of, no ear has heard (the likes of), and no heart has imagined (the likes of). Whatever we desire will be carried to us; nothing will be bought therein, nor will anything be sold. In that *Sooq*, the people of Paradise will meet one another. One of high uniform will go and he will meet one who is lower than him — and there is no one who is lowly therein. The latter will be very much delighted by the attire and form of the former, and he will not finish talking to him until he imagines an even better outfit upon himself, and that is because it is not suitable for anyone to be grieved in Paradise. Then we will return to our abodes, where our wives will meet us. They will say, 'Welcome, welcome to our love. You have come, and upon you is more beauty and fragrance than you parted us with.' And we will say, 'We were in the company of our Lord, the All-Mighty, *'Azza Wa-Jall* (To Him belongs Might and Majesty), so we are deserving of changing in the way we have changed.'" (Related by Al-Haafiz Abu Bakr ibn Abee 'Aasim) ibn Maajah and At-Tirmidhee related it through their own respective chains. And At-Tirmidhee said, "*Ghareeb*, we do not know it except in this form." And Abu Bakr ibn Abee Ad-Dunyaa related it through yet another chain.

Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "Verily, in Paradise there is a *Sooq* (marketplace) that they go to every Friday. Then the wind of the left will blow, and it will pour upon their faces and their garments. Thus they will increase in grace and beauty. Then they will return to their wives, after having increased in grace and beauty. And their wives will say to them, 'By Allah, after leaving us, you have increased in grace and beauty.' And they will say, 'And you, by Allah, have indeed increased, since we left you, in grace and beauty.'" (*Muslim*) Ahmad related the same through a different chain, though his narration has the following beginning: "Verily, there is a *Sooq* (Marketplace) in Paradise, and in it there is a *Kuthbaan* (dune) of musk. When they go to it, the wind will blow..."

The Ground Of Paradise As Well As The Goodness And Spreading Of Its Good Fragrance

Abu Hurairah ﷺ reported that the Prophet ﷺ said, "the earth of Paradise is white; its wide plane consists of rocks of *Al-Kaafoor*, and it is surrounded by musk, which are like sand dunes. In it are steady rivers. Therein the people of Paradise gather and become acquainted with one another. And then Allah will send the wind of mercy, which will stir up a good fragrance upon them. A man will return to his wife, and will have increased in beauty and fragrance. She will say to him, 'You left me, and I was pleased with you, and I am now even more pleased with you.'" (Related by Abu Bakr ibn Abee Shaibah)

In a *Hadeeth* found in *At-Tirmidhee*, 'Alee ﷺ related that the Messenger of Allah ﷺ said, "Verily, in Paradise there is a Marketplace, but there occurs no buying or selling therein. Instead, there are only appearances of men and women, and so if a man desires an appearance, he enters into it." (*At-Tirmidhee*)

It must be understood that this *Hadeeth* is Ghareeb, as At-Tirmidhee — may Allah have mercy on him — pointed out. At any rate, it is taken to mean that men will only desire to enter into appearances of men; similarly, women will only desire to enter into appearances of women. Therefore, this *Hadeeth* becomes an explanation of the previous one. And that is referring to one's form, shape, outfit, clothing — which we have mentioned in the *Hadeeth* of Abu Hurairah ﷺ in regards to the *Sooq* of Paradise: "One of high attire

will come and will meet one who is lower than him; the latter will be very much pleased with the attire and form of the former, but he does not finish speaking with him before he imagines that he is wearing better than him. And that is because it is not suitable for anyone to grieve therein."

However, it appears that this *Hadeeth* is not well memorized, because of 'Abdur-Rahmaan ibn Ishaaq ibn Al-Haarith, also known by the name Abu Shaibah Al-Waasitee. Imam Ahmad said about him, "He is nothing (i.e., in narrating *Ahaadeeth*), and his *Hadeeth* is *Munkar*." Imam Ahmad ruled that he lied in his narrations from An-No'maan ibn Sa'ad from Al-Mugheerah ibn Sho'bah ﷺ, in *Ahaadeeth* that he ascribed to the Prophet ﷺ. Yahyaa ibn Mu'een also ruled that he is weak, and the following scholars passed the same ruling: Muhammad ibn Sa'ad, Ya'qoob ibn Sufyaan, Al-Bukhaaree, Abu Daawood, Abu Haatim, Abu Zur'ah, An-Nisaaee, ibn Khuzaimah, ibn 'Adee, and others. And in *At-Takmeel*, I related in detail what they said about him. All praise is for Allah, and all favors and blessings are from Him.

Hadeeth narrations are not accepted from a man of the above description when he is the sole narrator, but especially in regard to this *Hadeeth*, for it is very much *Munkar*. In the best of circumstances, we can say that he heard something and did not understand it correctly, and then expressed it in deficient words. And so the original wording of the *Hadeeth* is as we mentioned in the *Hadeeth* of Abu Hurairah ﷺ, about the Marketplace of Paradise. And Allah knows best.

It has been related in another form that is also *Ghareeb*: Jaabir ibn 'Abdullah ﷺ said, "The Messenger of Allah ﷺ came out to us when we were gathered together. He ﷺ said, 'O group of Muslims, there is indeed a marketplace in Paradise; in it there is no buying or selling, but rather only appearances. So whoever loves an appearance of a man or a women, he enters into it." (Related by Muhammad Ibn 'Abdullah Al-Hadramee; the *Haafiz*, well known as *Matr*). One of the narrators of this *Hadeeth*, Jaabir Ibn Yazeed Al-Ja'fee, is weak in his *Hadeeth* narrations. And Allah knows best.

The Beautiful Fragrance Of Paradise: So Far Does It Spread That It Can Be Scented From A Far Off Distance, From A Distance Of Many Years Away

Allah ﷻ said:

﴿وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ ۝ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ۝ وَيُدْخِلُهُمُ ٱلْجَنَّةَ عَرَّفَهَا لَهُمْ﴾

"But those who are killed in the way of Allah ﷻ, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them ('Arrafaha Lahum (i.e. they will know their places in Paradise better than they used to know their homes in the world))"[1]

Some have said that *'Arrafaha Lahum* means, perfumed it for them, from the word *'Urf*, which means a good and pure fragrance.

'Abdullah ibn 'Amr ibn Al-'Aas ﷺ related that the Prophet ﷺ said, "Whoever claims fatherhood to other than his true father, then he will not smell the fragrance of Paradise, and its fragrance is found from the distance of 50 years." (Related by Abu Daawood At-Tiyaalisee) Ahmad related it through Sho'bah, with the wording, "70 years."

Mujaahid said, "So and so wanted to be called Junaadah ibn Abee Umayyah, and then 'Abdullah ibn 'Amr ﷺ said: The Messenger of Allah ﷺ said, 'Whoever claims fatherhood for other than his true father, then he will not smell the fragrance of Paradise, and the fragrance of Paradise is found from the measurement — or from the distance of 70 years.' He ﷺ said, 'Whoever intentionally lies upon me, then let him take his seat in the Hellfire.'" (*Ahmad*)

In another narration, 'Abdullah ibn 'Amr ﷺ related that the Prophet ﷺ said, "Whoever kills a *Mu'aahud* (one who is under the protection of Muslims by agreement), then he will not smell the fragrance of Paradise. And verily, its fragrance is found from the distance of 40 years." (*Bukhaaree*) Ibn Maajah related the same, but through a different chain.

'Abdullah ibn 'Amr ﷺ related that the Messenger of Allah ﷺ said, "Whoever kills someone from the people of *Dhimmah* (Jews and Christians who are under the protection of Muslims through an agreement), then he will not smell the fragrance of Paradise, and the fragrance of Paradise is found from the distance of one year."

[1] Qur'an 47:4-6.

(*Ahmad*)

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Whoever kills a soul who is *Mu'aahud* (under protection of the Muslims by agreement) without the right to do so, then he will not smell the fragrance of Paradise, and the fragrance of Paradise is found from the distance of one year." (Related by At-Tabaraanee) Abu Daawood and At-Tirmidhee related it through a different chain, with the wording, "70 autumns." Hasan said about it, "Authentic." Al-Haafidh Ad-Diyaa said, "In my view, it (the *Hadeeth* of Abu Hurairah ﷺ) fulfills the conditions of *As-Saheeh*."

Abu Bakrah ﷺ related that he heard the Messenger of Allah ﷺ say, "The fragrance of Paradise is found from the distance of 100 years." (Related by 'Abdur-Razzaaq) Sa'eed ibn 'Uroobah related from Qatadaada, "500 years."

In another narration Abu Hurairah ﷺ ascribed this saying to the Prophet ﷺ: "The fragrance of Paradise is found from the distance of 500 years." (Related by Al-Haafidh Abu Na'eem Al-Asbahaanee in *Kitaab Sifatul-Jannah*) However, one of the narrators, Ar-Rabee' Ibn Badr, is weak.

In another narration from Abu Hurairah ﷺ, the Prophet ﷺ said, "Women who are dressed yet naked, *Maailaat Mumeelaat* (astray, and leading others astray) will not enter Paradise, and they will not scent its fragrance, though its fragrance is found from the distance of 500 years." (Related by Maalik)

Jaabir ﷺ related that the Messenger of Allah ﷺ said, "The fragrance of Paradise is found from the distance of 1000 years. By Allah, the *'Aaq* (one who is undutiful to his parents) and the one who breaks off ties of relations will not smell it." (Related by At-Tabaraanee)

When Sa'ad ibn Mu'aadh ﷺ, who is also called Anas ibn An-Nadr ﷺ, was killed on the Day of Uhud, he could not be identified because of his many wounds. His sister, Ar-Rabee' bint An-Nadr ﷺ, was only able to recognize him by his fingers. More than 80 wounds – from the striking of a sword, to a stab, and to the piercing (of an arrow) – were found on him ﷺ. This is established in *Bukhaaree* and *Muslim*.

Mu'aadh ﷺ said, "Anas found the fragrance of Paradise, though he was on the earth, while it was above the heavens, unless it came near the believers on that day." And Allah ﷻ knows best.

The Light And Splendor Of Paradise, And Its Beautiful Scenery In The Morning And In The Evening

Allah ﷻ said:

﴿وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ○ عَٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾

"And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion. Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink"[1]

And Allah ﷻ said:

﴿خَٰلِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا﴾

"Abiding therein; – excellent it is as an abode, and as a place to dwell"[2]

And Allah ﷻ said:

﴿إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ○ وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ﴾

"Verily, you have (a promise from Us) that you will never be hungry therein nor naked. And you (will) suffer not from thirst therein nor from the sun's heat"[3]

And Allah ﷻ said:

﴿لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا﴾

"They will see there neither the excessive heat of the sun, nor the excessive bitter cold (as in Paradise there is no sun and no moon)"[4]

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[1] Qur'an 76:20,21.
[2] Qur'an 25:76.
[3] Qur'an 20:118,119.
[4] Qur'an 76:13.

Ar-Rameel ibn Simaak related that he heard his father relate that he met 'Abdullah ibn 'Abbaas ﷺ in Madeenah after the latter lost his eyesight. Ar-Rameel said, "O Ibn 'Abbaas ﷺ, what is the earth (land) of Paradise?" He ﷺ said, "It is white from silver, as if it is a mirror." He said, "And what is its light?" Ibn 'Abbaas ﷺ said, "Did you not witness the hour that is before the rising of the sun? Then that is its light, except that there is neither sun (excessive heat) nor *Zamhareer* (bitter cold) therein." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

In another narration, Ibn 'Abbaas ﷺ related that the Messenger of Allah ﷺ said, "Allah created Paradise white, and the most beloved attire to Allah is the white one. Then let your loved ones wear it, and bury your deceased ones in it." (Related by Ahmad ibn Mansoor Ar-Ramaadee)

Usaamah ibn Zaid ﷺ related that the Messenger of Allah ﷺ said, "Shall not one work for Paradise? For there is nothing similar to it. It is, by the Lord of the Ka'bah, shining light... built castle, constant river, ripe and fresh fruit, graceful and beautiful wife, and many robes in an eternal place, in an abode of safety; it is fruits and vegetables and neighbors, and blessing, in a high and splendid place." They said, "O Messenger of Allah, we are the ones who are prepared to work for it." He ﷺ said, "Then say, '*Insha Allah* (If Allah wills).'" The people said, "InshaAllah." (Related by Abu Bakr Al-Bazzaar) Ibn Maajah and Abu Bakr ibn Daawood related it, each with his respective chain.

Abu Hurairah ﷺ reported that the following narration, which he ascribed to the Prophet ﷺ: "The earth of Paradise is white; its wide plane consists of rocks of *Kaafoor*, and it is surrounded by musk that are like sand dunes. In it are constant rivers. Therein the people of Paradise gather and become acquainted with one another. And then Allah will send the wind of mercy, which will stir up a good fragrance upon them. A man will return to his wife and will have increased in beauty and fragrance. She will say to him, 'You left me, and I was pleased with you, and I am now even more pleased with you.'" (Related by Abu Bakr ibn Abee Shaibah)



Allah ﷻ Encouraged His Slaves To Seek Out Paradise And To Hasten Towards It

Allah ﷻ said:

﴿وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ﴾

"Allah ﷻ calls to the Home of Peace (i.e. Paradise, by accepting Allah's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds)"[1]

And Allah ﷻ said:

﴿وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

"And march forth in the way (which leads to) forgiveness to your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqoon (the pious)"[2]

And Allah ﷻ said:

﴿سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ﴾

"Race with one another in hastening towards forgiveness from your Lord (Allah ﷻ), and Paradise the width whereof is as the width of the heavens and the earth, prepared for those who believe in Allah ﷻ and his Messengers. That is the Grace of Allah ﷻ which he bestows on whom He is pleased with. And Allah ﷻ is the Owner of Great Bounty."[3]

And Allah ﷻ said:

﴿إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ

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[1] Qur'an 10:25.
[2] Qur'an 3:133.
[3] Qur'an 57:21.

ٱلْجَنَّةَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا
فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ
فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴾

"Verily, Allah ﷻ has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's Cause"[1]

Jaabir ؓ related that the angels came to the Messenger of Allah ﷺ when he was sleeping. Some of them said, "He is sleeping." And some of them said, "The eye sleeps and the heart is awake. The example of him is the example of a man who built a house and had a banquet therein. And he sent an inviter: whosoever answers the inviter, enters the house and eats from the table, so interpret it for him." Some of them said, "Verily, he is sleeping." And some of them said, "The eye sleeps but the heart is awake." They said, "The house is Paradise, and the inviter is Muhammad. Whoever obeys Muhammad has obeyed Allah, and whoever disobeys Muhammad has disobeyed Allah. And Muhammad is the distinction between the people." (*Bukhaaree*)

At-Tirmidhee related this *Hadeeth* with the following phrasing: (Jaabir ؓ said), "One day, the Messenger of Allah ﷺ came out to us and said, 'It is as if I saw Jibreel at my head while I was sleeping, and Meekaaeel at my foot. One of them said to his companion: Give an example for him. Then he said: listen — listen with your ear and understand with the mind of your heart! The example of you (O Muhammad) and of your nation is that of a king who takes an abode, makes a house in it, and then has a banquet. He then sends a messenger to invite the people to his food. Some of them answer the messenger, and some of them leave him (and what he is inviting to). Allah is the King, the abode is Islam, the house is Paradise, and you, O Muhammad, are a Messenger. Whoever answers you enters Islam; whoever enters Islam enters Paradise; and whoever enters it eats from that which is in it." At-Tirmidhee related the same through Ibn Mas'ood ؓ and ruled it to be authentic as well.

Anas ؓ related that the Messenger of Allah ﷺ said, "Verily, a

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[1] Qur'an 9:111.

master built a home, had a banquet, and sent an inviter. Then whoever answers the inviter enters the home and eats from the table; furthermore, the master is pleased with him. Lo! Indeed, the Master is Allah, the home is Islam, the banquet is Paradise, and the inviter is Muhammad." (Related by Hammaad ibn Salamah)

Whoever Seeks Protection With Allah From The Hellfire, Then He Will Protect Him, And Whoever Seeks Paradise From Allah, He Will Admit Him Into Paradise, If His Intention Is True And His Actions Are Correct

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "No slave seeks protection (with Allah) from the Hellfire three times except that the Hellfire says, 'O my Lord: indeed such and such slave of Yours has sought protection from me, so grant him protection. And no slave asks for Paradise seven times except that Paradise says, 'O my Lord, indeed such and such slave of Yours has asked for me, so admit him into Paradise." (Related by Abu Ya'laa) This fulfills the conditions of Muslim.

Anas ﷺ reported that the Messenger of Allah ﷺ said, "Whoever asks for Paradise three times, then Paradise says, 'O Allah, admit him into Paradise. And whoever seeks refuge with Allah from the Hellfire three times, then the Hellfire says, 'O Allah, grant him protection from the Hellfire.'" (Related by At-Tirmidhee and An-Nasaaee from Ibn Maajah)

Paradise And The Hellfire Seek Out And Are Granted Intercession

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Ask for Paradise more frequently and seek refuge with Him (Allah) from the Hellfire, for they (Paradise and the Hellfire) seek out intercession and it is granted to them. If the slave (of Allah) frequently asks for Paradise, Paradise says, 'O my Lord, this slave of Yours asked for me, so make me his abode.' And the Hellfire says, 'O my Lord, as for this slave of Yours who sought refuge with You from me, grant him refuge.'" (Related by Al-Hasan Ibn Sufyaan)

Seek Out Paradise With All Of Your Effort And Flee From The Hellfire With All Of Your Effort

Kaleeb ibn Harb ﷺ related that he heard the Messenger of Allah ﷺ say, "Seek out Paradise with all of your effort, and flee from the Hellfire with all of your effort, for the seeker of Paradise does not sleep, and the fleer of the Hellfire does not sleep. And today the Hereafter is fraught with disliked things, whereas the world is fraught with desires: so do not let them divert you from the Hereafter." (Related by Abu Bakr Ash-Shaafi'ee)

Paradise Is Surrounded By Difficulties, i.e., Difficult Deeds, In Terms Of Performing Good Deeds While Abstaining From Forbidden Deeds, While The Hellfire Is Surrounded By Desires

Anas ibn Maalik ﷺ related that the Messenger of Allah ﷺ said, "Paradise is surrounded by difficulties (this is comprehensive of the following: performing good deeds, abstaining from evil deeds, being patient through adversity, etc.), and the Hellfire is surrounded by desires." (*Ahmad*) Muslim and At-Tirmidhee related it through another chain, and At-Tirmidhee said, "*Saheeh* (authentic) *Ghareeb*."

Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "Paradise is surrounded by difficulties and the Hellfire is surrounded by desires." (*Ahmad*) Ahmad alone related it, and its chain is good and *Hasan*.

In another narration, Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "When Allah created Paradise, He sent Jibreel and said, 'Look at it and at what I prepared for its dwellers.' He went, looked at it and at what Allah prepared for its dwellers. He then returned to Allah ﷻ and said, 'By Your Glory, every single one who hears of it will enter it.' Then Allah ordered it, and it was screened by difficulties (this is comprehensive of the following: performing good deeds, abstaining from evil deeds, being patient through adversity, etc.). He ﷻ said, 'Return to it and look at it.' Jibreel went and looked at it, and he found it to be screened by difficulties. He then returned to Allah and said, 'By Your Glory, I fear that none shall be saved from them (i.e., that none shall be able to perform those difficult deeds – such as controlling one's anger, being consistent in worship through adversity, being patient, etc.)." (*Ahmad*) Ahmad alone related it, and its chain is authentic.

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "*Al-Ajwafaan* – the private part and the mouth are the two foremost matters by which a person enters the Hellfire; *Taqwa* of Allah (piety, righteousness, etc) and good manners are the two foremost matters by which a person enters Paradise." (*Ahmad*)

Lo! The Hellfire is indeed surrounded by desires, yet inside of it there is nothing but harmful matters...And Paradise is surrounded by difficult and demanding deeds, yet in it is that which no eye has seen, which no ear has heard, and which has not occurred to the heart of any human being, in terms of pleasures and delights. These matters we have clarified when we related relevant clear verses from the Qur'an and authentic *Ahaadeeth* from the Prophet ﷺ. In Paradise there is such joy and delight as no ear has heard the likes of. Allah ﷻ said:

﴿فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ﴾

"Then as for those who believed (in the Oneness of Allah – Islamic Monotheism) and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise)"[1]

Al-'Aouzaa'ee related this interpretation from Abu Katheer: "It is listening in Paradise (to the singing of the *Hoor*, beautiful maidens of Paradise)."

We have previously mentioned the following narration which is related by 'Alee ﷺ: the Messenger of Allah ﷺ said, "Verily, in Paradise there is a gathering for the *Al-Hoor Al-'Een* (beautiful women of Paradise that have wide, beautiful eyes); (in it), they sing with voices that no one from the creation ever heard the likes of. They say, 'We are the eternal ones who never perish; we are the comfortable ones that never become wretched; we are the pleased and contented ones who never become discontented or angry. *Tooba* (literally, blessed, but perhaps here it is referring to a tree in Paradise that is called *Tooba*) for the one that is for us, and has us for him." (*At-Tirmidhee*) At-Tirmidhee said, "On the same subject matter, Abu Hurairah ﷺ, Abu Sa'eed ﷺ, and Anas ﷺ have related narrations."

[1] Qur'an 30:15.

Other companions that related similar narrations were 'Abdullah ibn Abee Aoufaa ﷺ, ibn 'Umar ﷺ, and Abu Umaamah ﷺ – may Allah be pleased with them all.

The *Hadeeth* Of Abu Hurairah ﷺ

Abu Hurairah ﷺ said, "Verily, in Paradise there is a river that extends all the way through Paradise; on its two sides there are virgins that are standing and facing one another. They are singing with voices that the creating beings hear. They will not see in Paradise a delight that is similar to it." Abu Saaleh said, "I said, 'O Abu Hurairah, and what is that song?'" He ﷺ said, "*Insha Allah, At-Tasbeeh* (the saying, '*Subhaanallah*', meaning How perfect Allah is!), At-Tahmeed (the saying, *Alhamdulillah,* meaning all praise is for Allah!), *At-Taqdees* (a kind of glorification of Allah), and praises upon the Lord (Allah) *'Azaa Wa-Jall* (To Him belongs Might and Majesty)."

Abu Hurairah ﷺ related the following *Hadeeth,* which he ascribed to the Prophet ﷺ: "Verily, in Paradise there is a tree whose roots are gold, whose branches are from emeralds and pearls. A wind blows on it and it flaps. Those listening to it will never have heard anything more delightful than it." (Related by Abu Na'eem in *Sifatul-Jannah*)

We have already related from Ibn 'Abbaas ﷺ that, "The winds blow it, and it moves with the sound of every amusement that was in the world."

The *Hadeeth* Of Anas ﷺ

Anas ﷺ related that the Messenger of Allah ﷺ said, "The *Hoor* (beautiful women) *Al-'Een* (with wide, beautiful eyes) will sing in Paradise: 'We are the beautiful *Hoor,* and we were created for honorable husbands.'" (Related by Ibn Abee Ad-Dunyaa)

The *Hadeeth* Of 'Abdullah Ibn Abee Aufaa, Which Is Very Much *Ghareeb*

Ibn Abee Aufaa ﷺ related that the Messenger of Allah ﷺ said, "Every man from the people of Paradise will be married to 4000 virgins and 8000 *Ayyims* (women who are not virgins) and 100

Hoors. They will gather every 7 days and speak with such beautiful voices that the created beings have not heard the likes of, 'We are the eternal ones who do not perish, we are the comfortable ones who never become wretched, we are the pleased ones who never become discontented or angry, and we are the dwellers who never travel away. *Tooba* (literally, blessed, but perhaps meaning a tree in Paradise that is called *Tooba*) for he who is for us, and who has us for him." (Related by Abu Na'eem Muhammad ibn Ja'far ibn Aseelah)

The *Hadeeth* Of Ibn 'Umar ﷺ

Ibn 'Umar ﷺ related that the Messenger of Allah ﷺ said, "Verily, the wives of the dwellers of Paradise sing for their husbands with the most beautiful voices that anyone has ever heard. From that which they will sing is this: 'We are the eternal ones that do not die, we are the safe ones that do not fear, and we are the dwellers who never travel away.'" (Related by At-Tabaraanee)

The Hadeeeth Of Abu Umaamah ﷺ

Abu Umaamah ﷺ related that the Messenger of Allah ﷺ said, "There is no slave who enters Paradise except that two from the *Hoor Al-'Een* (beautiful women of Paradise with wide, beautiful eyes) sit at his head and at his feet, singing for him with the most beautiful voice that a human being or jinn hears, and it is not from the pipes of the *Shaitaan*." (Related by Ja'far Al-Firyaabee)

Ibn Wahb related that a man from the Quraish said to Ibn Shihaab, "Is there hearing in Paradise, for hearing is beloved to me." He answered, "Yes, by the One Who has the soul of Ibn Shihaab in His Hand, there is a tree in Paradise, whose fruits are pearls and emeralds, and underneath it are full-breasted *Hoor* (beautiful women of Paradise) who are singing with the Qur'an and saying, 'We are the comfortable ones who never become wretched; we are the eternal ones who never die.' When the tree hears that, it will flap upon itself, and the maidens will be delighted by the sounds of the flapping. Then it will not be known – are the voices of the maidens better or the sounds of the tree?"

Khaalid ibn Yazeed related that the maidens will sing to their husbands, saying, 'We are *Khairaatun Hisaan* (fair wives, good and beautiful), wives of honorable young men. We are the eternal ones who do not die; we are the comfortable ones who do not become

wretched; we are the pleased and contented ones who never become angry or discontented; and we are the settled ones who never travel away. It is written on the chest of one of them: You are my love, and I am your love; my eyes have not seen one who is similar or equal to you." (Related by Ibn Wahb)

Yahyaa ibn Abee Katheer related that the *Hoor Al-'Een* (beautiful women of Paradise with wide, beautiful eyes) will meet their husbands at the gate of Paradise, saying, 'Long has been our wait for you. We are the pleased and contented ones who never become angry or discontented. We are the settled ones who never travel away. We are the eternal ones who never die,' saying this with the most beautiful voice that has been heard." (Related by Ibn Al-Mubaarak)

The *Hooree* (one among the *Hoor Al-'Een*) says to her husband, "You are my love, and I am your love. There is no purpose (burdensome task) before you and no way (leading you away from this bliss) behind you."

Ibn Abee Ad-Dunyaa related that Sa'eed ibn Abee Sa'eed said, "It has been related to us that there are twisting trees from canes made of gold in Paradise; their fruits are pearls. If the dwellers of Paradise desire to hear a sound, Allah will send a wind to those trees, and it will make all the sounds that they desire."

Another Branch, Which Is Higher Than The One Before It

Shahr ibn Haushab said, "Verily, Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) will say to His angels, "Verily, my slaves used to love the good sound in the world, and they would leave it for me, so make my slaves hear.' Then they will say *Tahleel* ("*Laailaaha illallah,*" None has the right to be worshipped but Allah), *Tasbeeh* ("*Subhaanallah,*" How perfect Allah is!), and *Takbeer* ("*Allahuakbar,*" Allah is the greatest) with voices, the likes of which will have never before been heard." (Related by Hammaad ibn Salamah)

Ibn Abee Ad-Dunyaa related that Muhammad ibn Al-Mukandir said, "On the Day of Resurrection, a caller will call out, 'Where are the ones who would absolve their ears and their own selves from the gatherings of frivolity and from the pipes of the *Shaitaan*? Make their abodes to be gardens of musk.' Then He will say to the angels, 'Make them hear my praises and glorification.'"

In a narration related by Ibn Abee Ad-Dunyaa, Al-Aouzaa'ee said, "It has reached me that there is no voice that is more beautiful among the creation of Allah than the voice of Israafeel. Allah orders him, and he penetrates the hearing (of others). There is no angel in the heavens except that his prayer is cut off, and he remains like that for whatsoever period Allah wills him to remain. Then Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) says, 'By My Glory, were the slaves (i.e. created beings, people) to know the magnitude of My Mightiness, they would not worship anyone other than me." In regard to the Saying of Allah ﷻ:

﴿وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ﴾

"And verily, for him is a near access to Us, and a good (final) return (Paradise)"[1]

Maalik ibn Deenaar said, "On the Day of Resurrection, He will order for a high pulpit, and then it will be placed in Paradise. Then it will be called out, 'O Daawood, glorify Me in that voice with which you used to glorify Me in the abode of the world.' The voice of Daawood will be raised, and it will embrace the adherents of Paradise. And that is the saying of Allah ﷻ:

﴿وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ﴾

"And verily, for him is a near access to Us, and a good (final) return (Paradise)"[2]

It is when they will hear the speech of the Lord – the Great and Majestic — which occurs when He addresses them in the gatherings they will get together in before Him ﷻ. There Allah ﷻ will address every single one, reminding him of the deeds he performed in the world. That will also occur when Allah ﷻ appears openly to them, and sends peace upon them. We mentioned this in regards to the saying of Allah ﷻ:

﴿سَلَـٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ﴾

"(It will be said to them): Salam (peace be on you)-a Word from the

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[1] Qur'an 38:40.

[2] Qur'an 38:40.

Lord (Allah ﷻ), Most Merciful"[1]

In this context, we already related the *Hadeeth* of Jaabir ﷺ, which is found in *Sunan Ibn Maajah.*

'Abdullah ibn Buraidah said, "Verily, everyday the people of Paradise enter upon the Al-Mighty — the Great and Majestic — and He recites upon them the Qur'an. Each person among them will sit in his deserving place of seating, upon pulpits of pearls, rubies, gold, and emeralds. Nothing will please them more than that, and they will not have ever heard anything more great and beautiful than it (i.e., that reading). Then they will return to their places, delighted, and they will be similarly delighted on the morrow." (Related by Abu Ash-Shaikh Al-Asbahaanee)

Abu Burzah Al-Aslamee related the following, which he ascribed to the Prophet ﷺ: "Verily, the people of Paradise will go forth at the beginning of the day in a robe, and they will return in another, like how one of you goes at the beginning or the end of the day to a king from the kings of the world. Similarly, they will go at the beginning and end of the day to visit their Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) ..."

The Horses Of Paradise

Sulaimaan ibn Abee Buraidah related from his father that a man asked the Messenger of Allah ﷺ, "O Messenger of Allah, are there horses in Paradise?" He ﷺ said, "Verily, when Allah admits you into Paradise, you will not want to be carried in it on a horse, unless you are being carried on a horse made of red rubies; it will fly with you in Paradise to wherever you wish (to go)." (*At-Tirmidhee*)

He said, "And a man asked, 'O Messenger of Allah, I am a man who loves horses, so are there horses in Paradise?'" The Messenger of Allah ﷺ said, "By the One Who has my soul in His Hand, there are horses in Paradise that are *Haffaaf Murhafah* (thin and light for flying); they travel through the leaves of Paradise, so that those (who ride on them) visit whatsoever (and whomsoever) they please."

Abu Ayyoob ﷺ said, "A Bedouin came to the Prophet ﷺ and said, 'O Messenger of Allah, I do indeed love horses – are there horses in

[1] Qur'an 36:58.

Paradise?'" The Messenger of Allah ﷺ said, "When you enter Paradise, you will come on a horse made of rubies. It has two wings, and you will be carried on it. Then it will fly with you to wherever you please (to go)." (*At-Tirmidhee*) At-Tirmidhee then ruled the chain of this narration to be weak, because of one of its narrators, the nephew of Abu Ayyoob ؓ, Abu Soorah. More than one scholar has ruled him to be weak, and Al-Bukhaaree repudiated this *Hadeeth* of his. And Allah ﷻ knows best.

Al-Hasan Al-Basree said, "It is mentioned from the Messenger of Allah ﷺ that the least of the dwellers of Paradise in ranking is he who rides among 1000, 1000 of his servants, from the eternal youths, upon a horse made of red rubies. It has wings made of gold." He then recited the saying of Allah ﷻ:

﴿وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا﴾

"And when you look there (in Paradise), you will see a delight (that can not be imagined), and a great dominion"[1]

First this chain is disconnected, there being a gap between 'Abdur-Rahmaan — who is weak — and Al-Hasan. Second, it is a *Mursal* narration.

Abu Ayyoob ؓ related the following narration, which he ascribed to the Prophet ﷺ, "Verily, the people of Paradise will visit one another on white superior mounts, which are like rubies. And there are no beasts in Paradise except for horses and camels." (Related by Abu Na'eem)

'Abdullah ibn 'Umar ؓ said, "In Paradise there are superior horses and noble camels, which the dwellers of Paradise will ride." (Related by 'Abdullah ibn Al-Mubaarak)

This wording does not limit how many kinds of animals there will be in Paradise, as opposed to the narration of Abu Na'eem from Abu Ayyoob ؓ. The narration of Abu Na'eem is contrary to what Ibn Maajah related in his *Sunan*, from 'Abdullah ibn 'Umar ؓ: that the Messenger of Allah ﷺ said: "Sheep is from the animals of Paradise." Therefore this is *Munkar*.

And in a narration related in the *Musnad* of Al-Bazzaar, the Prophet ﷺ said, "Treat goats kindly, and remove harm from them, for they

[1] Qur'an 76:20.

are from the beasts of Paradise."

Jaabir ibn 'Abdullah ﷺ related that the Prophet ﷺ said, "When the people of Paradise enter Paradise, horses that have wings and that are made of red rubies will come to them. They neither urinate nor drop dung. The dwellers of Paradise will sit on them, and then they will fly with them in Paradise. Then the All-Mighty (Allah ﷻ) will appear to them, and when they see Him, they will fall down to Him, prostrating. The All-Mighty (Allah ﷻ) will say to them, 'Raise your heads, for this day is not a day of work; rather, it is a day of bliss and honor. So they raise their heads, and Allah will send down rain of perfume on them. Then they will pass by dunes of musk, and then Allah will send a wind to those dunes, which will be stirred up upon them, until they will return to their wives, and they will be disheveled and dust-covered (not from dunes of dust and sand but from dunes of musk)." (Related by Abu Ash-Shaikh Al-Asbahaanee)

'Alee ﷺ related that he heard the Messenger of Allah ﷺ say, "Verily, in Paradise there is a tree; from its top and its bottom horses made of gold come out, horses that are saddled and bridled with pearls and rubies. They neither urinate nor drop manure. They have wings, and one stride of theirs is like the distance they can see before them. The dwellers of Paradise will ride them, and will fly on them to wherever they please (to go). Those below them in ranking will say, 'By dint of what did your slaves reach all of this honor?' He will say to them, 'They would pray in the night, while you were sleeping; they would fast, while you were eating; they would spend (in charity), while you were being stingy; they would fight (in the way of Allah), while you were afraid." (Related by Ibn Abee Ad-Dunyaa)

The Dwellers Of Paradise Will Visit One Another; They Will Gather And Reminisce About Their Affairs In The World, In Terms Of Acts Of Obedience And Mistakes

Allah ﷻ said:

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ۝ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا
مُشْفِقِينَ ۝ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ ۝ إِنَّا كُنَّا
مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ﴾

"And some of them draw near to others, questioning. Saying: "A foretime, we were afraid (of the punishment of Allah ﷻ in the midst of our families. So Allah ﷻ has been gracious to us, and has saved us from the torment of Fire. Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful"[1]

Anas ﷺ related that the Messenger of Allah ﷺ said, "When the people of Paradise enter (Paradise) and when brothers will long for one another, the bed of this one will travel to the bed of that one, until they are gathered together. One of them will say to his companion, 'Do you know when Allah forgave us?' His companion will say, 'We were in such and such place, when we supplicated to Allah, and then He forgave us.'" (Related by Abu Bakr Ibn Abee Ad-Dunyaa)

And Allah ﷻ said:

﴿فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ○ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي
قَرِينٌ ○ يَقُولُ أَإِنَّكَ لَمِنَ الْمُصَدِّقِينَ ○ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا
لَمَدِينُونَ ○ قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ○ فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ ○
قَالَ تَاللَّهِ إِن كِدتَّ لَتُرْدِينِ ○ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنتُ مِنَ الْمُحْضَرِينَ ○
أَفَمَا نَحْنُ بِمَيِّتِينَ ○ إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ○ إِنَّ هَٰذَا
لَهُوَ الْفَوْزُ الْعَظِيمُ ○ لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ﴾

"Then they will turn to one another, mutually questioning. A speaker of them will say: "Verily, I had a companion (in the world), who used to say: "Are you among those who believe (in resurrection after death). "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?" (The speaker) said: "Will you look down?" So he looked down and saw him in the midst of the Fire. He said: "By Allah ﷻ! you have nearly ruined me. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)." "(The dwellers of Paradise will say) Are we then not to die (any more)? "Except our first death, and we shall not be punished? (after we have entered Paradise)." Truly this is

[1] Qur'an 52:25-28.

the supreme success! For the like of this let the workers work."[1]

"The (supreme) success" encompasses both jinns and mankind. He will say, "He (i.e., my companion) used to whisper to me disbelief and the unlikelihood of the return (after death). Then by the Mercy of Allah I was saved from him." Then his (his referring to the one who would whisper disbelief to others) companions will be ordered to look down into the Hellfire. And then they will see him being punished in its midst. His companion (who is in Paradise) will praise Allah for saving him from that (evil) companion (and from the punishment of Hell).

Allah ﷻ said:

﴿قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ ۝ وَلَوْلَا نِعْمَةُ رَبِّى لَكُنتُ مِنَ ٱلْمُحْضَرِينَ﴾

"He said: "By Allah ﷻ! you have nearly ruined me. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."[2]

Then he will mention the happiness and bliss that he is in, and he will thank Allah for being upon that state. And Allah ﷻ said:

﴿أَفَمَا نَحْنُ بِمَيِّتِينَ ۝ إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ﴾

"(The dwellers of Paradise will say) Are we then not to die (any more)? "Except our first death, and we shall not be punished? (after we have entered Paradise)."[3]

Meaning, "We have been saved from death and punishment through our having entered Paradise. This is indeed the ultimate success." And Allah ﷻ said:

﴿لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ﴾

"For the like of this let the workers work"[4]

This might be the end of that person's statement, or it might be from the Speech of Allah *'Azza Wa-Jall* (To Him belongs Might and

[1] Qur'an 37:50-61.
[2] Qur'an 37:56,57.
[3] Qur'an 37:58,59.
[4] Qur'an 37:61.

Majesty), which is similar to what He ﷻ said in this Verse:

﴿وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ﴾

"And for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah ﷻ)"[1]

There are many similar verses, and we mentioned some of them in At-Tafseer.

In the beginning of *Al-Bukhaaree,* in "Kitaab Al-*Eemaan,*" the Messenger of Allah ﷺ said to Haaritha Ibn Suraaqah ﷺ, "How were you when you got up in the morning?" He ﷺ said, "I woke up, truly believing in Allah." He ﷺ said, "And what is the reality of your *Eemaan* (faith)?" He ﷺ said, "I have turned my soul away from the world, then I stayed up during my night, and went thirsty during my day. And it is as if I am looking at the Throne of my Lord in the open, at the people of Paradise visiting one another, and at the people of the Hellfire being punished." He ﷺ said, "A slave whose heart Allah has illuminated."

Sulaimaan ibn Mugheerah related that Humaid ibn Hilaal said, "It has reached us that the higher dwellers of Paradise will visit the lower ones, but the lower dwellers of Paradise will not visit the higher ones." This can signify one of two meanings:

First, the one of a lower ranking is not fitted to go above or beyond it; he does not qualify to go above his own station.

Second, so that the lower dweller of Paradise cannot see what the higher dweller has in terms of bliss and thus become sad in the process, for there is no sadness or grief in Paradise. What Humaid ibn Hilaal said has in fact been related in a *Hadeeth* that is ascribed to the Prophet ﷺ, with some additional words. Abu Umaamah ﷺ said, "The Messenger of Allah ﷺ was asked, 'Will the people of Paradise visit one another?'" He ﷺ said, "The higher one will visit the lower one, but the lower one will not visit the higher one, except for the ones who loved one another for Allah. They will go wherever they want on she-camels..."

Shafee ibn Maatai' ﷺ related that the Messenger of Allah ﷺ said, "From the bliss of Paradise is that they will visit one another,

[1] Qur'an 83:26.

(riding) on mounts and on *Al-Bukht* (camels with long necks). And they will be given saddled and bridled horses in Paradise, horses that neither urinate nor drop manure. They will ride them until they reach wherever Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) pleases (for them to reach). Then something like a cloud will come to them; in it is that which no eye has seen and no ear has heard. They will say, 'Rain down upon us.' It will continue to rain down upon them until that ends. Then Allah will send a rain that does not harm, and then... a dune of musk, from their right and from their left. That musk is found on the forelocks of their horses, and also at the parting of their hair, and on their heads. Each man from them has a direction which his soul desires. Then the Musk attaches itself to them, to their horses, and to other than that from their garments. Then they will turn until they reach whatever place Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) pleases (for them to reach). A woman calls one of those, saying, 'O 'Abdullah (slave of Allah), do you not have any need for us?' He will say, 'Who are you?' She will say, 'I am your wife and your love.' He will say, 'I do not know where you are?' She will say, 'Do you not know that Allah said:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ﴾

"No person knows what is kept hidden for them of joy as a reward for what they used to do."[1]

He will say, 'Yes, by my Lord.' Perhaps he will become occupied after that time, not turning around and not returning. He will not become occupied away from her except because of the blessing and honor he is in." (Related by Ibn Abee Ad-Dunyaa) This *Hadeeth* is *Mursal* and very much Ghareeb.

Abu Hurairah ﷺ related that the Prophet ﷺ asked Jibreel ﷺ about this verse:

﴿وَنُفِخَ فِى ٱلصُّورِ فَصَعِقَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ﴾

"And the trumpet will be blown, and all who are in the heavens and

[1] Qur'an 32:17.

all who are on the earth will swoon away, except him whom Allah ﷻ wills"[1]

He said, "They are the martyrs. Allah will raise them, and they will be girding on their swords around His Throne. angels will come to them from the Mahshar (place of gathering for judgment) with superior mounts made of white rubies; the legs of those mounts will be of gold, their bridles will be of fine and thick silk, and their cushions will be of silk... They will travel in Paradise on their horses and they will say at the length of their excursion, 'Take us so that we may see how Allah judged between His creation.' Then Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) will laugh to them, and when Allah laughs to a slave, there is no reckoning for that slave." (Related by Ibn Abee Ad-Dunyaa)

In a *Hadeeth* related by Al-Mu'aafah ibn 'Imraan, the Messenger of Allah ﷺ said, "Verily, in Paradise there is a tree that is called *Tooba.* If a good rider were made to travel in its shade, he would travel in it for one hundred years. Its leaves are green emeralds and its flowers... are yellow. Its courtyard is find and thick silk. Its fruits are robes. Its secretion is ginger and honey. Its valley is red rubies and green emeralds. Its soil is musk, and its grass is saffron, which exudes fragrance without needing to be ignited. Rivers of *Salsabeel* gush forth from its source, as well as wine. Its shade is a gathering place from the gathering places of the dwellers of Paradise. They will be acquainted with it, and all of them will talk in it.

"One day, while they will be talking in its shade, angels, riding superior mounts of rubies, will come to them. *Ar-Rooh* will be blown into those mounts. They will be drawn tight by chains of gold, and their faces (i.e. faces of those mounts) are lamps. Upon them are saddles whose *Alwaah* (literally, plates) are made of pearls and rubies, which are lobed by pearls and corals, the covers of which are of red gold...The Angles will kneel those mounts down before them and say to them, 'Verily, your Lord sends peace to you and wishes to visit you, so that He looks at you, and you look at Him; so that you love Him, and He endows you with life; so that you speak to Him and He increases you in comfort and in His Favors. Verily, He is the Possessor of Vast Mercy and Tremendous Favors.' Each man from them will go to his mount, and then they will go in one, even

[1] Qur'an 39:68.

row.... They will not pass any tree from the trees of Paradise except that it will confer its fruits upon them. Those trees will move out of their way, hating to spoil their row or to divide between a man and his companion. When they will be raised to the All-Mighty, He ﷻ will reveal to them His Noble Countenance and He will appear to them with the Glory (and Majesty) of the All-Mighty. And they will say, 'O our Lord, You are *As-Salaam* (the One Who is free from all defects and deficiencies), and from You is all peace. You have the right of all Majesty and Honor.' Their Lord *'Azza Wa-Jall* (To Him belongs Might and Majesty) will say to them, 'I am As-Salaam and from me is all peace, and I have the right of all Majesty and Honor. Welcome to My slaves who preserved My commands, who attended to My right (over them), who feared Me in the unseen. They would fear Me in every situation.' They will say, 'By Your Glory, and the Highness of Your Place, we have not estimated You (i.e. Your Greatness and Glory, etc.) with a true estimation. And we have not fulfilled all of Your rights, so give us permission to perform prostration to You.' Their Lord will say to them, 'I have removed from you the provision of worship, and I have made your bodies to rest. Long it is that you have tired your bodies for Me and now you have come to My Mercy and Generosity, so ask me whatever you please and hope from Me: I will give you all of your wishes, for I will not reward you today in proportion to your deeds, but rather in proportion to My Mercy, My Generosity My Exaltedness, My High Place, and the Greatness of My Affair.' They will continue to wish and to be given until the one who has more limited wishes hopes for the likeness of the world from the time Allah created it until the day of its annihilation. Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) will say to them, 'You have fallen short in your wishes, and you have become pleased with less than what you deserve. I have made obligatory for you that which you asked and wished for, and I have made your progeny to catch up with you. And before you is that which your wishes have fallen short of.'" (Related by Abu Na'eem) This narration is *Mursal*, weak, and *Ghareeb*. In the best possible case, it is a saying of one of our predecessors, and then one of the narrators erred and ascribed it to the Prophet ﷺ, when it cannot correctly be ascribed to him ﷺ. And Allah ﷻ knows best.

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A Comprehensive Chapter Regarding Rulings Pertaining To Paradise And To Various *Ahaadeeth*

Allah ﷻ said:

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ﴾

"Those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything"[1]

What this means is that Allah ﷻ will raise the rankings of children in Paradise to the rankings of their fathers, even if they had not performed the deeds that their fathers performed; and at the same time, the deeds (and thus rewards) of the parents will not be lowered from the level they deserve. So the one who is lacking is raised so that he is equal with the higher one; they are united at the higher level, so that they become happy and joyful at being gathered and at being so high in ranking.

In a narration related by Ath-Thauree, Ibn 'Abbaas ؓ said, "Verily, Allah raises the offspring of a believer to his degree, even though his offspring are lower than him in action, so that he may be delighted with them." He then recited:

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ﴾

"Those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anythng"[2]

Ibn Jubair and Abu Haatim related the same, each in his *Tafseer*; they both related it from At-Thauree, as a saying of Ibn 'Abbaas ؓ. Ibn Jareer related the same through a different chain. Al-Bazzaar, however, related it in his *Musnad* from Ibn 'Abbaas ؓ from the Prophet ﷺ. But the narration of At-Thauree and Sho'bah — who

[1] Qur'an 52:21.

[2] Qur'an 52:21.

both related it as a saying of Ibn 'Abbaas — is more established. And Allah knows best.

And in regards to the same verse, Ibn Abee Ad-Dunyaa related that Ibn 'Abbaas said, "They are a believer's offspring who all die upon *Eemaan* (faith). If the abodes of their fathers are higher than their abodes, they are joined with their fathers, without any of the deeds their fathers performed being decreased from them."

Ibn 'Abbaas related that the Prophet said, "When a man enters Paradise, he will ask about his parents, his wife, and his children. Then it will be said, 'They have not reached your degree.' He will say, 'O my Lord, I acted for myself and for them,' and then they will be ordered to join him." And Ibn 'Abbaas recited:

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ﴾

"Those who believe and whose offspring follow them in Faith"[1] (Related by At-Tabaraanee)

In regard to the same Verse, Al-'Aoufee related that Ibn 'Abbaas said, "Allah said, 'Those whose children reached *Eeman* and worked in My obedience, they will be joined with their fathers in Paradise, and their small children will join them."

This *Tafseer* (explanation) is one of the opinions of the scholars regarding the meaning of *Adh-Dhurriyyah* (offspring) in the Verse. Are they the young ones only? Or does the Verse embrace both young and old offspring, as in the saying of Allah:

﴿وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ﴾

"And among his progeny (Dhurriyyah) Dawud (David), Sulaiman (Solomon)"[2]

And Allah said:

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا﴾

"O offspring of those whom We carried (in the ship) with Nuh

[1] Qur'an 52:21.

[2] Qur'an 6:84.

(Noah)! Verily, he was a grateful slave."[1]

So the word *Dhurriyyah* (offspring) is used for both the young and old (because even when one is old, he is still considered to be the child or offspring of his father). The *Tafseer* of Al-'Aoufee from Ibn 'Abbaas ﷺ embraces both categories, and that is the opinion of Al-Waahidee and others. And Allah ﷻ knows best.

That opinion is also related from Ash-Sha'bee, Abu Mukhallid, Sa'eed ibn Jubair, Ibraaheem An-Nakha'ee, Abu Saaleh, Qataadah, and Ar-Rabee' Ibn Anas. This is from the Grace and Mercy of Allah ﷻ upon children, through the blessings of their fathers' deeds.

The Grace And Generosity Of Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) Upon Fathers Through The Blessings Of Their Children's Deeds

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Verily, Allah raises the degree of a righteous slave in Paradise, and that slave says, 'O Allah, how is this for me?' He says, 'Through your son asking forgiveness for you.'" (*Ahmad*) The chain of this *Hadeeth* is authentic, though none of the "Six Compilers" have related it. Yet there is a narration in *Saheeh Muslim* that attests to it: Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "When the son of Adam dies, his deeds cease except through three: charity that is *Jaariyah* (i.e. perpetual, continuing, such as is the case for endowments), knowledge that is benefited by, or a righteous son who supplicates for him."



Paradise And The Hellfire Exist

Paradise and the Hellfire exist now, and have been prepared for their dwellers; this is clearly enunciated in the Qur'an, and the narrations from the Messenger of Allah ﷺ that establish that are

[1] Qur'an 17:3.

related in *Mutawaatir* form (i.e., so many people related from so many people at each level of the narration, that it is impossible for them to have erred or to have colluded upon a lie). That Paradise and the Hellfire exist at the present time is a belief of *Ahlus-Sunnah Wal-Jamaa'ah,* those who adhere to the firm rope. Therefore our view is contrary to those who claim that Paradise and the Hellfire are yet to be created — that they will be created on the Day of Resurrection. This view issues forth from those who have not come across *Ahaadeeth* that are authentic by the consensus of the scholars, *Ahaadeeth* that are found in *Saheeh Muslim, Saheeh Bukhaaree,* and other trusted and famous Islamic sources; those *Ahaadeeth* are related with authentic and good chains which cannot be repudiated, for they are related by so many narrators at each level of those narrations that it is impossible for them to have colluded together in order to fabricate a lie.

It is established in *Saheeh Bukhaaree* and *Saheeh Muslim* that the Messenger of Allah ﷺ saw paradise and the Hellfire during his night journey.

And the Messenger of Allah ﷺ said, "The Hellfire complained to its Lord, saying, 'O my Lord, part of me has consumed another part of me,' and then Allah permitted it to take two breaths: one in the winter and one in the summer, and so the most bitter cold you find is from its cold, and the most severe heat you find is from its heat. So when it is hot, cool yourselves with the Prayer (i.e., delay it in the afternoon until the temperature cools down)."

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "Paradise and the Hellfire debated. The Hellfire said, 'I have been favored with the arrogant and oppressive ones.' Paradise said, 'Why is it that only the weak ones from the people and their lower ones enter me, to the exclusion of others?' Allah said to Paradise, 'You are My Mercy; I have Mercy through you upon whomsoever I please from My slaves.' And He ﷻ said to the Hellfire, 'You are My Punishment: with you I punish whomsoever I please from My slaves. Each one of you has his fill.' As for the Hellfire, it will not become filled until He ﷻ places His Foot on it, saying, 'Enough, enough.' Then will it become filled, as it withdraws into itself. And Allah does not wrong anyone from His creation. As for Paradise, Allah will create some created beings for it (and thus it becomes filled)." Related by Bukhaaree and Muslim, and this wording is of

the narration of Muslim.

Anas ﷺ reported that the Messenger of Allah ﷺ said, "Hellfire will continue to have (its dwellers) thrown into it, and it will say, 'Are there any more?' Until the All-Mighty places His Foot in it, and it withdraws into itself. It will say, 'Enough, enough, by Your Glory and Generosity. And there will continue to be extra space in Paradise until Allah creates some created beings for it, and makes them inhabit that extra space in Paradise." (*Bukhaaree* and *Muslim*)

However, what is mentioned above is contrary to what Abu Hurairah ﷺ related from the Prophet ﷺ in a *Hadeeth* found in *Saheeh Al-Bukhaaree*. In it, it is mentioned that Allah ﷻ creates for the Hellfire whomsoever He ﷻ pleases, and then they are thrown into it. Then it will say, "Are there any more." Some of the trusted retainers of *Ahaadeeth* have said, "This is a mistake on the part of some narrator; perhaps he became confused and mixed up the words, transferring the ruling for Paradise to the Hellfire." And Allah knows best.

If we suppose the above narration in *Bukhaaree* to be correctly memorized, it might mean that Allah ﷻ will test those people in *Al-'Arasaat* (vast planes of the Day of Judgment) just as He will test others upon whom the proof was not established in the world. As for those who disobey from them, He will admit them into the Hellfire; and as for those who answer from them, He will admit them into Paradise, and that is because of the saying of Allah ﷻ:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

"And We never punish until We have sent a Messenger (to give warning)"[1]

And the saying of Allah ﷻ:

﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا﴾

"Messengers are bearers of good news as well as of warning in order that mankind should have no plea against Allah ﷻ after the (coming

[1] Qur'an 17:15.

of) Messengers. And Allah ﷻ is Ever All-Powerful, All-Wise."[1]



Some Attributes Of The People Of Paradise And Some Attributes Of The People Of The Hellfire

We have previously mentioned the description of the people of Paradise at the time when they will approach it and enter it. Their form will become 60 arm-spans in length and 7 arm-spans in width. They will have no hair on their bodies, they will be *Mukahhaleen* (blackness in their eyelids as a part of their form and appearance, and not through the use of kohl), and they will each be 33 years old.

Anas ibn Maalik ﷺ reported that the Messenger of Allah ﷺ said, "The people of Paradise will enter Paradise upon the height of Adam: sixty arm-spans upon the beauty of Yousuf, upon the birth of 'Eesa — thirty three years (old), and upon the tongue of Muhammad." (Related by Abu Bakr ibn Abee Ad-Dunyaa)

In a narration related by Daawood ibn Al-Husain, Ibn 'Abbaas ﷺ said, "The tongue of the dwellers of Paradise is Arabic."

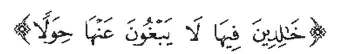
In another narration, Abu Kareemah Al-Miqdaam Ibn Ma'dee-Karib ﷺ related that the Messenger of Allah ﷺ said, "There is no person who dies *Saqatan* (i.e. in a miscarriage) or old age or between those two except that he will be raised upon the age of thirty — and in another narration, thirty three. If he is from the dwellers of Paradise, he will be upon the...appearance of Yousuf and the heart of Ayyoob. He will be Murdan (no hair on his chin; this refers to his beauty) and *Mukahhil* (blackness in his eyelids as a part of his form and appearance, and not through the use of kohl). And whoever is from the people of the Hellfire will be made large and huge like the mountains." In one narration, "Until the skin on one of their hands becomes 40 arm-spans (thick) and until a canine tooth from their canine teeth becomes like Uhud (a famous mountain in Madeenah)." Al-Baihaqee related the above through two chains,

[1] Qur'an 4:165.

both of which have weakness in them.

And it is established, that the people of Paradise eat and drink, though they do not urinate or defecate. Their food leaves them through their sweat, which will have a fragrance like musk *Al-Adhfar*. And their breaths will be *Tahmeed* (i.e. saying, '*Alhamdulillah*,' all praise is for Allah), *Takbeer* (i.e. saying, '*Allahuakbar*,' allah is the greatest), and *Tasbeeh* (i.e. saying, '*Subhaanallah*,' how perfect Allah is!).

And it also established that the first group from them will be upon the appearance of the moon; then those who follow them will be in splendor, upon the light of (the most) glistening star in the sky. They will have sexual intercourse, though they will not reproduce or have children unless they want to. And they will never die or sleep. That they do not sleep indicates the completeness of their life and the abundance of their pleasures – such as being served food and drink continuously. The more they advance in their eternal lives, the more they will increase in their beauty, splendor, youth, strength, and completion. And Paradise will increase for them in its beauty, splendor, fragrance, goodness, and light. And they will come to desire it ever more as it increases in honor, delight, and sweetness. Allah ﷻ said:



"Wherein they shall dwell (forever). No desire will they have for removal therefrom."[1]



We have already mentioned that the very first person to enter Paradise from the children of Adam is the Messenger of Allah ﷺ, and he will be the highest of them in degree. And among the nations, his will be the first to enter Paradise. The first to enter Paradise from this nation is Abu Bakr As-Siddeeq ؓ. We also pointed out that the individuals of this nation are going to represent

[1] Qur'an 18:108.

a large portion of the dwellers of Paradise: they will represent two-thirds of its dwellers. We have previously mentioned that, "The people of Paradise will be in 120 rows; this nation will make up 80 of those rows."

The Poor Ones From This nation Will Enter Paradise 500 Years Before The Rich Ones From It

Abu Hurairah ﷺ ascribed the following saying to the Prophet ﷺ: "The poor Muslims will enter Paradise half a day before the rich ones from them, and that is (equal to) 500 years." (*Al-Musnad, Jaamai' At-Tirmidhee,* and *Sunan Ibn Maajah*) The chain of this narration fulfills the conditions of Muslim. And At-Tirmidhee said, "*Hasan Saheeh.*"

At-Tabaraanee related a similar *Marfoo'* narration (one that is ascribed to the Prophet ﷺ) from Abu Hurairah ﷺ.

In the narration related by Muslim, 'Abdullah ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said, "Verily, the poor *Muhaajiroon* will precede the rich ones on the Day of Resurrection by forty autumns." At-Tirmidhee related a similar *Marfoo'* narration from Jaabir ibn 'Abdullah ﷺ and he ruled that it is authentic.

If the first narration is correctly memorized, then it is referring to the first of the poor ones and the last of the rich ones. And Allah knows best.

The First Three To Enter Paradise And The First Three To Enter The Hellfire

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "The first three to enter Paradise and the first three to enter the Hellfire were presented to me. As for the first three to enter Paradise, they are the martyr, the owned slave who is not occupied away from obedience to his Lord by the slavery of the world, and the poor one who is *Muta'affif* (who abstains from the unlawful and from asking others), and who has dependents. As for the first three to enter the Hellfire, they are the ruler who is *Musallit* (i.e. who is given authority and becomes oppressive), one who is possessed of great wealth but does not fulfill the right of Allah in his wealth, and the poor person who is proud (boastful)." (*Ahmad*) At-Tirmidhee related it through a different chain and said, "*Hasan.*" But he didn't mention

the first three to enter the Hellfire.

'Iyaadh ibn Hammaad Al-Mujaashi'ee ﷺ reported that the Prophet ﷺ said, "The people of Paradise are three: one who has authority and is just, giving charity, and being guided to good; a man who has a merciful heart to ever person of relation; a Muslim who is chaste and *Muta'affif* (i.e., abstains from the unlawful and from asking others), and he has dependents. And the people of the Hellfire are five: The weak person who has no *Zabar* (i.e., no mind to prevent him from doing that which is inappropriate or forbidden), of those who are followers among you, desiring neither family nor wealth; the treacherous one, to whom no (opportunity of) greed appears except that he is treacherous regarding it; a man who does not enter upon the morning or evening except that he is deceiving you in your family or your wealth," and he ﷺ mentioned miserliness — or lying, "and the one of bad manners who performs many wicked deeds." (*Muslim*)

Haarithah ibn Wahb ﷺ related that the Prophet ﷺ said, "Shall I not inform you about the dwellers of Paradise? Every weak person who is *Mustad'if* (humble and unknown because he seeks little from the world) — were he to swear by Allah (to do something, for something to occur, etc.), Allah would answer him (and thus make his oath become fulfilled). Shall I not inform you about the dwellers of the Hellfire? Every *Utullin* (one who is harsh and severe in arguing for falsehood), *Jawaadh* (harsh and arrogant in his walking), haughty one." (*Bukhaaree* and *Muslim*)

'Abdullah ibn 'Amr ﷺ related that the Messenger of Allah ﷺ said, "The dwellers of the Hellfire are every *Ja'dharee* (arrogant person who speaks harsh words), *Jawaadh* (haughty in the way he walks, and it is also said to mean one who has a lot of flesh), haughty one, *Jammaa'* (gatherer and hoarder of wealth), *Manna'* (one who prevents good). And the people of Paradise are the weak ones who are subjugated." (*Ahmad*)

Ibn 'Abbaas ﷺ reported that the Messenger of Allah ﷺ said, "The dweller of Paradise is he who filled his two ears with the good praises of people, and he hears them; and the dweller of the Hellfire is he who fills his ears with the evil praises of people, and he hears

them." (Related by At-Tabaraanee) Ibn Maajah related the same through a different chain.

Ibn 'Abbaas ﷺ related that the Messenger of Allah ﷺ said, "I will inform you of your men from the dwellers of Paradise: the Prophet is in Paradise; the truthful one is in Paradise; the martyr is in Paradise; the man who visits his brother on the side of the city, not visiting him except for Allah, is in Paradise; and your women, who are beloved and fertile, are from the dwellers of Paradise – that woman who, when her husband becomes angry – goes to him, placing her hand upon him, and then saying, 'I will not taste any sleep until you are pleased.'" (Related by Al-Qaadee Abu 'Ubaid 'Alee ibn Al-Husain) An-Nasaaee related a part of it through a different chain.

We have already mentioned that in an authentic *Hadeeth* the Messenger of Allah ﷺ said, "I looked into Paradise, and I saw that most of its dwellers were the poor, and I looked into the Hellfire and saw that most of its dwellers were the rich."

Those Who Praise Allah *'Azza Wa-Jall* (To Him belongs Might and Majesty) During Both Good And Bad Times Are The First To Be Called On The Day Of Resurrection To Enter Paradise

We have previously related the following *Hadeeth*, which Ibn 'Abbaas ﷺ ascribed to the Prophet ﷺ: "The first to be called on the Day of Resurrection are the *Hammaadoon* (those who praise Allah much), those who praise Allah in both good and bad times."



The People Of The nation Of Muhammad ﷺ Constitute The Greatest Number Of Dwellers In Paradise And They Are The Highest In Ranking And Degree

The people of this nation constitute most of the dwellers of Paradise; they will be the richest therein, having the highest stations. And they are mainly from the early generations of Islam, as Allah ﷻ said in describing the foremost ones:

﴿ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ۝ وَقَلِيلٌ مِّنَ ٱلْآخِرِينَ﴾

> *"A multitude of those (foremost) will be from the first generations (who embraced Islam). And a few of those (foremost) will be from the later generations."*[1]

And Allah ﷻ said about the people of the Right Hand:

﴿ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ۝ وَثُلَّةٌ مِّنَ ٱلْآخِرِينَ﴾

> *"A multitude of those (on the Right Hand) will be from the first generation (who embraces Islam). And a multitude of those (on the Right Hand) will be from the later generations"*[2]

And it is established in *Bukhaaree* and *Muslim* that the Prophet ﷺ said, "The best of generations is my generation; then those who follow them; then those who follow them; then there will be a people underneath the sun — or the sky — who will make vows but will not fulfill (them), who will bear witness without being asked to do so, who will be treacherous, and who will not be trusted."

The People Of The First Generation, The Companions Of The Messenger of Allah ﷺ, Are The Best Of This Nation

The best of this nation are the Companions of the Messenger of Allah ﷺ. Ibn Mas'ood ؓ said, "Whoever from you follows, then let him follow he who died: they are the Companions of Muhammad — those who possess the safest of hearts, the most knowledge, and who are least in affectation. Allah ﷻ chose them to be Companions

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[1] Qur'an 56:13,14.

[2] Qur'an 56:39,40.

of His Prophet ﷺ and supporters of His Religion. So know their status and follow them, for they were upon upright guidance.

Some Narrations Which Mention That A Large Number Of People From This nation Will Enter Paradise Without Reckoning

We have already related that 70,000 from this nation will enter Paradise without reckoning. And in *Saheeh Muslim*, "Along with every 1000, 70,000." In the narration of Ahmad, "With every one, 70,000." Here is that *Hadeeth*, with its different chains and wordings.

" 'Ukkaasha Has Preceded You To It"

Abu Hurairah ؓ related that the Messenger of Allah ﷺ said, "A group from my nation, 70,000 in number, will enter Paradise (without reckoning), and their faces will be illuminated like the moon on the night of the full moon." 'Ukkaasha ibn Maihsin ؓ stood and said, "O Messenger of Allah, invoke Allah to make me from them." And so the Messenger of Allah invoked Allah ﷻ to make him from them. Then a man from the *Ansaar* stood and said, "O Messenger of Allah, invoke Allah to make me from them." The Messenger of Allah ﷺ said, " 'Ukkaashah has preceded you to it." (*Bukhaaree* and *Muslim*)

Ibn 'Abbaas ؓ related that the Prophet ﷺ said, "The nations were presented to me. I saw a Prophet who had a group (of followers) with him; a Prophet who had a man with him; (a Prophet) who had two men with him; and a Prophet who had no one with him. Then a black (mass) (i.e. large group of people) was raised, and I thought they were the people of my Nation. Then it was said to me, 'This is Moosa and his people, but look at the horizon.' I looked and I saw a huge blackness (i.e. a great many people, as one sees blackness when one is looking at a large group from a distance). Then it was said to me, 'This is your nation, and with them are 70,000 who will enter Paradise with neither reckoning nor punishment." The following is in this narration: "They are those who do not *Yastarqoon* (perform *Ruqyaa* upon themselves or ask others to perform *Ruqyaa* on them; *Ruqyaa* are Islamically legislated invocations which are read upon the sick), who do not *Yatatayyaroon* (do not allow pessimism or what they regard as bad omens to stop them from doing deeds), and who trust completely

upon their Lord." Then 'Ukkaashah ؓ stood...

In another narration, 'Imraan Ibn Al-Husain ؓ reported that the Prophet ﷺ said, "70,000 from my nation will enter Paradise with neither reckoning nor punishment." It was said, "Who are they?" He ﷺ said, "They are the ones who do not *Yaktawoon* (who do not cauterize wounds), who do not *Yatatayyaroon* (do not allow pessimism or what they regard as bad omens to stop them from doing deeds), and who trust completely upon their Lord." (*Muslim*) Muslim related it again through another chain. And 'Aasim related it through Razeen ibn Mas'ood, with a chain that fulfills the conditions of Muslim ibn Al-Hajjaaj.

Abu Umaamah ؓ related that he heard the Messenger of Allah ﷺ say, "My Lord promised me that 70,000 from my nation will enter Paradise (without reckoning), and with each 1000 (from them), 70,000 – with no accountability upon them and no punishment..." (Related by Hishaam ibn 'Ammaar, the *Khateeb* of Damascus and by Abu Bakr ibn Abee Shaibah, and the wording is his) Abu Bakr Ibn 'Aasim and At-Tabaraanee related the same, each with his respective chain.



Paradise And The Hellfire Exist Now; They Have Already Been Created, A View That Is Contrary To What The People Of Falsehood Purport

Allah ﷻ said:

﴿وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ﴾

"And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqoon (the pious)"[1]

[1] Qur'an 3:133.

And Allah ﷻ said:

﴿سَابِقُوٓاْ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ﴾

"Race with one another in hastening towards forgiveness from your Lord (Allah ﷻ), and Paradise the width whereof is as the width of the heavens and the earth, prepared for those who believe in Allah ﷻ and his Messengers. That is the Grace of Allah ﷻ which he bestows on whom He is pleased with. And Allah ﷻ is the Owner of Great Bounty."[1]

And Allah ﷻ said:

﴿وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِىٓ أُعِدَّتْ لِلْكَٰفِرِينَ﴾

"And fear the Fire, which is prepared for the disbelievers"[2]

And Allah ﷻ said:

﴿ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓاْ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ﴾

"The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Firaun's (Pharaoh) people to enter the severest torment!"[3]

And Allah ﷻ said:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُواْ يَعْمَلُونَ﴾

"No person knows what is kept hidden for them of joy as a reward for what they used to do.[4]

Abu Hurairah ﷺ related that the Prophet ﷺ said, "Allah ﷻ says, 'I

[1] Qur'an 57:21.
[2] Qur'an 3:131.
[3] Qur'an 40:46.
[4] Qur'an 32:17.

have prepared for My righteous slaves that which no eye has seen, which no ear has heard, and which has not occurred to the heart of any human being...'" He ﷺ then recited:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾

"No person knows what is kept hidden for them of joy as a reward for what they used to do."[1] (*Bukhaaree* and *Muslim*)

From the *Hadeeth* of Maalik, the Messenger of Allah ﷺ said, "When one of you dies, his seating place (in the Hereafter) is presented to him in the morning and the evening. If he is from the people of Paradise, then (his seating place will be one that is for those who are) from the dwellers of Paradise. And if he is from the dwellers of the Hellfire, then (his seating place will be one that is for those who are) from the dwellers of the Hellfire. And it is said, 'This is your place of sitting until Allah raises you on the Day of Resurrection." (*Bukhaaree* and *Muslim*)

Ibn Mas'ood ﷺ said, "The souls of the martyrs are in the *Hawaasil* (shells or bodies) of green birds, going about in Paradise to wherever they please. Then they betake themselves to lamps that are hanging from the Throne." (*Muslim*)

'Abdur-Rahmaan ibn Ka'ab ibn Maalik related from his father ﷺ that the Messenger of Allah ﷺ said, "Verily, the soul of the believer is in a bird that is attached to a tree in Paradise, until Allah returns it to its body on the Day that He raises him." (*Ahmad*)

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "Paradise is surrounded by Al-Makaaraih (difficult deeds, such as having patience, performing good deeds, refraining from evil deeds, etc.), and the Hellfire is surrounded by desires." (*Bukhaaree* and *Muslim*)

In a *Hadeeth* related through Hammaad ibn Salamah, Abu Hurairah ﷺ reported the following, which he ascribed to the Prophet ﷺ: "When Allah created Paradise, He said to Jibreel, 'Go and look at it...'" (This, like the other narrations mentioned in this section, proves that Paradise has already been created)

And we already mentioned in another *Hadeeth* that, "When Allah

[1] Qur'an 32:17.

created Paradise, He said to it, 'Speak.' And it said, 'Indeed, the believers have succeeded.'"

Abu Sa'eed reported that the Prophet ﷺ said, "Paradise and the Hellfire debated..." (*Bukhaaree* and *Muslim*)

Ibn 'Umar imputed this saying to the Prophet ﷺ: "Fever is from the emanation of Hell (i.e. from its heat)." (*Bukhaaree* and *Muslim*)

Abu Dharr imputed this saying to the Prophet ﷺ: "When there is severe heat, cool yourselves with the prayer (i.e., delay it until the heat decreases in its severity), for severe heat is from the heat of Hell." (*Bukhaaree* and *Muslim*)

The following is also related by Bukhaaree and Muslim: "When the month of Ramadan enters, the gates of Paradise are opened, and the gates of the Hellfire are closed."

We also mentioned that the Messenger of Allah ﷺ saw Paradise and the Hellfire during his night journey. And Allah ﷻ said:

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ○ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ○ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰ﴾

"And indeed he (Muhammad ﷺ) saw him (Jibreel (Gabrial)) at a second descent (i.e. another time). Near Sidrat-ul-Muntaha (lote-tree of the utmost boundary, beyond which none can pass). Near it is the Paradise of Abode."[1]

And in describing the *Sidrat-ul-Muntaha,* the Prophet ﷺ said, "Two external rivers and two internal rivers come out from its source." He ﷺ mentioned that the internal ones are in Paradise.

This is also related by Bukhaaree and Muslim: "Then he will be admitted to Paradise, and in it are rocks made of pearls. And its soil is musk."

Anas related that the Messenger of Allah ﷺ said, "While I was traveling through Paradise, I came across a river, the two sides of which are domes of hollow pearls. I said, 'What is this?' He said, 'This is *Al-Kauthar,* which your Lord gave you.'" (*Muslim*)

And from the virtues of 'Umar is that the Prophet ﷺ said, "I was admitted into Paradise, and I saw a girl performing ablution beside a castle. I said, 'Who are you for?' She said, 'For 'Umar ibn Al-Khattaab.' I wanted to enter the castle, and then I remembered your

[1] Qur'an 53:13-15.

Ghairah (sense of honor; a noble Islamic characteristic)." 'Umar ﷺ cried and said, "Will I have that *Ghairah* upon you, O Messenger of Allah?" This *Hadeeth* is found in *Bukhaaree* and *Muslim* from Jaabir ﷺ.

And the Prophet ﷺ said to Bilaal ﷺ, "I entered Paradise and I heard the noise of your shoes (footsteps) before me in Paradise, so inform me of the deed you performed for which you are most hopeful (of being rewarded for) in Islam." He ﷺ said, "I have not performed any deed for which I hope for more benefit than this one: I do not perform a complete purification at any time during the night or day, except that I pray with that purification that which Allah has written for me to pray."

On the day of the eclipse prayer, he ﷺ informed his companions that Paradise and the Hellfire were presented to him, and Paradise came near to him. He ﷺ also said that he intended to take a bunch of grapes (from it), and that, had he taken it, "You would eat from it as long as the world remains."

Abu Hurairah ﷺ related that the Messenger of Allah ﷺ said, "I saw 'Amr Ibn 'Aamir ibn Luhai Al-Khuzaa'ee (Ibn Qum'ah ibn Khunduf, a brother of the Banee Ka'ab) drag his bowels in the Hellfire." (*Bukhaaree* and *Muslim*)

He ﷺ said in another *Hadeeth*, "And I saw in it the one of the Maihjan."

And the Messenger of Allah ﷺ said, "A women entered the Hellfire because of a cat which she confined until it died. She did not feed it or give it drink, and she did not leave it to eat from the insects of the earth."

The Prophet ﷺ informed us about a man who moved a thorny branch away from the path of passer-byes. He ﷺ said, "I did indeed see him finding shade with it in Paradise."

'Imraan ibn Husain ﷺ related that the Messenger of Allah ﷺ said, "I looked into Paradise and I saw that most of its dwellers are the poor, and I looked into the Hellfire, and I saw that most of its dwellers are women." (*Bukhaaree* and *Muslim*)

Anas ﷺ related that the Messenger of Allah ﷺ said, "By the One Who has my soul in His Hand, had you seen what I saw, you would have laughed only a little, and you would have cried a great deal." They said, "O Messenger of Allah, and what did you see?" He ﷺ

said, "I saw Paradise and the Hellfire."

He ﷺ said that when a person who performs *Wudoo* (ablution) and makes the testimony of *Tawheed* after performing *Wudoo*, the gates of Paradise are opened for him; he may enter from whichever of them he pleases."

Al-Baraa ibn 'Aazib رضي الله عنه said, "When Ibraaheem, the son of the Messenger of Allah ﷺ, died, he ﷺ said, "He has a suckling nurse in Paradise." (*Bukhaaree*)

Abu Hurairah رضي الله عنه related that the Messenger of Allah ﷺ said, "The children of the believers are in a mountain in Paradise. Ibraaheem and Sarah take care of them until He returns them to their parents on the Day of Resurrection." (Related by Al-Baihaqee)

There are many other narrations which indicate that Paradise and the Hellfire exist now and have been created; we related many of them with their chains and texts. And Allah ﷻ said:

﴿وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ﴾

> *"And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree"*[1]

The majority of scholars hold that the Paradise mentioned above is the same Paradise that will be inhabited (in the Hereafter). Another group of scholars hold that it was a Paradise on earth, which Allah ﷻ created for him and then removed him from it. We discussed this at length when we mentioned the story of Adam عليه السلام. And we seek help from Allah ﷻ.



'Abdullah ibn 'Amr رضي الله عنه related that the Messenger of Allah ﷺ said, "Verily, the poor *Muhaajiroon* will precede the rich ones on the Day

[1] Qur'an 2:35.

of Resurrection by 40 autumns." (*Muslim*) At-Tirmidhee related the same from the *Hadeeth* of Jaabir and ruled that it is authentic.

In another narration from At-Tirmidhee, "by half a day – (equal to) five hundred years," is mentioned. He related it from Abu Hurairah, ruling that narration to be authentic; and from Abu Sa'eed, ruling that one to be *Hasan*.

If this is correctly memorized – as At-Tirmidhee ruled it to be authentic – this is in relation to the first poor person to enter Paradise and the last rich person to enter it (500 years). The forty autumns is referring to the period between the last poor person to enter Paradise and the first rich one to enter it. And Allah knows best.

Al-Qurtubee pointed that out in *At-Tadhkirah*, when he said, "That might refer to the different situations of the poor and rich ones." This agrees with what we just mentioned.

Az-Zuhree said, "The speech of the dwellers of Paradise is (spoken) in Arabic. It has reached us that people will speak on the Day of Resurrection in *Siryaaniyyah*. When they enter Paradise, they will speak Arabic."



